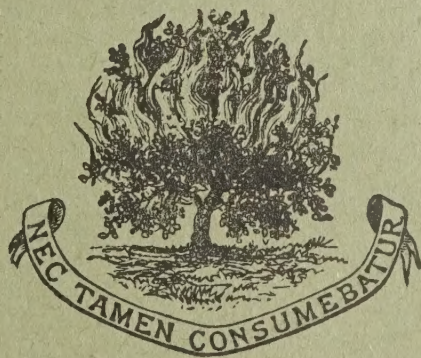


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OF THE
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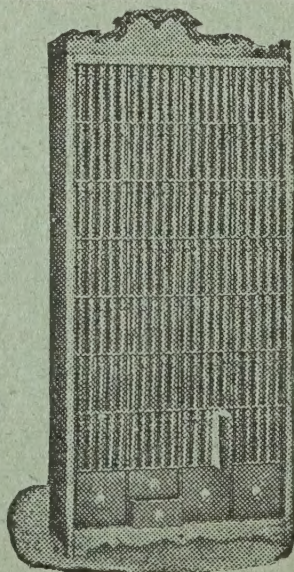
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Presbyterian Record.

Vol. XXV.

JANUARY, 1900.

No. 1.

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ANOTHER NEW YEAR.

New year has come again. How quickly the story repeats. The years grow old, pass away, and new ones come. But the old never return. They bear away the record that has been written on them of good or ill, not like the scape goat into the wilderness to be lost and forgotten, but to take their place beside others gone before them, there to wait till the roll of years completes, to pass under review, and, if worthy, to receive "well done" from Him who gave them. The years do not return. Each year past is a year less to live and work, a year more for which to give account.

This New Year is a notable one, the most notable that the world has seen since the first year of the Christian era, for it not only closes a century as eighteen other years of our era have done, but it closes the most remarkable century in the world's history. Never century saw such changes, such progress, as this one has seen. All the wonders of steam and electricity belong to this century, with so much that follows in their train. The work of these two great magicians alone has transformed the world in the century now closing.

Or take the changes along another line, that of uplifting the world to a better life. In the beginning of the century there were eight Foreign Missionary Societies in the world with one hundred and fifty ordained foreign missionaries, but no ordained native missionaries, no unmarried women as missionaries. Now there are three hundred and sixty-seven Foreign Missionary Societies, six thousand six hundred ordained foreign missionaries, and four thousand three hundred missionaries' wives a grand unpaid host of workers. There are four thousand unmarried women as foreign missionaries. There are four thousand two hundred ordained native missionaries, and sixty-eight thousand native teachers and assistants. There are a million and a half of communicants in

Foreign Mission Fields, or seven times as many as in the Presbyterian Church in Canada, while the giving to Foreign Missionary Societies for the carrying on of this great work has arisen during the century from fifty thousand to fifteen millions of dollars.

Take the world by continents and what a change. In Europe a century ago was intolerance and despotism both civil and ecclesiastical. Now the power of the latter is broken and that of the former is being continually limited by the progress of popular rights.

Asia, with its countless peoples, was a continent of cruelest tyranny and idolatry largely sealed to the outside world. Now the missionary, and his aides, the railway and telegraph, with all that these mean, have penetrated its nearly every country.

Africa, a century ago, except some small sections of its coast, was heathen and barbarian, little known of it but its shape. Now, explored through its length and breadth, dotted with mission stations, steamships ploughing its rivers and lakes in the far interior, the Cape to Cairo railway far advanced, the century long slave trade crushed out by Britain's strong right arm, and "Africa's open sore" at last healed, the Dark Continent is moving with rapid strides towards the light.

South America has made the least advance of any continent, but even there the steady, if slow, progress is toward a better civilization, while the Christian missionary, ever the pioneer in the uplifting of the world, has visited its towns and villages and tracked its lonely steppes and forests with his message of life.

North America, our own Continent! What shall we say of its progress? A century ago a strip of settlement along the Atlantic coast, had, as thirteen states, been twenty-four years at nation building; while wilderness, prairie, and mountain, the home of the savage, man and beast, stretched far to the setting sun.

What words can fittingly describe the change, the vast land with its teeming millions, its hives of busy industry, its great wealth, its boundless resources, its agencies for good?

And Canada, fair Canada! Then she had a few small centres on her water fronts of ocean, lake, and river, the neuclei of cities yet to be; while vast unbroken forests and prairies vaster still and more unknown, led to the wildest and most inaccessible and seemingly most valueless of all, the wilderness of snow-topped mountain rocks, that in serried rank on rank, six hundred miles from front to rear, stand guard eternal at the gateway of the west.

And now, a nation too, though daughter in her mother's house, yet mistress in her own, her streams driving industries and bearing the product of these industries to the markets of the world; her fertile valleys and plains yielding their rich plenty, her once unvalued rocks beginning to show their hidden millions, the earnest of the treasures untold which they shall yet reveal; while into her unoccupied territories is pouring from every land material for nation building. Much of it is raw material and needs long and patient work to hew it into shape, intellectually, nationally, morally, spiritually. But if as builders we are faithful to duty and opportunity, the structure will in time be goodly in kind, as great in extent.

In another and very sad way the last New Year of the Century is marked. Our Empire is involved in a war of greater magnitude in the effective fighting power she is putting forth than any she ever had in all her history, and greater in proportion to her strength than any she has had for nearly half a century.

But cruel as it is, it has this sad satisfaction, it is a war to which she was compelled, a war forced upon her by invasion of her territory when she was asking treaty rights for her subjects, a war that thus far has been wholly in British territory and in defence of that territory, a war for the integrity of the Empire, and through that for the best interests and peace of the world. May the year that opens in storm, have long before its close the sunshine of lasting peace.

It matters not what one's regular calling may be—the commonest daily work, or the most lowly office, or the highest duty of earth—whatever it is, it must always be the first in one's thoughts and in the occupation of one's time. There must be no skimping of one's daily task. Even a prayer meeting is not so sacred as one's ordinary duty which fills the same hour, and it will not be right to go to the prayer meeting when in doing so tasks for that hour are left undone.—Forward.

DEATH OF DWIGHT L. MOODY.

Few men, in this or any other age, have left their impress more wide and deep upon the world for good than he who passed away at Northfield, 22 Dec. Great and good men, while doing good along every line that offers, usually give their chief help to the world along some special line. Wilberforce and Gladstone did so in legislation, Carey and Morrison and Duff and Geddie in uplifting some part of the heathen world, Sir William Dawson in the wider opening of God's two books, nature and revelation, and in shewing the beautiful harmony between them, Moody in preaching the Gospel in great world centres and founding his well-known schools. The results of his life work in men and women won from sin to God, in new forces for good set in motion, in other lives stimulated to work, can never be measured by man.

The secret of his constant success has often been asked and variously answered. It is no mystery. A perfect workman with a good instrument always does good work. The worker in this case was God. The instrument was D. L. Moody. The instrument was one of the best of its kind, in body, mind and soul. Keen, alert, brave, wise, good, with strong common sense and a warm heart, he was a MAN in largest capitals. Henry Drummond said years ago, and Sankey repeated a few days ago: "He was the greatest 'human I ever met.'" The secret of his power and success, therefore, was that this splendid instrument gave himself unselfishly and unreservedly into God's hand, to be used by Him and through Him; and with him God wrought, unhindered by the selfish aims and the self-seeking that are so often put in His way by our selfishness and self-consciousness. A man whose powers are completely surrendered to God to be used by Him as He will, always does effective work because God works in him without let or hindrance, and the more complete the human instrument, as a rule, the better the work.

Moody's last hours were in keeping with his life. At eight in the morning he knew that the end was near, and said "God is calling me. Earth is receding. Heaven is opening." Between that and noon he was quite conscious, except two or three short fainting spells. Among other expressions that he used were, "No pain, no valley." Again, "If this is death it is not bad at all, it's sweet." Later—"I have been inside the gates. This is my coronation day. It is glorious."

Few, if any, can fill so great a place in the world's religious history, but each can fill the place God wants him to fill. The highest encomium heaven has to bestow is "Well done, good and faithful." And whosoever will may receive it.

In the Furnace of War.

Two things the present war is accomplishing as nought else could do. It is welding Great Britain, the British Isles, into a more solid unit. Peer and peasant as in days of old are rallying to the defence of the Empire, meeting side by side the hardships and danger and death, while at home the pillows in castle and cottage alike are wet with tears over the loss of the brave and loved. Class and party gulfs with the envy and jealousy and bitterness that sometimes accompany them, disappear, and the British people, one in love and loyalty, band with quiet British determination for Britain and for right. And when the war is past the memory of trials and triumphs will be a common heritage for many a year to come. It is also welding Greater Britain as no other thing has ever done or could do. No longer in sentiment but colonies of an insular kingdom over the sea, but integral parts of a world-wide Empire, from opposite sides of the globe, Canadian, Australian and New Zealand Britons gather in South Africa to defend the homes of brother Britons there. Every soldier enlisting for the common cause, every battle fought, every victory or defeat, strengthens that bond. And if the sad necessity should be, every grave in the far off veldt will be a monument to perpetuate that bond.

Contents of this Issue.

Page four gives hints as to how the Century Fund may be made a success. The "Home and Sabbath School," on page five should be helpful to parents. The "Story of a French Canadian Family" on page six shows the persecution that a French Canadian, child or adult, has sometimes to endure for choosing to leave the Church of Rome. It should call forth our sympathy, and make us work and pray for a more tolerant and Christian spirit among our French fellow countrymen. The retold story of our first Foreign Mission Field, the New Hebrides, on page 11, etc., and the latest Foreign Field, Korea, in Youth's Record, page 20, etc., should interest and profit. "Our Foreign Missions, West," page 10, can be had in tract form from Rev. R. P. Mackay, Toronto. A contrast between Honan and Formosa, on page 17, is well put by Mr. Grant of Honan. Some valuable information as to the best way of giving famine help in India will be found on page 18, while "Brownie in Underland" continues his interesting story in the children's part of the Record.

"David Livingston's daughter will soon take up missionary work on the west coast of Africa. She is her father's child in spirit as well as in flesh and blood."

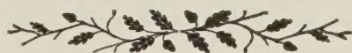
How to Make the Giving Easy.

It does not come easy, naturally, any more than does drawing teeth. Nor should there be attempt at anaesthetic to lessen the consciousness of the operation. The more fully and clearly and intelligently one realizes the operation, the better, and usually the more easy. But there is a very legitimate way of making giving easy, or rather a method of giving, which like all right doing, is easy, viz.: that of setting apart a definite proportion of what one receives, a fifth, a tenth, a twentieth, or any other proportion, as the Lord's; then all that remains is the apportionment from time to time to different parts of His work of that which is His own. As a tithe was the minimum, besides special offerings, in Old Testament times, it is not reasonable to suppose that from us who have received so much fuller, clearer light, the Lord's proportion should be less. But whatever be the proportion decided upon between ourselves and God, the method of proportionate giving will as a rule insure both easier and larger giving on the part of most.

End of the Church Year, 31 March.

The Calendar year has ended. So quickly it has passed! Our Church year keeps pace and in a few weeks it too will end. It seems but a little since it began, and there appears to be no breathing time between the ingatherings for mission work from year to year. But on the other hand there is no breathing time between the incomings of God's good to us. That goodness is constant. Besides, our own work time too is short. Soon we must leave the work for others to do. Whatever share we have in the world's redemption when finally complete must be compressed into the few short years of our time here. Whenever disposed to feel that the calls for Christ's cause are following each other too frequently, think, think on what He has done for us,—on what would have been our condition had he done less,—on what He is doing for us continuously,—on the needs of those whom we are called to help,—on how brief a time we have to render to Him for what He has done for us. We will have all eternity to praise Him, but only a few days to work for Him. The night cometh when no man can work.

"Could you put the women of India in a column eight deep, and allow a foot and a half for each woman, thus walking in lockstep, you would have a column reaching eight times across the continent of North America."



HOW THEY WROUGHT THE CENTURY FUND.

A simple story, simply told, in the *Eastern Chronicle*, by Rev. W. M. Tufts, Century Convener in Pictou Presbytery, of work in three country congregations; and yet it is such a good illustration of what is being done in many places, and such a good example of what should be done, and how, in many other places, that we take the liberty of reproducing it, and urging the "Go and do thou likewise." The story is as follows:

"The appeal made to every family of Sunnyside Brae and St. Paul for the Century Fund has proved a grand success. The very large debt on the manse has been oversubscribed, together with a considerable sum for the common fund. The movement has been so general and so hearty that the results will tell for a long time in quickened interest in the work of the congregation, and in the greater enterprises of the whole church for which the fund has been established. To the Rev. Mr. Rattee of Blue Mountain who devoted ten days to this work, and to the office-bearers who accompanied him throughout the ten districts, only the highest praise is due.

Caledonia has had a manse debt they have been bravely attacking for several years. Under the stimulus of the Century Fund movement they have made a most united and determined effort to close the year free of debt. The ladies led in the work and led so well that they secured \$200 towards freedom. Three weeks before the debt was due the men determined to complete what had been so well begun. Thus the balance was secured and on Nov. 18th \$532 were paid and the last cent of debt on Caledonia congregation was discharged. This is a grand state of affairs for any congregation to be in, and if the Century Fund had been designed to give stimulus only to payment of debts and the breaking down of these barriers which prevent people from seeing any but their own needs, the scheme would still be one of the best the church has planned.

Caledonia will no doubt remember the common fund in a way quite worthy of itself.

Collecting for the Century Fund was commenced in Hopewell on Tuesday of this week. Rev. J. Fraser and the writer called upon most of the families in the village and found the best informed and most cheerful givers any one could wish to meet. In four hours the sum of \$235 was secured with the prospect of more when all the families of the district are seen."

In the above, note these points :

1. A congregation, not large, was divided into ten sections for effective house to house canvass.

2. A neighboring minister spent ten days in the congregation, a day in each section.

3. The elder of the district, or some office bearer of the congregation, accompanied him in each section, or he accompanied the office bearer.

4. In each case it was some other minister than their own who aided in the canvass.

5. The result was not only the gathering of the money but a quickened, deepened, interest in the whole work of the Church.

6. The women in one case took the matter in hand and with such success that the men were stimulated to undertake and complete it.

7. Note especially the heartiness and thoroughness that pervaded the whole work. A scheme undertaken in that spirit cannot prove a failure.

In conversation with Dr. Warden a few days since, he stated that the Presbytery of Toronto was thoroughly organized for the work of the Century Scheme, and would probably raise from \$225,000 to \$250,000, or from one-fifth to one-fourth of the million dollars. Four of the congregations are aiming at \$25,000 each, and some will likely exceed this amount. This is a grand showing. With united and hearty effort from the Island of Newfoundland to that of Vancouver, success is assured.

Balmoral, Manitoba, expects to raise one thousand dollars, half to pay off debt and half for the Common Fund. Moose Jaw has decided to raise twelve hundred dollars, part for debt and part for Common Fund. East, West and Centre are heartily uniting in the Scheme, and the work will in its turn bind them together with a stronger bond.

The Century Scheme grows on one as it is thought over. Its meaning, its grandeur, what it means of gratitude for the past and of hope for the future, all combine to give increased importance. So much is this the case that many have increased their first subscriptions by double or treble what they first thought of giving.

Newfoundland has given to the Century Fund as follows: Bay of Islands, \$525; Harbor Grace, \$623; St. John's, \$5,365; Belle Isle too with some Nova Scotians working at the iron mines sends \$145.

The "Witness" states that Charlottetown will give over \$6,000, of which at least \$4,000 will be for the Common Fund; that Fredericton will give, it is hoped, \$7,000, and Chatham, N. B., \$6,000.

The advantage of a visit to a congregation, of an agent from outside is that their ideal is usually very much enlarged as to what they should do for the Scheme. And not only so, but their willingness is also increased in even greater ratio.

THE HOME AND THE SABBATH SCHOOL CO-OPERATING.

By John A. Paterson, Toronto.

When Robert Raikes in 1781 hired rooms for Sabbath Schools and induced large numbers of the poor children who roamed the streets of Gloucester to attend them, he little thought of the magnificent Sunday afternoon brigade which would gather and grow as one decade succeeded another. In a sense he builded better than he knew, but as he laid the first stone and others followed laying stone on stone and rearing pillar and column, it was never dreamed that while building up the school they were shutting out the Home.

It was intended that home training and school training should grow side by side, lovely in their lives, but it has happened that the apparent growth and life of the school has been the decadence of the home. I say apparent growth, because what is not founded upon and vitalized by the training and teaching of the home—when that is available, is at the best an accretion, a mere building from the outside and not a growing from the inside.

The wise man hath it, "My son hear the instruction of thy father and forsake not the law of thy mother." That seems to be an exploded fallacy, for now it is written, "My son hear the instruction of thy Sunday School teacher, for thy father hath no time and thy mother hath no inclination to instruct thee."

Where the father and the mother are not able or fit for that duty, then indeed the Sabbath School discharges a necessary and noble function, but when they are able, why should they shift that God-given parental responsibility upon some young person, willing perhaps but not always well fitted? And if they do, why do not these parents go themselves to the School and teach the children of those who by nature or training, cannot adequately discharge that parental duty?

Our Sabbath Schools are left too much in the hands of zealous young Christians, who lack the knowledge, weight of experience, and the wisdom of years, as if indeed the concerns of Eternity were almost unimportant.

These same parents act on different principles in seeking instruction for their children in secular matters. Is a daughter to

take music lessons? then the most skilful and successful teacher commensurate with the parents worldly means is carefully sought for. Is a daughter to take Bible lessons? then the parent sends her to the Sunday School and lets the Superintendent do the best that he can, and very frequently the parent does not even know, or care to know, the name of the teacher who guides the child to a saving knowledge of Gospel truth. Thus too often the Sunday School is divorced from the home. God put them together, but man by his nineteenth century church machinery, has put them asunder.

One of the most beautiful object lessons the Savior taught was when he set "the little child in the midst". This lesson has been forgotten and the little child is not set "in the midst" where he properly belongs, but away off to one side where the Sabbath School meets and where the father and mother in the vast majority of cases never go. A successful teacher must have the co-operation of his pupil, and he must also have the co-operation of the parent, and then, and not till then, humanly speaking, will strong and successful work be done.

How are we to secure this co-operation? Let me mention one way of several. There should be co-operation in the preparation of the lesson. I am not putting it too strongly when I venture to say that as a rule there is more co-operation between the secular teacher and the parents in the home in the preparation of the week day lesson than between the Sabbath school teacher and the home in the preparation of the Sunday School lesson. This should not be. The battle of effort that still circles round the question of the "Bible in the Schools:" shows how little real religious instruction we can expect from the Public or High Schools. Therefore, let us bend our efforts to have the Bible well taught in our Sabbath Schools—and to have it well taught the prescribed lessons should be well prepared, and to have them well prepared we call upon the Home government to pass its "Orders-in-Council" and to see that they are obeyed.

These are days when the atmosphere is charged with Imperial Federation. That is a cardinal question of Imperial politics. We plead for another kind of Imperial Federation—a heavenly basic federation of influence, sympathy, and effort, between the Home and its offshoot the Sabbath School. When we get that as we should, then the teaching of Gospel truth will be better than it is—then it will be like unto a chime of silver bells. Without it, it will be like unto a clang of sweet bells jangled, and many a strident note will jar the air because the scale wants the fundamental note of Home Co-operation.

STORY OF A FRENCH CANADIAN FAMILY.

A most interesting one it is, as sent us a few days since by Rev. E. H. Brandt, of Pte-aux-Trembles Schools.

"Last Sunday six of our pupils sat at the communion table for the first time. Let me relate here the story of one of them, to illustrate the work which is done through our schools:

Three years ago two of our missionaries went to a remote part of the Province of Quebec. Last winter two boys came to our school from there, and became members of our Church.

One of them had to endure a severe struggle. On the day before the one in which he was to confess publicly the name of Jesus, I remember him saying: "I see my parents surrounding me, and among them a man running at me as a lion, and this man is my father." But truth had the victory, and he confessed Christ before the whole School. A few days after he received the last letter from his father, forbidding him to come home again; the whole family were also forbidden to correspond with that prodigal son.

This boy from time to time wrote to his brothers and sisters, telling them how glad he was since he had accepted the Gospel, and, last summer they followed his example and were converted to simple faith in Christ.

Soon their faith was put on trial—one of them, a girl of about twenty years of age, fell sick, a few weeks after her abjuration. Her father forbade to the missionary—a former pupil of our Schools—the entrance to his house, and sent for priests, who came at once in order to induce this girl to return to her old faith. Roman Catholic women were invited to her death-bed and tried by all means to bring her back to obedience to the priests. No one but God knows how much she endured and suffered. She died as a martyr to the Gospel.

The day on which death bore one child from that house was also the day of departure for all the children of the family. The cruel father saw his daughter carried to her last resting place and put the rest of the family out of doors. They all went away, leaving their father and their friends, to follow Christ, three of them are in our Schools and the others at work.

Mr. Brandt adds,—This is one case among many, showing the courage of our pupils and the difficulties they have to meet. He further adds,—Dear friends and benefactors, we are most thankful to you for all the benefits which God has enabled you to confer on our Schools. Through your constant generosity and your fervent prayers, eyes are opened, souls are consoled, and our Province of Quebec is advancing towards the Kingdom of God.

ESTIMATES FOR 1899–1900. WEST.

The following is a statement of the amounts required for the current year on behalf of the schemes of the Church. It is intended to guide Presbyteries and congregations in the amount at which they should aim, as well as in the appropriation of their contributions. It is very desirable that Presbyteries should at an early meeting give special attention to this matter, and carefully consider what amount they should assume, and then apportion this amount among the several congregations within their bounds. In Presbyteries where this has been done, and where the supervision of each scheme has been committed to some one member of Presbytery, the results have been generally much more satisfactory than when left to each congregation to give as it pleased:—

The right-hand column gives the average number of cents required per communicant. But many will require to give many times these amounts.

	Total per reqd. com.	Av. cts
Home Missions	\$87,000.00	—53
Augmentation of Stipends—	28,000.00	—17
Foreign Missions	75,730.00	—46
French Evangelization (in- cluding Pointe-aux-Trem- bles Schools)	35,000.00	—17
Knox College	12,000.00	—9
Queen's College (Theological Department)	4,500.00	—3½
Montreal College	5,000.00	—4
Manitoba College (exclusive of amount from Synods of Manitoba and British Col- umbia.... .	5,000.00	—3
Ministers' Widows and Or- phans' Fund (over and above Ministers' rates and Interest from investments	12,000.00	—8½
Aged and Infirm Ministers' Fund (over and above Ministers' Rates and In- terest from Investments..	16,000.00	—10
Assembly Fund	6,500.00	—4
	<hr/>	
	\$286,730.00	

The congregations in both Eastern and Western Sections of the Church contribute for French evangelization, Manitoba College, and the Assembly Fund. The amounts named for the other schemes are for the Western Section alone.

An average contribution over the whole Church of \$2.00 per member will provide the total amount required for the schemes. Many congregations will, of course, greatly exceed this average. It is hoped that an earnest effort will be made to reach the average in every congregation.

Mission Stations, as well as congregations, are enjoined to contribute to the

Schemes of the Church. This will be found helpful to them as well as to the work.

Where Missionary Associations do not exist, the Assembly has appointed collections to be taken up during the current church year, ending 31 March, as follows:

French Evang.	4	Sab. July
Home Missions	4	Sab. July
Colleges	4	Sab. Sep.
W. and O. Fund....	3	Sab. Oct.
Assembly Fund	3	Sab. Nov.
Manitoba College	3	Sab. Dec.
Augmentation	3	Sab. Jan.
A. and I Ministers ..	3	Sab. Feb.
Foreign Missions	2	Sab. Mar.

Quite a number of congregations fail every year to contribute to one or more schemes of the Church. The Assembly of 1898 instructed Presbyteries to take this matter into consideration at their first meeting after the Assembly rose, and endeavour to secure the organization of an efficient Missionary Committee in every congregation and Mission Station within their bounds, so that a contribution may annually be obtained for every Scheme.

Nearly two-thirds of the entire contributions for the Schemes of the Church are received during the last three months of the ecclesiastical year. This renders necessary the borrowing of money to meet salaries and other disbursements, entailing heavy expenditure for interest. To obviate this, congregations are recommended to forward their contributions quarterly. The Assembly last month adopted a resolution instructing congregations to forward all money prior to 28th February.

ROBT. H. WARDEN.

NOTES ON THE SCHEMES, WEST.

1. Home Missions.—To enable the Committee to keep pace with the growth of population, and to open up new fields, as well as to furnish regular supply during the whole year, the full amount given in the estimate will be required. As the amount received from Great Britain and Ireland is likely to be much less than heretofore, greatly increased contributions will be required from our own Church.

2. Augmentation of Stipends. — This Scheme is under a Committee distinct from the Home Mission Committee. Last year the revenue was equal to the amount required to pay the grants in full. It is earnestly hoped that this year the Scheme will continue to be liberally supported, and that the additional sum asked will be obtained.

3. Foreign Missions.—The amount required this year is fully \$10,000 in excess of the amount received last year from the congregations, etc., of the Church for the ordinary work.

4. French Evangelization.—The estimate includes the amount required for the Cen-

tral Mission Schools at Pointe-aux-Trembles, and for the general work of education and colportage, besides what is necessary for the maintenance of the French congregations and missions.

5. Colleges.—Since the abolition of the Common Fund in 1888, congregations contribute to one or more of the Colleges, as they think well. The amount required for each of the Colleges is given. It is hoped that every congregation in the Church will contribute for theological education, and that the full amount required may be got. All congregations, including those in the Maritime Provinces, are expected to aid in making up the amount required for Manitoba College.

6. Widows' and Orphans' Fund, West.—The expenditure last year would have been about \$2,500 in excess of the revenue, but for some special contributions, and it may become necessary to reduce the present small annuity given to widows and orphans. To prevent this the congregational contributions should be fifty per cent. in excess of those of last year. Special attention is called to this matter. Ministers' personal rates are payable in advance on November 1st for the year then beginning. Only the widows of those whose rates are paid up regularly are entitled to benefit from the Fund.

7. Aged and Infirm Ministers' Fund, West. The additions made to the List of Annuitants by the Assembly from year to year, demands increased liberality on the part of congregations. Last year 83 annuitants received benefit and the year closed with a deficit of \$1,840 in the ordinary fund. To make good this deficit and meet the expenditure of the current year the sum of \$24,000 will be required, if the annuitants are to receive full benefit under the rules. Of this sum it is estimated that \$8,000 will come from interest and rates, leaving the balance—\$16,000—to be contributed by congregations. Ministers' personal rates are payable annually on or before the fifteenth of January for the year ending on the thirty-first of March following.

8. Assembly Fund.—In addition to the expenses immediately connected with the meeting of Assembly, and the printing of the annual volume of minutes, this fund has to bear all expenses connected with Committees that have no fund of their own, such as the Committees on Distribution of Probationers, Sabbath Schools, Church Life and Work, Statistics, etc. The last Assembly ordered \$500 to be paid from this fund to the ex-Convener of the Sabbath School Committee, so that \$6,500 will this year be required for this Fund. As the large bulk of the expenditure (printing of the minutes, etc.) has to be met in July and August, it is hoped that congregations will remit at the earliest possible date.—R. H. W.

CHURCH NOTES AND NOTICES.

Calls.

From Scotsburn, N.S., to Mr. R. McKay.
From Stanley Ch., Ayr, to Mr. S. O. Nixon.

From E. Tilbury, to Mr. McQuarrie.
From Caledonia, to Mr. D. D. McDonald
From Hespeler, to Mr. R. Pogue.
From St. Luke's and Elgin, Man., to Mr. J. R. Robertson.

From Comox, B.C., to Mr. J. A. Cleland.
From Elva, to Mr. W. McK. Omand.
From Bristol, to Mr. J. D. Morrison, of Billing's Bridge. Accepted.

From Campbellford, to Mr. R. C. Reeves.
From Renfrew, to Mr. Hay, of Cobourg.

Inductions

Into St. David's Ch., St. John, N. B., Dec. 1, Mr. J. A. Morrison.

Into St. And. Pakenham, 30 Nov., Mr. R. Young.

Into Binbrook and Saltfleet, Dec. 5, Mr. H. Ross.

Into Manotick and S. Gloucester, Dec. 7, Mr. J. A. Moir.

Into Dundalk and Ventry, Dec. 5, Mr. Buchanan.

Into Dauphin, Jan. 2, Mr. R. G. Scott.

Into Bradalbane, Dec. 6, Mr. R. A. Findlayson.

Into Corbetton, Dec. 12, Mr. G. C. Little.

Resignations.

Of Merriton, Mr. J. L. Robertson.

Of Crystal City, Mr. J. A. Bowman.

Of Varna, Ont., Mr. J. A. McDonald.

Of Pelham and Louth, Mr. J. Buchanan.

Of Kirkwall, Mr. F. Ballantyne.

Of Merriton, Mr. J. Lindsay Robertson.

Of E. Oxford, Mr. A. Leslie.

Of N. Williamsburg, Mr. D. McEachern.

Of Rapid City, Mr. A. Chisholm.

Of Bradford, Mr. F. Smith.

Of Osgoode and Kenmore, Mr. W. Beattie.

Obituaries.

Rev. T. G. Smith, D.D., passed away 28 Nov., at Kingston. He was born in Dumfries, Scotland, 70 years ago. He came to Canada in 1845, and was educated at Queen's and Princeton. He was pastor of several churches in the United States, of St. Andrew's, Kingston, and St. John, N. B. For the past eleven years he has been financial agent of Queen's University, known widely and well.

Rev. Duncan Davidson died Aug. 16, at Melbourne, Man. In 1857, he came to Canada and studied in Knox College, Toronto. In 1872 he was inducted into pastorate of Langside (now Maitland) Huron Pres., where he remained for over nineteen years. In 1891 he resigned his charge, engaged for a time in mission work in Manitoba and in 1892 retired from the active work of the ministry.

PRESBYTERY MEETINGS.

Synod of the Maritime Provinces.

1. Sydney, Sydney, 3 Jan., 10 a.m.
2. Inverness, Whyco, 20 Feb., 10 a.m.
3. P. E. Island, Charl'town.
4. Pictou, N. Glas., 16 Jan., 1.30 p.m.
5. Wallace, Oxford, 6 Feb.
6. Truro, Truro, 16 Jan.
7. Halifax, Hx., 6 Feb., 10 a.m.
8. Lunbg,
9. St. John, St. John, 16 Jan.
10. Miramichi, Bathurst, 27 Mar.

Synod of Montreal and Ottawa.

11. Quebec, Que. 13 Mar.
12. Montreal, Mont., Knox, 13 Mar.
13. Glengarry, Cornwall, St.J.13Mar10am.
14. Ottawa, Ot. Bank. St., 6 Feb. 10a.m.
15. Lanark & Ren, Carlt.Pl, 16 Jan.10.30.
16. Brockville, Spencerville, 26 Feb 7.30 p

Synod of Toronto and Kingston.

17. Kingston,
18. Peterboro, Pt Hope, 13 Mar. 2 p.m.
19. Whitby, Whitby, St. A. 16 Jan. 10 a.m
20. Lindsay.
21. Toronto, Tor, Knox, 1 Tu. ev. mo.
22. Orangeville, 9 Jan.
23. Barrie, Barrie, 6 March., 10 a.m.
24. Algoma, Chelms'd, 14 Mar, 7.30 p.m.
25. North Bay, 15 Mar, Burk's Falls.
26. Owen Sound, 13 March.
27. Saugeen, Palmerston, 13 Mar. 10 a.m.
28. Guelph, Guelph, St.A., 16 Jan. 10.30.

Synod of Hamilton and London.

29. Hamilton, 16 Jan.
30. Paris, Ingersoll, 13 Mar, 11 a.m.
31. London.
32. Chatham, Windsor, 13 Mar. 10.30.
33. Stratford, Stratf'd, 9 Jan. 10.30 a.m.
34. Huron, Hensall, 17 Jan. 10.30 a.m
35. Maitland, Wingham, 16 Jan. 10 a.m.
36. Bruce, Paisley, 13 Mar, 10 a.m.
37. Sarnia, Sarnia, St. A. 12 Mar. 8 p.m.

Synod of Manitoba and the North-West.

38. Superior, Port Arthur, 1st week Mar.
39. Winnipeg, Man., Col., 2 Tu.Jan.bi-mo,
40. Rock Lake, Crystal City, 6 March.
41. Glenboro, Carmen, 13 Mar.
42. Portage, Gladstone, 6 Mar. 3 p.m.
43. Brandon, Brandon, 6 Mar.
44. Minnedosa, Minnedosa, 6 March.
45. Melita.
46. Regina, Reg., 6 Mar., 9 a.m.

Synod of British Columbia.

47. Calgary, Lethbt'dge, near 1st March.
48. Edmonton, S. Edmon. 6 Mar. 10 a.m.
49. Kamloops, Vernon, 7 Mar. 10 a.m.
50. Kootenay, Greenw'd, near 1st Tu.Mar.
51. Westminster.
52. Victoria. Vict. St. P. 27 Fe. 10 a.m.

Our Foreign Missions.

Their gods Powerless.

"Last month the country was smitten with a great plague of caterpillars. A ridiculous and common, though pitiful sight, was that of bands of worshippers, kneeling before their little fields of millet or corn,—which in a day or two would be nothing but dry stalks,—burning incense, and knocking their foreheads on the ground to the very worms, beseeching that they forthwith betake themselves to some other person's corn patch.—A Honan Missionary.

Four Times Blind.

"Not many years ago I was blind," said a native preacher in Honan,—“but thanks to the foreign doctor, he restored my sight. But when I first picked up a book I found that I was blind still, for I could not read. The characters looked most complicated and very much alike to me, but by hard and faithful study I was at last able to read, when to my dismay I was told that I was still as one blind, for my heart's eye had not been opened. I found that this was true and that I was living in darkness. But by God's grace the Great Physician also opened my heart's eye, so that now I can see, and am able to read my title clear to the mansions above. But after all, while here below, we see only as through a glass, darkly; bye and bye we shall see as we are seen and know as we are known.

Eight-Tenths of them to Die.

A few days ago,—writes Dr. Malcolm, of Honan,—our attention was drawn to a poster opposite our front gate, purporting to be written by official "Hway," just arrived from Peking, with the following message,—First, calling upon the Buddhist goddess of mercy to reveal her compassionate heart; it states that during the eighth moon, eight-tenths of the people shall die, and exhorts men that if at midnight any one shall call on them to open their gates, not to answer, but rather at once begin the rattling of tin pans, to cause the plague to pass over. Then follows the enumeration of ten great sorrows famine, pestilence, floods, profligacy, etc., which are to come upon the land; with the statement that whoever does not pass on this news will surely die of hemorrhage.

While these statements are manifestly those of a false prophet,—most probably a priest, or a medicine man,—yet there will be plenty of simple men and women not only willing to believe them, but on the appearance of the smallest ailment, will at once run to them with money to get

cured, for fear of being numbered among the doomed eighty per cent.

Pray for Us.

The more widely one comes into contact with foreign missionaries, the more is one impressed with the fact that among their deepest longings is that those at home pray for them and their work. Every day brings to them the lesson of human weakness and the need of Divine help. One, a young woman who recently left Montreal for China, in a private letter to a brother, written as she was nearing her journey's end, says—"As the days have gone by there has come an added joy to think that I will be able to work amongst the women and children of China, at least there is that hope, and I am just longing to be so emptied of self that Christ can work His own work amongst them. It seems to me that I am learning more deeply the lesson that in ourselves we can do nothing; that it is only when there is no power left that Christ comes with His power and the work is done. I like to think that so many at home are thinking and praying for China now and for me. It gives strength to go forward."

New Hebrides Training School.

The latest, only a few weeks since, by Rev. Dr. Annand, principal, is the following:

Two more students, one of whom is married, have been received from North Santo, which brings our adult family up to ninety-nine, and twelve children.

Classes are in session twenty-three hours a week, exclusive of Sunday; and this time is occupied nearly as follows: Bible reading, and explanation of its teachings fill up fourteen hours; singing three more; arithmetic two and a half; writing, copying from the Bible, one and a half; grammar, one and a half; and geography, half an hour.

These classes, with the exception of the evening hour, are for the students only. Their wives are taught in a separate building, by the ladies exclusively. There are also short lessons to be learned outside the class rooms.

Seventeen hours a week are devoted to manual labor. The work done is of many kinds. Working our plantations is the heaviest and most continuous: cultivating yam, taro and cassava, coffee and bananas, takes much time. Then buying and boatting food, copra making and house building, clearing the park and repairing fences, and last but not least cooking, fill the remaining hours.

In taking part in and overseeing all these works, as well as providing for all the wants of our family, our whole staff is kept busy. To us the time appears to slip rapidly away, and we are happy in our work.

OUR FOREIGN MISSIONS, WEST.

Formosa.

In 1897 there were 286 baptisms, and 160 baptisms in 1898. A large number have been baptised this year also, but totals have not reached us. The Lord still sends prosperity.

But the Mission is having its baptism of fire. During the Japanese war 436 members of the Church died. Many of them suffered violent death, and 227 other Church members left the country.

After the war came locusts and the bubonic plague, and then typhoons, so destructive, that at one time nineteen chapels were wholly or partially destroyed.

Since the advent of the Japanese, building material, labor and food, are three times more expensive than formerly. The mission must nevertheless go on; even if at much greater cost. There are 2,000,000 souls in North Formosa that need the Gospel. "How shall they hear without a preacher"?

Central India.

There are in this mission 271 communicants, 431 baptised adherents, and 308 unbaptised adherents. There are thus 1,010 who have abandoned idolatry and are under Christian instruction.

There are 1,205 boys and 903 girls—in all 2,108 children in Sabbath School; this is the average attendance.

There were 26,789 medical treatments by male missionaries and 64,528 by female medical missionaries, during the last year. There are in the half of the Province of Central India occupied by our missionaries 5,000,000 of souls; there are 16,000 to 17,000 villages, with a population averaging from 300 to 400 each, which need the Gospel and are accessible.

Famine has again come with its unspeakable horrors, and this time our own mission field is visited. Between 300 and 400 children were rescued from death by famine two years ago and are now doing well; many of them have accepted Christ and have been already baptised.

The fields are white; precious souls are perishing. The King's business requires haste!

Honan.

In the northern half of this Province there are about 10,000,000 of souls, and ours is the only mission. It is a young mission, only ten years old, and is regarded as one of the most difficult in China. It took a whole year before a foothold was secured within the Province, yet the harvest is beginning to appear.

At the end of the first five years, 1893, they had only five communicants and 24

catechumens. At the end of the second five years, 1898, they had 70 communicants and 152 catechumens.

They that go forth weeping shall return rejoicing.

The villages are as thick as homesteads in rural Canada. These are visited as widely as possible. There are around Chang Te, as a centre, 51 towns and villages, in each of which there are one or more interested inquirers.

One missionary writes: "I can cover with my eye from one tower, an area with a population as large as the whole Presbyterian population of Canada,"—yes, and they too are accessible. China is on the eve of an upheaval. Now is the time to go in and take possession for Christ.

Indians.

We have 20 missions amongst the Indians of Manitoba, the North-West and British Columbia. The Indian is more discouraging than either Hindu or Chinese, yet twenty-six were received into Church membership during the last year. With God all things are possible.

Chinese in Canada.

There are about 15,000 Chinese in Canada, and the number is increasing. Whatever our views as to the Chinese exclusion, they are here, and as a Christian Church, we should not neglect them.

There are 17 Chinese Sabbath Schools taught by the Christian people of Montreal. In British Columbia the work goes on regularly, in Victoria, Vancouver, and Union, in which there are 23 Chinese enrolled as members of the Church. The missionaries also visit Chinese communities throughout the Province.

The estimates for this year require \$13,636.00 more than the amount received last year.

Remember that the Century Fund and other special appeals ought not to interfere with contributions for present needs. —R. P. Mackay.

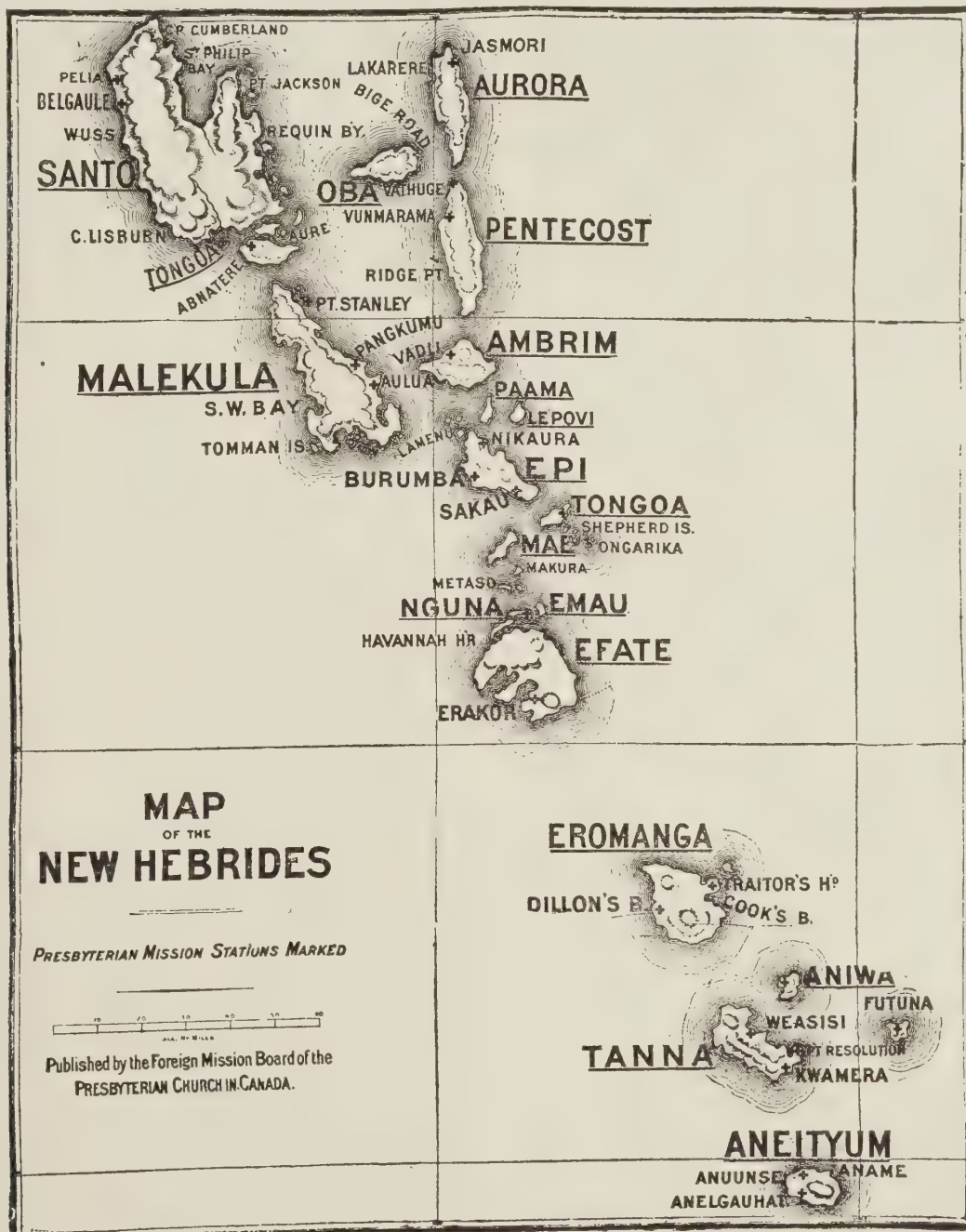
Every Church not coming into this work of Foreign Missions becomes sluggish, inert, effete. We know beforehand that it will, and we know that every Church which enters into this work and glorifies the Gospel by this effort to send it to other peoples of the earth, becomes strong—strong in faith, strong in purpose, mighty in the influence that radiates from it throughout all the communities which it effects."—Dr. Richard S. Storrs.



OUR NEW HEBRIDES MISSION.

The N. H. Mission is unique among the missions of the world. Our Church led the way. Four years later the Reformed Church of Scotland, which afterward united with the Free Church of Scotland, followed. Then in subsequent years the different Presbyterian Churches in Australia and New Zealand joined, one by one, until eight churches in all, with some twenty-five mission families were engaged in all

the principal islands of the group, working it as one mission under the supervision of a Synod which meets annually at some one of the stations. The Synod itself is unique in that it has no Presbytery under it and no Assembly above it; except that each missionary, so far as himself and his field are concerned, would have final appeal if necessary, to his own church. Historically, too, the Mission is unique, being not only the the first mission of our own Church, but the first Foreign Mission of any British Colonial Church.



Quiros, a Spanish navigator, discovered the northernmost and largest island of the group in 1606. He thought it was part of a great southern continent, and called it "Tierra Australia del Espiritu Santo" (The Southern Land of the Holy Spirit.) This island is still named Espiritu Santo. On one of its islets, Tangua, is the New Hebrides' Training Institution.

Captain Cook, in 1774, was the first to

explore the whole group, and named it the New Hebrides, from the likeness of some of the islands to the old Hebrides, on the West of Scotland.

The group lies about 1400 miles east from Australia, extends in length about 400 miles in an irregular line N. W. and S. E., and contains 56 inhabited islands, many of them small and usually counted in with the adjacent larger ones.

Like most other groups in the Pacific Ocean, it is a range of volcanic mountains on the ocean floor, with many peaks rising above the water, forming islands, and many more at varying depths beneath it. The coral insect has taken up the work where the volcano left it, and around the sides of many of the islands, where the water was not too deep, it has built up reefs, lying parallel with the shore, which give protection to ships or boats that may reach the ever calm waters inside of them, but are dangerous to those outside, especially in a storm, or where the reefs are near the surface, but hidden by water.

On many submerged hill tops, where the water was not too deep, this same little insect has in many cases builded to the surface, forming the low flat coral islands, but of these there are scarcely any in the New Hebrides. They are for the most part rugged, evergreen, beautiful, fertile; yielding plentifully yams, taro, cocoanuts, bread fruit, bananas, etc.

They have their two seasons, not summer and winter, but wet and dry seasons, none of them very dry,—the latter, December to April, the former, the remainder of the year. The climate is hot, moist, enervating, with frequent hurricanes during the rainy season.

The animals on the group, when discovered, were pigs and dogs. The latter have practically disappeared. The former are much prized and reared in large numbers by the natives. There are no beasts of prey or poisonous serpents. The waters abound with fish, the shores with coral and shells.

The people, when our missionaries began work among them, were very degraded. Customs varied somewhat in different islands, but it was only variety in blackness. Human sacrifices were sometimes offered to their deities. Widows were strangled on the death of their husbands, for the same reason that India's widows were burned—that they might serve their lords and masters in another life. For this purpose in some islands a cord was tied around their necks at marriage and worn till death, or to strangle them with if their husbands died before them. A gruesome marriage ring.

Cannibalism was common. Enemies taken in battle were cooked and eaten, and shipwrecked sailors cast upon their shores met a similar fate. Infanticide was practiced. Licentiousness was the rule.

The men wore nature's clothing, the women a girdle of grass. Their houses were low huts with scarce room to stand upright in the middle, but this mattered less as most of their life was spent in the open air.

Their plantations were small enclosures, with neat fences of reeds. The women did most of the drudgery while the men idled,

or fought, or fished. Labor, for the most part, was beneath their dignity.

They were very religious in their way, or rather, superstitious. No matter what a man undertook, planting, fishing, journeying, feasting, fighting, he made offerings to his deities and sought help from them. They believed in natmasses or spirits, of various ranks and in great numbers. These sometimes had their dwellings in idols, in sticks, in stones, in trees. Great care was taken not to anger these spirits, and if the missionaries unwittingly did that which might offend them the natives were very much displeased, dreading the wrath of the natmasses. Their sacred men, who were supposed to be the human agents of the natmasses, had great influence.

The ten largest islands, beginning at the southern end of the group, are, Aneiteum, 13 x 14 miles in extent. Population, 600; when Dr. Geddie landed it was 4000. Forty miles N. W. is Tanna, 12 x 18 miles, with a population of about 8,000. Eighteen miles from Tanna is Erromanga, 18 x 25 miles, population 2,000. Sixty miles, still N. W., brings us to Efate, about the same size as Erromanga. Still onward we reach Epi and Ambrim, a little smaller than Efate. Then comes Malekula, the second largest, 20 x 60 miles, population 15,000 or more. Largest and most northerly is Santo, 40 x 70 miles. Aurora, 7 x 30 miles and Pentecost, a little larger, lie some 50 miles to the East of Santo. These two, with Oba, a smaller island, have been for many years under care of the Melanesian Mission, and for them the New Hebrides Mission Synod has thus far had no responsibility.

BEGINNINGS OF MISSION WORK THERE.

The pioneers of the Gospel, on almost every island of the New Hebrides, have been native Christians, first from Eastern Polynesia, the Samoan Islands, and later, from the evangelized islands of their own group. These were less objectionable than the whites, and were allowed to remain at times when whites would not have been. They understood native customs and character and were in this respect also fitted for pioneer work. But with all their advantages, their position was often one of great peril, and many of them fell at their posts as martyrs for Christ.

Rev. John Williams, in the Camden, the mission vessel of the London Missionary Society, visited the group in 1839, and on the 19th of November settled three Samoan teachers on Tanna, "Dark Tanna," still the hardest to win to the Gospel. The next day while attempting the same good work for Erromanga, he was killed.

Next year two additional Samoan teachers were settled on Tanna, two on Aniwa, and two on Erromanga, where our Robertsons have been for twenty-seven

years. In 1841, at another visit of the Camden, two Samoans were settled on Futuna, and two on Aneityum, afterwards the home of the Geddies. In 1845, four Samoans were settled in Efate, where our Mackenzies have labored since 1872.

On all these islands, familiar as the scenes of our own Mission History, and on many others, Christian islanders have led the way, at the risk and often the loss, of life. They had not much knowledge, but they taught some simple truths, conducted a simple worship, and set the example of a good life. The power of the Gospel has thus been shewn in the South Seas not merely in winning the savages, but in leading many of those who were once in heathenism to risk and even lay down their lives to give to others that which had done much for themselves. These faithful pioneers have had little praise of men, for their work has been largely unknown to the Christian world, but many of them have received the Master's "well done."

BEGINNINGS OF OUR OWN MISSION WORK.

Reference has been made to visits of the Mission vessel of the London Missionary Society, and the settlement of native teachers as early as 1839. The first white missionary was Rev. John Geddie, the Apostle of the New Hebrides, the first foreign missionary sent out by any British colony, who landed on Aneityum, 29 July, 1848, and began our Foreign Mission work.

The story of Geddie is familiar;—his birth at Banff, Scotland, 15th April, 1815, the year of Waterloo;—his mother's vow that if her infant in sore sickness was spared, she would devote him to carry the Gospel to the heathen;—their coming to Pictou, N.S., when he was but a year old;—his boyhood and youth quiet and retiring at school and college in his native town;—his licensure, 2 May, 1837;—his wish to go abroad prevented by his church having no Foreign Mission;—his settlement at Cavendish and New London, P.E.I.; his marriage to Charlotte McDonald, of Antigonish, N. S., with the mutual agreement that if the way opened they would go to the Foreign Field; his activity in organizing missionary societies in his own congregation and presbytery and in stirring up the Church by voice and pen to undertake a mission to the heathen;—as a result, the Synod, representing three presbyteries, thirty congregations, and five thousand five hundred members, at its meeting in Pictou, July, 1844, deciding, by a vote of twenty to sixteen, to appoint a F. M. Committee and collect funds, and next year 1845, authorizing their committee to appoint a missionary and select a field;—his own appointment as their first missionary;—the death of two of their three little children as if to make their going easier;—the designation

services at Pictou, Nov. 3rd;—the sailing from Halifax and farewell to native land, Nov. 30th, 1846;—the stormy first eight days of December from Halifax to Boston in a small coaster;—the search for a ship;—the finding of a small brig of less than two hundred tons which nearly two months later, Jan. 28, 1847, sailed from Newburyport, Mass., to the South Pacific;—the long, long voyage of one hundred and seventy days and nearly twenty thousand miles, around Cape Horn to Honolulu in the Sandwich Islands;—the stay of seven weeks, (spent in studying the missions of the American Board)—before a passage could be found to the Samoas;—the thirty eight days to that group;—the valuable training of nearly nine months there with missionaries of the London Missionary Society, working with them, studying native character, and gaining experience, while awaiting the coming of the mission ship, John Williams, of the L.M.S., to carry them to their destination;—the ten days' voyage to the New Hebrides, intending to settle in Efate;—the calling at the different islands;—the choice of Aneityum;—the arrival there, July 29, 1848, with Rev. Mr. Powell who came with them for a few months from the Samoas, to help them in beginning work;—the toils and trials of the early, lonely years, cut off from the world, save the occasional call of a passing ship;—the long unanswered plea for more missionaries;—the passing of heathenism;—the arrival of helpers for other islands;—the visit home in 1864;—the deep and widespread interest created by the presence of these first missionaries from the Foreign Field;—the return to their loved work and their welcome from a grateful and loving people;—his declining health;—the final departure from the field;—his falling asleep a few weeks thereafter, at Geelong, Australia, Dec. 14, 1872, after twenty-four years of mission work;—and the inscription placed in this church on Aneityum by those who mourned him as a father, "when he came in 1848 there were no Christians, when he left in 1872 there were no heathen";—all this is a sacred memory that our Church will not let die.

When our missionaries landed on Aneityum they found two small bands of foreigners. One of these consisted of six or eight French priests, well housed and provided for, but they made no converts, and two years later departed.

There was also a sandal wood station. The islands then abounded in this wood, which was shipped to China for incense, on account of its fragrant smoke. The men at this sandal wood station were the worst foes of the mission. It interfered with their vices. They did their utmost to stir up the natives against it, and in some measure succeeded. The climax was reached in a plot, incited by them, to burn the

missionary's house one midnight when the family was sleeping. The house was partially destroyed. The family narrowly escaped.

The first four years, 1848-1852, were the most trying ones. They were the years of conflict between Christianity and heathenism, the former gradually winning its way, as it always does, the latter fighting against its doom.

The story of these years, the rage of the heathen as the Gospel came into conflict with their long established customs, the trials and perils of the missionaries, their almost miraculous escapes, the wonderful instances of conversion, the faithfulness of native converts, the trials, the deliverances, the triumphs, told so modestly and charmingly in the letters of Mr. and Mrs. Geddie, some of them in Dr. Patterson's admirable life of Geddie, make one of the most interesting pages of missionary history.

One of the earliest works in the first year of the mission, together with building a mission house, was to erect a small place of worship. In the fourth year it was too small, and another was built by the natives, 25 x 62 feet, and holding 500 people. The logs were borne on their shoulders for two or three miles from the forest, with much noise and shouting and a chief mounted in triumph on the top of them. Soon this was too small, and another of stone was built, to hold 900. It still stands, but even in Dr. Geddie's later years it was too large, the population had so decreased.

One of the sore trials of these four years was that after Mr. Powell, of the L. M. S., returned to Samoa; they were left alone, no other missionary being sent by the home church in answer to oft appeals. The causes were the difficulty of communication between New Scotia and New Hebrides, and the home misunderstanding of the real situation. They had been more than two years and a half there before the first home letters reached them.

But while help did not come from New Scotia, it did from Old Scotia, and four years after their own landing the lonely toilers were made glad by the arrival, 1 July, 1852, of Rev. John Inglis and wife, from the Reformed Presbyterian Church of Scotland, who settled on the opposite side of the island, at Aname. A church had been organized at Mr. Geddie's station a few weeks previously and fifteen baptized, and with the coming of helpers, and the power of heathenism broken, the work in Aneityum was henceforth largely the slow and tedious one of teaching and upbuilding into a church a people who had just come out of the lowest degradation of heathenism.

After the death of Dr. Geddie Rev. J. D. Murray, a young minister of Nova Scotia,

succeeded him in 1872, but was obliged to resign and leave the island in 1876 on account of his wife's illness.

Rev. Joseph Annand and wife, who had been for four years on Fila, Efate, was appointed to Aneityum in 1877, and labored there for the next nine years, until 1886, when owing to decrease in population they proposed that the station should be transferred to the Free Church of Scotland, which now had the station of Aname on the opposite side of the island, and which had been wrought for twenty-five years by Dr. Inglis, while they volunteered to open a new mission in the heathen island of Santo.

Thus ended our direct connection with the historic island of Aneityum, the scene of Dr. Geddie's life and labors, the first foreign mission field of the Presbyterian Church in Nova Scotia, in Canada.

OUR PRESENT FIELDS IN THE SOUTH SEAS.

We have now three stations there with three mission families who have been on the field for about twenty-seven years. There are the Robertsons on Erromanga, the Mackenzies on Efate, and the Annands on Tangoa, Santo.

Our Work on Erromanga.

It was nine years before other missionaries went from Nova Scotia. The first to follow the Geddies were Rev. George Nicol Gordon and Mrs. Gordon. He was from P. E. Island, and studied in Halifax; and when for a short time in London getting some knowledge of medicine, he met his future wife. In May, 1857, they were settled in Erromanga. The natives were savages of the savage, naked, cruel, cannibal, the tribes at constant war.

Williams and Harris had been murdered here eighteen years before, 30 November, 1839. Native teachers from Samoa were landed in May 1840, but after a year of suffering they were removed. Scarcely anything further was done until the coming of the Gordons.

For four years they labored, slowly winning their way. Then came a fearful hurricane, followed by measles left from a passing ship, which swept off its hundreds. The superstitious natives were only too ready to blame the new religion, and were stirred up by an East Indian, a Mohammedan, to murder the missionary. On the 20th of May 1861, a band of nine came from a village eight miles distant. The missionary was at work a short distance from his house. Eight hid themselves by the path. The other went and asked Mr. Gordon for some medicine for a sick man. Together they started for the house. Passing the ambush a native struck him down with his hatchet. The others rushed out; and a devoted Gordon, like minded to Khartoum's, met a martyr's death. One

of them ran to the house and Mrs. Gordon's death completed the dreadful tragedy.

Mrs. Gordon had heard the noise and with a native girl, had come outside. She asked what was the matter. "Only the boys playing," was his reply. She turned, and in an instant his axe was buried in her shoulder, and a second blow severed the head.

When the sad news came home, James D. Gordon, then in the second year of his Theological studies, offered to take his brother's place. He completed his course, sailed for the South Seas in the first Dayspring, which was built by J. W. Carmichael and Co., New Glasgow, N. S., and landed on Erromanga in 1864, taking up the work where his brother had laid it down. He was unmarried and toiled alone. With the exception of part of 1869, spent in pioneer work in Santo, he labored for the next eight years in Erromanga, until 7 March, 1872, when he too fell.

The summer—our winter months—had been wet and unhealthy. The heathen party blamed Mr. Gordon as the cause of the sickness. Two children died to whom he had given medicine. The father and another man came, as on a friendly visit. Mr. Gordon gave them a little present and sat down on his verandah to talk to them. The father, watching his opportunity, with one blow of his hatchet laid the missionary low in death, and another Gordon, brave and true, wore a martyr's crown.

But the fallen standard was not long to lie. Mr. Hugh A. Robertson, of Nova Scotia, who had gone out in the first Dayspring, and had been for some time agent of a cotton company on Aneityum, became deeply interested in mission work, came home and studied for the ministry, married Miss Dawson of Pictou, and returned with his wife to the New Hebrides, reaching there but a few weeks after J. D. Gordon's death.

By their own choice they were settled on Erromanga, where for twenty-eight years they have labored. In the earlier days their lives were frequently in peril, but Christianity steadily advanced, and now for many years in thirty odd centres, native teachers, under the supervision of the missionary, have wrought for the uplifting of their fellow islanders, while at times, great communion gatherings, after the fashion of the old Highland communions in Pictou, Cape Breton, Huron, Oxford, or Glengarry, have been attended by five hundred worshippers, two hundred or more of them communicants, and have helped to bind the scattered and once hostile villages into a united people.

One name on our Erromangan staff never saw Canada. Rev. James McNair, a young Scotchman, who was employed by our church, and joined the mission in 1867,

three years after the settlement of J. D. Gordon. He was a man of sterling worth, but not strong, and died there 16 July, 1870.

Our Work on Efate.

The people of Efate were among the strongest, physically, but the most superstitious and the most inveterate cannibals in the New Hebrides. Shipwrecked crews were killed and eaten, while intertribal fights were always followed by a feast on the slain.

In 1845, the John Williams left four Samoan teachers. Others were added later but sickness broke out, murder followed, and in 1850 the remaining Samoans had to be removed.

In 1857 the John Williams called again, and found some of the people keeping up the forms of worship and anxious for teachers. In 1858 teachers were again settled, and others later, and, 13 Sept., 1861, Mr. Geddie, on a visit to the Island baptized eight men and two women, and the Lord's Supper was observed on the cannibal island of Efate. All this had been accomplished through native agency.

Rev. Donald Morrison, a native of C. B., who had been for a time minister in Strathalbyn, P. E. I., went out in the first Dayspring, and was settled in 1864 at the village of Erakor as the first foreign missionary to Efate. His work was brief. Living in an unhealthy grass house, the trying climate and wearing work broke down his health and he was obliged to leave in 1867. Two years later he died of consumption in Auckland, New Zealand, leaving a widow and one child.

In 1872, Rev. J. W. Mackenzie and Mrs. Mackenzie, of Nova Scotia, went out and were settled on Efate, at the village of Erakor. The missionary, still working there, can now look back over twenty-eight years of toil, oftentimes danger, and say with thankfulness, "What hath God wrought." Even within the past two or three years a powerful heathen village, not far from Erakor, that for a quarter of a century was bitterly hostile and had threatened the missionary's life, has accepted the Gospel.

Mrs. Mackenzie, after twenty years of faithful work, died 30 April, 1893. About three years since Mr. Mackenzie was married again to an Australian lady, who is a most valued helper in the mission.

Santo.

The largest island in the group, forty by seventy miles. Its first missionary was the second martyred Gordon. Three years before his death he left Erromanga for a time and spent four months of 1869 in pioneer work on Santo, returning again to Erromanga.

The next was Rev. J. Goodwill and wife, sent out by the Church of Scotland in Nova

Scotia. They landed in 1871, but owing to ill-health they returned to Nova Scotia three years later, in 1874.

For more than twelve years no further work was attempted in Santo. In 1886 Mr. and Mrs. Annand, who had been four years, 1873-1877, on Fila, Efate, and for nine years in Aneityum, as previously mentioned, volunteered to begin a new mission there.

They were settled, July 1887, on Tangua, a small islet off the mainland of Santo, and for eight years toiled on, working the nearest part of the larger island from their islet home, gradually winning their way amid difficulties and dangers not a few.

In 1884 the Mission Synod decided to open an Institution for the training of native teachers and pastors, and established it on Santo with Mr., now Dr., Annand, as principal. The number of students has steadily grown. They come from nearly every island where mission work is carried on. There are in attendance nearly seventy. Some of them are married and have their wives with them, increasing the number to about ninety besides children.

The principal and his wife are assisted by Mr. and Mrs. Lang, the former of whom instructs the students in mechanical arts. A lady, Miss Daisy Symonds, from Australia, has recently been added to the staff. She is supported in part by our Woman's F. M. Society, East.

The care of such an Institution, providing for such a family, and giving instruction in a number of different subjects is a heavy burden on the principal.

The college is not only of great value in training men as helpers to the missionaries in the different islands, but like our colleges at home it sends out many of its students to work on the Sabbath, and is thus proving a valuable evangelizing agency in Santo.

ISLANDS ONCE OUR'S NOW OTHER'S.

On two other islands of the New Hebrides, besides the three now occupied by our Church, have our missionaries wrought, on Aneityum and Tanna. These fields are now wrought by other churches.

Our work on Aneityum has been already mentioned. Tanna has for us an interest deep and sad. Its story, in brief, is the following :

In size, about 12 x 38 miles, it is one of the most fertile islands in the group, but for mission work it has been one of the most trying.

Native teachers had more than once been settled, and in some measure prepared the way. The first foreign missionaries were Rev. J. Copeland and Rev. J. G. Paton, (now Dr. Paton) both from the Reformed Church of Scotland, who came in 1858.

They were joined the same year by Rev. J. W. Matheson and wife, and 6 July 1860, by Rev. S. F. Johnson and wife, all from Nova Scotia. Mr. Copeland had in the meantime been appointed for a time to Dr. Inglis' station on Aneityum, while the latter was in Britain getting the Aneityumese New Testament printed. There remained a strong staff, three mission families, on Tanna.

But soon there came a change, Mr. Johnson, after narrow escape from murder, died six months after his arrival, and Mrs. Johnson in impaired health had to remove to Dr. Geddie's station on Aneityum. Then word reached Tanna of the murder of the Gordons on Erromanga in May 1861, and the natives of Tanna were incited to kill their missionaries also. Mrs. Paton and her infant child died. Early in 1862 Mr. and Mrs. Matheson and Mr. Paton had to flee for their lives seeking refuge on Aneityum. A few weeks later Mrs. Matheson died, 11 March 1862, and 11 June the same year Mr. Matheson passed to his rest. Thus ended in the gloom of the grave the mission work of our Church on Tanna.

That work was afterwards taken up by other churches. The Neilsons, Mrs. Neilson being a daughter of Dr. Geddie, were settled in 1868. In 1869 Rev. Mr. Watt and wife, from Scotland, and supported by the Presbyterian Church in New Zealand, were settled. After some twenty-three years Mrs. Watt passed to her rest. Mr. Watt labors on. He has been toiling there for thirty years, the longest actual service in the missionary roll of the New Hebrides, our own three missionaries coming next, each with a record of about twenty-seven years.

THE WORK OF OTHER CHURCHES.

The work of other churches in the New Hebrides is beyond the scope of this brief sketch. All the important islands are now occupied and the staff is sufficiently large, with native assistance, to complete the evangelization of the group.

A discouraging feature is the gradual decrease of population. In earlier days this was owing to diseases, measles, etc., introduced by passing vessels. In later years it has been due to the labor traffic, many of the young men being taken to labor on the plantations in Queensland, Australia. They are engaged nominally for five years with free return passage, but few live to come back, and those who do return are often wrecked in health and morals and a hindrance rather than help to the mission.

On the other hand there have been many bright examples of heroic devotion to Christ in self-sacrifice for the work of the mission, in readiness to go as pioneers to heathen and savage islands, and to die, as some have done, at their post, the martyr's death.

HONAN AND FORMOSA, A CONTRAST.

By Rev. W. Hervey Grant, Honan.

The first thing to attract the attention of a visitor from China is the great difference in the general appearance of the country from that which he has, but a few hours ago, left behind; for while on the Chinese mainland the mountains appear bare, scorched, and barren, in Formosa they are clothed with luxuriant verdure to their very summits, lending an indescribable charm of beauty to the whole country. So the scene which meets one when steaming across the bar into Tamsui river is truly one of great natural beauty such as one seldom meets.

Nor is this beauty of scenery confined to the immediate neighborhood of Tamsui, but wherever one travels over the island, fresh vistas of grandeur and beauty burst upon the eye. This is all very different from our surroundings in the great plain of North Honan where the monotonous flat is almost totally unbroken by mountains or hills.

Then as to modes of travel. In North China we travel by cart, barrow, houseboat, or walk. In Formosa, we board a steam launch or a native boat at Tamsui and run nine miles up the river to Twatui-tia, where we take train and travel for miles southward to Tek-Cham, the present railway terminus, thence, with a Coolie to carry our baggage, we tramp about on foot, visiting the various stations, climbing up and down mountains and wading across streams, or it may be that we hire sedan-chairs, which is one of the most common modes of conveyance here, and travel with greater ease and speed.

Everywhere in Formosa, we note how luxurious is the natural vegetation, in marked contrast to Honan, where such vegetation is comparatively scant. In Formosa large tracts of mountain land seem to remain in their primitive tangle of shrubs and bush, unoccupied by man. In Honan there is little unoccupied and uncultivated. In Formosa forest is abundant. In Honan I have not yet seen anything worthy of the name.

In Formosa, the population does not seem to be so dense as with us in Honan. In this great Honan plain, floods are of such frequent occurrence as to keep the masses constantly on the thin edge of starvation, while Formosa, being mountainous, is not equally subject to such a chronic state of flood, though floods are frequent and disastrous. What it gains, however, in immunity from floods, it partially loses in the devastations wrought by typhoons and white ants.

The climate of Formosa would seem to be more trying to Europeans than that of

Honan, for while the temperature registered by the thermometer seems to be little, if any, higher than that in Honan, there is constantly so much more moisture in the air that the heat is felt to be more oppressive; moreover, the clear, bracing, frosty weather of the Honanese winter is unknown in Formosa, so that there is little respite from the heat of summer. Then, the dreaded "Formosa Fever," quite outstrips the malaria of Honan in its severity and duration.

As to the people, the Chinese in Formosa may properly be called a "migratory race," since they have settled there only within the last few hundred years, while, on the other hand, the Chinese in Honan are the direct lineal descendants of those who lived here thousands of years ago, reckoning an unbroken descent from the ancients, and regarding Honan as their ancestral possession. In Formosa, in addition to the savages, there are three classes of people, differing in language and race characteristics, while in Honan there is one race and one language.

Here in Honan the population is a consolidated unit of dense heathenism, while in Formosa the population is composed of several well-defined and disintegrated elements, lacking the strength of unity to withstand innovations. The excessive conservatism and antagonism to outside influences, prevalent among the Honanese finds its counterpart in the greater enterprise of the Formosans and their susceptibility to new ideas.

While in Honan the general attitude of the people toward religious matters is marked rather by indifference than anything else, the temples tumbling into ruins, the worshippers worshipping their idols rather from force of custom than from any religious convictions; in Formosa as in South China generally the people are more religiously inclined, keeping their temples in good repair and being faithful in worship. This, as may be surmised, may be a decided help to the Gospel preacher or the reverse, generally the former, for it is usually easier to prove the superiority of the Gospel over any false system of religious belief which may be entertained, and to persuade the idol-worshipper to forsake his dumb idol for Christ, the living Savior, than it is to arouse religious sentiment within a man who has none, that he may appreciate religious truth at all.

There are marked differences between the social condition of the Chinese in Formosa and those in Honan, for while both Honanese and Formosan laborers are uniformly industrious, the former cultivating their wheat, beans, peas, cotton; the latter their rice and tea, the Honanese are poverty-stricken and the Formosans live in somewhat better circumstances. In Honan, a man's daily wages range from five to ten

cents, while in Formosa, a laborer receives from ten to fifteen cents, and a mechanic from fifteen to forty cents a day. On the other hand, the cost of living in Honan is somewhat less than in Formosa, which in some measure compensates for the difference in wages. But notwithstanding this, the wage in Honan is a bare living wage, while in Formosa it may afford a slight surplus.

So far as I can judge, the proportion of educated men in Formosa is somewhat greater than in Honan, and all in Formosa, through being in closer touch with outside civilization, are more conversant with human affairs than are the Honanese.

I presume there is little danger of the missionary in North Formosa being asked what a railroad or a steamboat is like, for the people are all acquainted with them, although in South Formosa the railway is still unknown. But in Honan, such questions are almost a daily occurrence in the experience of the missionaries.

Taking all these facts into account it will be seen how different are the conditions under which mission work is carried on in Formosa and in Honan, differences which would render it most unwise to attempt the adoption of the same methods of work in both fields.

The plan wisely adopted in Formosa is the employment by the mission of suitable natives as preachers of the Gospel, and the laying of the burden of the preaching upon them from the earliest years of the mission, providing out of mission funds the minimum amount necessary for their daily living expenses.

Such a plan can be safely adopted in Formosa, where the wages are so high that the natives usually live quite above want. The mere pittance of sufficient to buy their daily bread can be no inducement to them to become preachers. But were such a plan adopted in Honan, multitudes would crowd the Church, all hoping to receive employment one way or other with sufficient to provide means for keeping body and soul together. In Honan the prospect of a bare living wage is sufficient to induce the majority of the natives to enter the Church merely for the sake of temporal gain.

The measures taken by the missionaries in Formosa for the preservation of health by the erection of suitable residences in the most healthful and convenient situation obtainable must be most highly commended and is worthy of imitation at the earliest possible date in Honan, that we may escape from the pestilential miasma of these low-lying, ill-constructed, badly ventilated native hovels in which it has been the lot of many of our missionaries thus far to live and work.

CHRISTIANITY AND FAMINE IN INDIA.

By Rev. R. A. Hume, D.D., Ahmednagar, India.

Missionaries and Indian Christians should have principles and plans for famine ready in advance. We all have so recently been through famine experiences that every one will have some general principles in mind, but it is well to formulate them. The one great Christian aim must ever be not only to save physical life, but to develop a better spiritual life.

A famine runs hard against such an aim. It tends powerfully to make multitudes of people almost like brutes, who think only of how to fill their stomachs. When by hard necessity people have to herd together in masses, with hardly any shelter, with no privacy, with little clothing, with almost no means for cleanliness, what is there in such surroundings to develop a life much above brute life?

Despite as careful superintendence by higher officials as was feasible, many human cormorants, in the shape of subordinates of various kinds, took their opportunity in the late famine to feed and fatten on the skeletons of their fellow men. Little girls and women were freely sold for lust. Parents deserted their children. No end of lying was resorted to by people who sought charity from Christians and others. How can better life be developed amid such untoward circumstances and such awful temptations? Yet, God is a living God, and by His help every experience can be made to promote men's higher good.

The last famine did in some respects promote the higher life of mankind. It promoted a high motive in the government and a most heroic effort to make such arrangements that not one human life need go for lack of food. Well-to-do people in India gave for famine relief. Multitudes of Christians in England and America had their higher life promoted by sympathy for suffering India, and by giving most generously for the famine-stricken. The sound principles of the government famine relief policy also did much. The main principle was that the people must not be pauperized; that is, must not get something for nothing, but must, as far as possible, work for their livelihood. This principle lies at the base of God's administration of men.

So the famine in some ways really promoted the higher life of India. It developed patience, and some measure of sympathy, and some measure of industry. It led many here to appreciate their government better and to understand the largeness of Christian sympathy in Christian countries. It put thousands of children into Christian schools, where opportunities



and incentive to noble living is assured. It shook faith in idolatry and weakened caste. It brought some to know the living God.

In coming famines all Christians would be wise to keep in mind that, not saving physical life, but promoting a better life, is their chief aim. Now, since pauperizing, i.e., accustoming people to get something for nothing, degrades men even amid the distress and perplexities of famine, we should be wise enough and merciful enough not to give aid without applying some test, and without requiring some labor, if possible. Consistent with this principle, if some work can be furnished which would prevent the people of a community from leaving their homes, this would promote their better life.

For example, if the building of a school, or some widow's house, or improving the water supply, or improving the local roads of a village, or cleaning its suburbs, or cutting down overgrown prickly pear, or any such work can be provided near a village, and grain or money could be paid daily under the superintendence of a mission agent, such famine relief would be far more helpful than giving money or grain or clothing to people who will wander around and in a few days be worse off morally and as bad off physically as if no aid had been given.

If weavers can be aided in carrying on their trade, if their clothes can be bought, or in some way disposed of, such policy will in the end cost less money and will also better promote their true interests than giving them money free.

If wide-awake and reliable men can be helped to open small shops at relief works, or if any one can be helped to carry on any remunerative work by the advance of a small capital, such aid does not pauperize. In the main, money will usually be best spent by enabling poor people to reach government relief works, and giving them enough grain or money to maintain themselves for two or three days after they start those works or get to them.

But after all, the main service which missionaries and Indian Christians can render to people in a famine is not by money. They can give information. They can encourage and advise the people. They can try to promote a better life. They should not, and do not, interfere with the arrangements of famine camps and relief systems. But in the evenings, on Sundays, and at intervals, they can do great good by visiting the people, inquiring after them, and telling them of the good heavenly Father and the sympathizing Savior.

Neither they nor their agents should believe every story about oppression and mismanagement by subordinates. But when they have good evidence of wrongdoing, they can report it to the higher of-

ficials. If they have capable Christian men, even mission agents, who are qualified to act in any capacity, they will do a service both to the officials, and especially to the masses, by recommending such men. But they should be most conscientious to state the true capacity of those whom they recommend, and not to ask favors.

We believe the above are the true lines for all Christians in India to follow in planning and giving relief in times of scarcity and famine. It is not too soon to write to leaders and to friends in Europe and America, describing the situation and prospects and trying to secure aid.

But it can not be too earnestly pressed on kind people at home that relief money should only be distributed through thoroughly reliable and through organized channels. It is not wise nor merciful to send to every one who appeals through private letters or through sentimental letters in newspapers. The wise way is to send to a representative committee, or to the heads of missions, who can best distribute all donations, and who can judge of the relative needs of different sections and different persons.

The living God has blessings waiting for India. Whether by famine or by plague or by plenty, He will seek to draw these millions of His children to Himself; His providence will show. But in every situation by sympathy and wisdom and courage Christians can best reveal Him to the people of this land.

The Opium Curse.

A missionary from Shansi, China, says that the condition of the people of that province, on account of the opium habit, is most deplorable, rendering it almost impossible to get work of any kind done. From seven to nine-tenths of the men, and from four to five-tenths of the women use the drug. Boys of thirteen have the craving, and it is known to be a fact, that in certain cases, infants at the breast, require to have opium smoke puffed in their faces, in order to pass the craving and enable them to nurse.

While this people are trying to eke out a miserable existence, in the midst of the most abject poverty and opium, all the while they are unconsciously treading under their feet untold wealth, for it is definitely stated that running through Shansi and W. Honan is a vein of coal of the first quality, eighteen feet thick, and over three hundred miles long. Prof. Drake states that the supply is practically inexhaustible, and although the native methods of mining are very slow, in some of the coal yards near Hwaiching may be seen heaps of coal worth upwards of 300,000 taels.—Dr. Malcolm.

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- June—How we got our English Bible.
- July—The Presbyterian Church Throughout the World.
- August—The Place of Song in Christian Worship. (The History of Sacred Song from Apostolic Days until the Present, suggested as a Study.)
- September—Our Work among the Indians in N. W. Territories and British Columbia.
- October—The Book of Praise—The Psalter. ("The Psalms in History" suggested as a Study.)
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- December—The Book of Praise—Hymns 1-34.

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PROGRAMME.

Follow the division below. Have four short papers or addresses.

1. The Country and the People. Consult for this "Korea and his neighbors," by Isabella Bird Bishop. "Korean Sketches," by James S. Gale.
2. McKenzie as a Missionary Hero.
3. The Origin of our Mission to Korea.
4. Condition and Prospect of Missionary Work in Korea.

Above mentioned books should be read for this paper also.

Korea.

Our field is the Province of Ham-Gyong-Do, with headquarters at Wonsan, on the east coast. Find these on the map.

Korea is an independent kingdom in Asia, between Russia and China on the North, and the Yellow Sea and the Sea of Japan on the West, South, and East. It is separated from Russia by the Tumen River, and from China by the Yalu River. On

the northern frontier, in north latitude 42° and longitude 107° 42' east, rises the main peak of the ever white mountains, named Paik-Tu, or White Head, in the centre of which lies the Dragon's Lake. Out of this flow the two rivers that divide Korea from Russia and China, making the country, in a sense, an island. The area of Korea is estimated at 82,000 square miles, and its sea coast line at 1,740 miles. The most careful estimates, based on government reports, give Korea a population of 12,000,000.

The face of the country is very broken. A chain of mountains runs north and south its whole length, sending out spurs east and west to the sea. Between these are river basins, generally very fertile, and well adapted to agriculture, although as yet but poorly cultivated.

The climate is bracing, except during the rainy season, which is from June to September. The autumn is nearly cloudless, and the winter means usually a stretch of clear weather, with the exception of occasional snow storms. In the north the winters are long and the cold is severe. Many of the rivers are frozen over four or five months of the year.

The Koreans are worshippers of spirits. Superstitions abound among them. Gale says: "They worship various spirits or gods in the different rooms of their houses. They worship snakes and weasels and pigs, and not a day goes by but the spirit of some animal must be propitiated. The whole existence of Korea, from king to Coolie, is one complicated system of ancestral and spirit worship. For three years after the death of parents night and morning the children offer food, meat and tobacco, before the tablet in the room where the dead ones lived, making besides numerous offerings at the grave." Thus deep degradation characterizes their moral and spiritual life, out of which they cannot be raised except by the Gospel and grace of the Lord Jesus Christ.

Mr. Horace N. Allan, U. S. Minister to Korea, says: "I believe that the reason that missionaries have made such progress is to be found in the disintegration of the ancient faiths formerly predominant in Korea. The people have practically given up Buddhism, and Confucianism, and they gladly turn to Christianity because it comes to them with a new hope at a time when they can see no hope elsewhere."

Notes on the life of Rev. W. J. McKenzie

By Rev. Duncan McRae, Wonsan, Korea.

Wm. J. McKenzie was born at St. George's Channel, West Bay, Cape Breton. When a youth his grandfather used to take the lad and another grandchild out under a large tree on the farm and there weep

over them in prayer. When William was growing up he was much troubled by sceptical views. But in his darkest hours the tears and prayers of his aged grandfather and the scenes around the old tree would come back to him and light broke in upon his soul.

He took his Arts course in Dalhousie University, and his Theological course in the Presbyterian College, Halifax.

During his Theological course, he spent a year as missionary on the coast of Labrador. He took with him from the college library a book entitled, "Korea from the Capital."

One day, as he was sailing in his boat

on the Labrador shore, a terrific gale overtook him. In this gale he resolved if God should spare his life to consecrate himself for the foreign field. This book pointed out to him his future field of labor, and he dedicated himself to Korea. Returning to Nova Scotia he appealed to the F. M. Committee, Eastern Division, to open a mission in Korea. But at that time the Committee could not see its way clear to do so.

For a time he labored in the Lower Steviacke congregation. But he could not remain. The cry of the heathen gave him no rest. He must go to Korea. He resigned his charge and without an appoint-



KOREA, OUR LATEST MISSION FIELD.

ment from the Board, set out for the Far East, depending on the Lord to provide for his support through Christian friends in his native Province.

About a year and a half was the length of his days in Korea. Out of this time he spent eleven months in the Province of Whang-Hai, in the little village of Sorai, by the sea-side on the west coast. Sorai is one hundred and eighty-five miles from Seoul, the capital.

In May, 1895, he wrote :

"Last spring I came here to live in this village and learn the language in a Christian home. There were then two baptized adults and one child. Then we were shunned, but now and for the last four or five months seventy to one hundred meet twice on Sunday, and nearly as many at the Wednesday evening prayer meeting. So eager are they now to have part in the worship of God, that in the bitter cold, when the snow is falling and the house overcrowded, they will sit outside through the whole service and the women behind the screen will stand holding their children, as there is no room to sit down.

"The people of their own accord have decided to build a church, and already over \$35 in gold is subscribed and much labor. When they began to subscribe a straw roof was their intention, but so willingly and largely have they contributed that now it must be a tile roof. It will cost more, but will be far more lasting. I told them I would not give one cash to help, but would give a stove and pipe when completed.

"It is to be built on a beautiful spot, where devils for centuries received homage, and it will seat over two hundred and fifty. It will be the first church ever built by the Koreans unaided. No seating expenses here, as all sit cross-legged on the straw mats. Several widow's mites were among the offerings, and the small boys gave their few cash.

"About twenty families now observe the Lord's Day, most of whom have family prayers and all ask a blessing at meals. Over twenty take part in prayer already, and several men, and strange to say, women, in spite of custom, visit the neighboring villages during leisure to make known the Gospel. They don't always come home encouraged.

"The men, and women, and boys meet of their own accord separately for singing, prayer and exhortation. What a joy when we see occasionally the hot tears of repentance flowing freely from the dark hardened faces.

"I am now going on the eighth month without speaking a word of English or seeing a white face, during which I have not been a day sick.

"The country is all open and ready to listen to anything, false or true. The

French Jesuits, here one hundred years ago, are busy, and the Japs are pouring in Buddhist priests, while God's people in Canada or the world over, do not seem to be arising in their strength for the occasion. I have one province of near two millions to myself. In proportion as we help others, God will help us. 'The harvest is great, the laborers few, pray ye therefore, etc.' Over this troubled people Emmanuel must reign."

One month later he was smitten with disease and without skilled medical attendance or nursing, ended his life in the delirium of fever, on Sunday, June 23rd, 1895.

When Mr. Gale, a missionary of the American Presbyterian Church, and author of "Korean Sketches," was last in Toronto, he said to the editor of the Westminster : "McKenzie was the finest specimen of a missionary ever seen in Korea. He was a perfect Elijah in faith and heroism, and yet they all loved him with a rare spiritual affection.

He stood to his post through all the rebellious times before the war, and all the peril of the war itself. His faith was as a strong tower. The people brought their goods to him for safe keeping. He faced the murdering assailants alone and the chief put up his sword and called back his men.

But the strain was too great. The debilitating effect of bad food, the severity of exposure, the weight of heathenism told. Poor McKenzie, giant though he was, broke under it, like many another brave and noble soul. The Koreans will never forget him. The native Christians say there never was a man, so much like Christ."

After McKenzie's death there was mourning and bitter lamentation. The cry of many was, "Our teacher is taken from us and we are not saved. When shall we see another like McKenzie? and we are not saved."

A great spiritual awakening followed. Many who had hitherto resisted, yielded. The good work spread, and Sorai became the centre of an evangelizing movement on the part of natives that has had an influence throughout the whole Province of Whang-Hai.

To-day there is an endowed school at Sorai called the McKenzie School and a beautiful church whose membership (baptized communicants) numbered last year 150. To-day I don't think there is a heathen home in the village. The church supports its own native evangelists and teachers. It is the star church of Korea.

God has used the workers in that church since McKenzie's death in opening up ten other congregations and the building of ten other churches by the natives themselves.

"Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Our Mission in Korea. Its Origin.

By Rev. W. R. Foote, B.A., Wonsan, Korea

Mr. McKenzie had long hoped that some day the Presbyterian Church in Canada would undertake a mission to Korea, and his singular devotion, his success in Sorai, and his early death had created a deep sympathy for his cherished desire.

After the native converts at Sorai had tenderly buried the body of McKenzie, they wrote to the Church in Canada as follows: (translated by Rev. Dr. Underwood, a missionary of the Presbyterian Church, U. S. A., laboring at Seoul):

"As we are presuming to write this letter to you, who are the friends and brother ministers and brethren of Rev. McKenzie, we trust you will condescend to read it and give it your prayerful attention. . . After Mr. McKenzie arrived in Korea he came down to the village of Sorai, and working hard about his Father's business, led many to come out and take their stand for the Lord.

The village of Sorai was always a very wicked place devoid of blessings; now there are many who are trying to follow the principle of Mr. McKenzie. His body is no longer with us, and we, in prayer, want to know God's will. We now, waiting before God in prayer, hope that you, our older brothers in Canada, will pray much and send us out a Christian teacher."

This touching appeal was laid before the Church, through the press, by the F. M. Committee; but the Committee felt obliged to report to Assembly, in 1896, against the opening of a mission in Korea in the meantime, because of the want of funds to carry on efficiently the work already in hand in the New Hebrides and Trinidad.

The report was adopted, and it seemed that the question was finally disposed of.

About this time one of our present missionaries volunteered for work in Korea, and soon a second member of the present staff offered his services for the same object. In March, 1897, the W. F. M. S. approached the F. M. Com., with a proposal to send out the two young men, one of them to be supported by extra contributions from the W. F. M. S., and the other by the increased giving of the whole Church.

The F. M. Com. decided to refer the whole question to Presbyteries, hoping that after careful consideration in Presbyteries a final decision might be come to at next meeting of Synod. A majority of Presbyteries favored the new mission, and the Synod of the Maritime Provinces which met in October of that year, at Moncton, after a long and animated discussion, decided to

authorize the Committee to begin work in Korea.

At the first meeting of the F. M. Committee after Synod, there came an offer from a third student in whom dwelt the spirit of McKenzie. Accompanied by a pledge from the students of the Presbyterian College, Halifax, to support him.

The offer and pledge were accepted. Ordination and designation of the young missionaries to their chosen field followed; and toward end of July 1898, Dr. and Mrs. Grierson, Mr. and Mrs. Foote, and Mr. Duncan McRae, bade farewell to their friends in the east. Sailing from Vancouver Aug. 1st, they reached Seoul, Sept. 8th, where they remained for a time to become acquainted with the customs of the people, acquire their language, and consult with the "Council of Missions" in Korea, holding the Presbyterian form of government, as to their permanent field of labor.

As the result of such consultation the Province of Ham Gyong has been fixed on as the field of the Canadian Presbyterian Mission—a great stretch of country on the N. E. coast, of which Gensan or Wonsan is the chief open port,—and extending northward to the Russian frontier, westward to the confines of Manchuria, and southward nearly to the latitude of Seoul. In this territory, with only two other missionaries one a Methodist and one Independent, a million souls wait for the light of life.

Korea, its Condition and Prospects.

By Rev. Robt. Grierson, M.D., Wonsan, Korea.

As it is not easy to give actual statistics of the numbers of churches, church members, catechumens and native helpers embraced in the various denominations at work in Korea, those who count everything by number rather than by power may be disappointed with this writing.

Yet even they may be satisfied when they learn that this difficulty is in a great measure due to the fact that the constant and steady increase keeps the totals always changing, and the figures given one year are so far below the next that one does not keep it in memory. The increase year by year is now very great. Few if any mission fields of the world can show the proportionate increase now seen in Korea.

The past year has been the most wonderful yet. One missionary returning to Seoul after an itinerating tour among his country congregations of only one month's duration reports over two hundred baptisms, and five new churches started. One station of the Presbyterian Church, U. S. A., Pyeng Yang, reports thirty-eight new churches which have sprung up during the past twelve months.

But while in great numbers congrega-

tions and converts are being multiplied, the cause for greatest joy is not the increase, but the solid and healthy character of the work. It is not a superficial movement rushing thousands half informed into an organization which they will as quickly leave. The new adherents are in most cases persons who have been under instruction as catechumens for many months and in some cases years.

The social conditions here, moreover, ensure that profession of Christ is a serious step, cutting one away from his unbelieving neighbors, and subjecting him to more or less of persecution, which roots him in his faith more firmly.

The increase of church membership is almost entirely the result of the labors of native Christians, who have a burning zeal for the salvation of their fellows; the few missionaries find their time fully occupied in simply following up and guiding work started by the Holy Spirit through converted natives.

In the Presbyterian denominations, moreover, who have united in one organization called "The Jesus Doctrine Church," the natives are thrown on their own resources entirely for church buildings, school teachers, evangelists, etc., and most wonderfully respond in keeping up their self-support.

It is this present healthfulness that makes the future prospects in Korea most hopeful. As the evangelization in its entirety of any nation must ultimately be the work of its own natives, so here we have the native Christian enthusiastically and with great self-sacrifice toiling to save his brethren. And as there are few countries where it is easier to get attentive listeners, and few countries with fewer religious preoccupations or prejudices to prevent the entrance of the Word of Truth, it may well be hoped that the past success will repeat itself many fold year by year.

Some of the churches are preparing for great ingatherings. The Northern Presbyterians are asking for seventeen new missionaries, and have enough stations in view even now to place that many new men when they shall have learned the language.

The southern portions of Korea are not so encouraging as the northern and especially the western portions. But even there success is hoped for shortly.

The Province of Ham Gyong, where our Canadian mission is stationed, has responded wonderfully to the little preaching that has been done in it. In Wonsan there is a strong church with several offshoots. In Ham Hung there is the nucleus of a church with very encouraging reports of bands of Christians forming in villages which no missionary has yet visited. In Peuk Chun and Hang Won there are Chris-

tians, but the vast mass of the villages, towns, and large cities of this great province have as yet never heard the Gospel. The future prospects here depend upon three things.

1. The blessing of God granted in response to united prayer.

2. The maintained and increased zeal of native Christians in evangelizing their fellows.

3. The presence of a larger force of missionaries to foster and direct the work as it grows. There is now almost enough work to keep our three men at present on the field busy in supervision only.

HOW HE PACKED HIS FRUIT.

A Story for Farmer Youth.

A housekeeper, after several complaints to her grocer because unsound fruit had been brought her, was one day offered a basket of peaches and a basket of gem melons, accompanied with this assurance.

"You will not find a single damaged peach or melon in either of these packages. If you do, I will gladly refund the money you pay for them."

She found every peach and melon perfect. The housekeeper reported this on her next visit to the dealer's store, and asked why he was so positive in warranting his goods. "Why?" exclaimed the man. "Why, because I have found that the farmer who furnished those baskets never sends dishonest baskets to market."

The farmer's number, among the commission dealer's consignments, was "135." After that the lady always bought Number 135, and the contents of the basket never failed in measure, condition or quality.

Admiration for the conscientious farmer grew upon the housekeeper, and literally made her more conscientious herself. She felt ashamed when she was tempted to slight or "scamp" her work. Number 135 seemed to be looking at her.

One particular that deepened this impression was the non-appearance in market on Mondays of any basket bearing the favorite mark. Farmer 135 would not pick fruit on Sunday, the dealer said. The housekeeper felt her face flush when that was said. She had never been so scrupulous.

The summer and autumn passed, but the sermon of the faultless fruit continued to preach to its buyer when she could buy no more. Careless lapses of duty frequently brought up the thought, "Number 135 would not have done that." She remembered and thanked the unknown man whose integrity had strengthened and helped her. His rectitude represented to her the presence of the sinless Teacher.

The Children's Record.

or rather

THE CHILDREN'S PART OF THE RECORD.

"The Children's Record" is continued in "The King's Own," a weekly illustrated paper, published in Toronto. But in the home the children have a place at table with the older people. So I would like them to have a place in the Record of our Church. If I could only make the Record so attractive that they would be as eager for its contents as for their place at table, wouldn't I be glad! I will begin with

BROWNIE IN UNDERLAND.

CHAP. IV.

The three previous chapters of this pleasant fable were in the Children's Record. It is written for our young people by one of our own Honan missionaries, to picture to them what they would see and hear if they were in China.

Underland is a name he gives to China because it is on the other side of the world.

The first chapter describes Brownie's journey from Canada to China, how he jumped into a spring and down the little hole where the water bubbled up, down, down, away through the earth until he came up on the other side, plumb against a bucket with which a Chinaman was drawing water from a well.

The second and third chapters tell what Brownie saw and heard, his many funny experiences and adventures, and his meeting with Mr. Joe, a nice old Chinaman.

In this chapter Mr. Joe relates the story of his own life to Brownie. Many of the things in Mr. Joe's life are pictures of the things that our missionaries are seeing and hearing and doing. If we were in Honan we might find Mr. Joe and his story to be very real and no fancy sketch.—Ed.

Brownie now settled himself down into a big arm-chair, the Underland kind, to hear Mr. Joe's story. The chair was not very comfortable, but the story was so interesting that he did not think of the chair.

When I was young, said Mr. Joe, I had a better chance to get on in the world than most boys, for my father sent me to school. The other children of my age were the children of poor parents who said they could not afford to send their sons to school.

So while I was being whipped and taught the Chinese books, they were out on the road with a basket and fork gathering all the manure they could, or in the fields scraping together the stubble and fallen leaves, which they carried home in big baskets and piled up in the yard, ready to

be burnt as fuel in the family stove, for wood was too scarce and dear and coal was only used in the city.

When the sun rose we had to rise also, or a little before, and hurry off to the school. Other boys could go barefooted and naked in the hot weather, but we dared not.

We must always wear shoes and stockings and clothes, for the teacher said that little scholars must be very proper.

When we were let out, and romped on the way home, someone was sure to say: How ill-behaved those boys are! And next day the teacher would either punish us with a paddle, or make us kneel on the bare bricks.

My father was in a government office, though he got no salary. He made his living by unjust fees which he took from people in distress.

When there was a show in town the teacher would give us a holiday, and after the show was over I would go in with my father through the big gates of the courthouse, on either side of which were big stone lions with their mouths wide open. Inside the high walls were the jail, offices, courthouse and magistrate's residence.

In those days I looked with fear and pity on the ragged fellows whose haggard faces were sticking through holes in the wooden collars with which they had been furnished for some crime. There was generally a few of them chained to the lions.

When I grew older, however, I got to feel no pity for any of the wretches who fell into my power. For after five years' schooling my father took me in to train me for the same work as himself. Thus I became what is called a "runner." I learned all the tricks of the trade so quickly that I soon was at the top of the profession, and one of the magistrate's most trusted agents.

My young friend, have you read about "the publicans and sinners"? Well, I was one of that class, a pretty fine lot of "toughs" we were. For one cannot be a runner and be an honest man at the same time, such is the state of Underland society.

The tricks of our trade were the best means of arresting a prisoner, of torturing him when we got him, and of getting the most "oil," as we called it, out of him. I mean money.

When the magistrate gave us a warrant to arrest, we first tried to make the man give us so much hush-money and we would report to the magistrate that the man was not to be found.

If the man did not pay up, we would haul him off to some lonely temple, and begin to argue with him. We would tie him up to a beam by the thumbs, which hurt him so much that he would beg to be let down, and he would sell so much

of his land and pay us what we wanted out of him. Oh, our hearts were like stone. I often weep when I think of it, now that I am a Christian. The tender mercies of the wicked are cruel.

All the runners, in government employ are slaves of the opium habit. I also speedily learned to smoke along with the others, and many a night, had you gone into our quarters, you would have been almost overpowered by the smell of the drug, for you are not used to it, and we were. Then the hours taken from sleep had to be made up the next day by lying abed as long as we dared.

The magistrate himself was generally an opium-smoker, and preferred trying his cases at night after he had some whiffs of the pipe, which had the effect of sharpening his wits and making him eager for business.

All was going well with me when my eye-sight began to fail. There seemed to be a little white cloud growing over my eye-balls, and the cloud was getting thicker and thicker so that my sight grew gradually worse. I soon became alarmed that I was going blind, and I knew that if I became blind I should have to give up my post, and at my time of life another job would be hard to find.

I tried all sorts of plans to cure the trouble, but in vain. One friend recommended me to smear them with dove's dung; another thought that the cloud could be driven away by a few pokes with a needle.

At this time I had to give up smoking the opium, for I could not see to hold it in the lamp, which was necessary to cause it to give off the fumes which the smokers draw into their lungs with such delight. But I was still a slave to the habit, and had to take another plan, namely of eating the opium and washing it down with water.

But the cloud kept getting darker and darker, and by and by I became totally blind. How could I now arrest a prisoner or do anything else? I had to depend on my grandson to lead me about by the hand.

After some years in darkness, as I was sitting in a tea-shop where I was still trying to keep in touch with the world by listening to the gossip of the tea-drinkers, I overheard two men talking in excited tones. "Say, neighbor, have you seen the foreign devils?" "No! where are they?" "There are two of them at the bridge on a boat. They say they are going to take an inn, heal all kinds of diseases free, sell books and "preach," though I do not know what that is, I am sure."

"What is that you say?" I said, in a voice trembling with excitement. "Two foreign devils," was the answer, "they are just like those I saw in Tientsin. They

wear tight pants and have no queues. When they go out for a stroll they carry short sticks, which are said to be emblems of rank in their country, but they are a clever lot. Why, there was Doctor Ma (Mackenzie) at Tientsin, he cured all sorts of diseases which our doctors did not dare to touch, even blindness of many years' standing."

On this I could contain myself no longer, and feeling for my staff, I called to my grandson to lead me in search of the foreigners. It was easy to find them, it was like going to a show, all we had to do was to follow the crowd. The inn-yard was full of people. In one room a man was explaining a book (the Bible). In another the Doctor was busy with the sick.

After a while they led me in. The doctor was very kind, asked me my venerable age, looked at my eyes, and said that he thought they could be cured, but that as he was to stay only a few days in town he could not undertake the case.

Oh, how disappointed I felt. But he added: "I will be back here, I hope, next year, in the third moon. If you come then I will try to cure you, for I expect to stay longer." In vain did I plead my case. He only said their time was short and they had to visit many other cities.

I went out with a heavy heart, and when I was far enough away for them not to hear, I burst out: "Those foreign devils! they are all a fraud. They either pretend to heal diseases, or they are not willing to heal me! I guess that talk about having no time is all lies, and besides they will never come back again next year as they pretend."

Well, there was nothing for it but wait anyhow. What do you think? They did come back, and a month earlier than they promised. I went at once to the inn, but another disappointment awaited me. For I was shown into a room and told to wait until the other sick people were attended to. I felt sure that this was only a trick to put me off again without doing anything for me.

But much to my surprise in the afternoon I was called in to the doctor's room. "I will have to use the knife," he said, "but it will not hurt." "All right," I replied, "anything but this blindness." Then he took his knife and in a short time I saw flashes of light. "How many of my fingers do you see?" said he, and much to my surprise and joy I was able to give the correct answer. "Now we must cover up the eyes," said he, "for some days to heal."

In due time the doctor took off the bandages, and my eye-sight was restored. But as part of my eyes was gone, the doctor gave me these spectacles to help make up the loss. Of course I gave up forever my wicked life and became a Christian.

Other Presbyterian Churches.

Rev. John Watson (Ian Maclaren) has accepted the nomination for Moderator of the English Presbyterian Synod.

Rev. Donald Guthrie, D.D., a young Canadian minister, for the past few years successor to Rev. Moses Hoge, Richmond, Va., has accepted a call to the First Presbyterian Church, Baltimore.

Prof. Purves, of Princeton, is likely to succeed the late Dr. John Hall, in Fifth Ave. Church, New York.

An almost unanimous vote in favor of the tithe system was cast at a recent meeting of the Pennsylvania Presbyterian Synod.

There are 6,348 Sunday Schools in India, with over 10,000 teachers and 2,500,000 scholars. Of these the Presbyterians have 1,019 schools, 1,838 teachers, and 40,843 scholars.

Princeton's growth is remarkable. Within ten years the university's endowments and the number of the dormitories have doubled.

The Presbyterian Church in the United States (South), has 2,909 churches, 1,471 ministers, and 221,022 communicants. The total contributions last year for all objects were \$1,850,771.

The magnificent bequest of \$450,000 to be divided equally between Home and Foreign Mission work was made during the past summer to the Presbyterian Church, U.S.A., (North), by Mr. Dwight H. Baldwin, piano manufacturer, of Cincinnati.

The Established Church of Scotland reports 648,476 communicants, the U. P. Church 197,476, and the Free Church 293,684. The last two, about to unite, will make a membership of 491,160. The Established Church gave in the past year about half a million of pounds for the support and advance of the Church, while the other two gave about one million of pounds.

The Mission Record says: "In March, 1837, the women of the Church of Scotland decided to send out their first missionary to India. Then there was not a single zenana open to a white woman; to-day our missionaries visit 157. Then the one missionary that we sent out started the first girl's school; to-day we have 49 schools, with over 3,000 pupils in them. Our one missionary has increased to 36, and there are 1,084 women in zenanas under instruction.

The marriage preparations between the United Presbyterian and Free Churches of Scotland are proceeding quietly. The union will probably be consummated some time next autumn, after the report of the joint Committee to the Supreme Courts of the two Churches in May.

Very successful have been the United Presbyterian missions in Nyassaland, Africa. In a land where twenty years ago missionaries entered at the peril of their lives, 4,000 converts recently gathered, spent five days in meditation, prayer and song, and one day 284 converts were baptized, 195 of them adults.

Of the Church of Scotland College at Calcutta, principal Morrison writes,—“The plague scare has passed away, and the Mission College department of the Institution has made a good start with 393 students, which we hope to increase to 600, as many as we can accommodate and teach. Our religious instruction now takes its place as the climax of our days' work with the young men.”

The English Government is giving Presbyterianism greater recognition in the army. It has agreed that Scottish chaplains shall accompany Scottish regiments, in which there are 300 or more Presbyterians going to, or returning from India. The Scotchman makes a good soldier, and wherever he goes, does his duty; but he is all the happier and better for the Presbyterian minister, who understands his national and religious peculiarities. The Church of England chaplain is not to his taste. He prefers and demands one who reminds him of the old Kirk and home, and who can enter into experiences, born of the Catechism and Westminster theology.—The Presbyterian.

The General Assembly of the Presbyterian Church in New South Wales have resolved to celebrate the centenary of Presbyterian worship in the colony and the commencement of the twentieth century (1) by a special mission in each parish during 1900 with the view of reviving and deepening spiritual life; (2) by holding at Sydney, in April 1901, a congress to which the home churches and sister churches in the colonies shall be invited to send delegates, who may also attend the General Assembly of 1901; (3) by the issue of a history of Presbyterianism in the colony, to be prepared by an editorial committee, of which the Rev. Dr. Cameron, of Richmond, has been appointed convener; and (4) by the raising of a fund of a hundred thousand guineas “as an offering of worship and thanksgiving to Almighty God, to be used in the expansion and advancement of the work He has given this church to do in the land.”

Wide World Work.

Bibles are on sale at five of the leading book-stores in Sendai, Japan.

Islam has penetrated every Soudanese village, and the most hopeless ignorance prevails.

The grandson of the first woman in Zululand to become a Christian was recently ordained a missionary.

The first electric car in China went from the city of Pekin to the Tientsin railway station, a distance of three miles, June 24, 1899.

Mr. Spurgeon's sermons are making their way in China, and a great future of usefulness is likely to be permitted to them there.

Followers of Shintoism in Japan are making a last desperate effort to interest people in the gods by restating their virtues, but only a few listen.

Church attendance in England early in the seventeenth century was enforced by law. An act of Parliament imposed a fine of one shilling upon every adult who missed church service on Sunday.

If India were roughly divided into 575 districts with a population of 500,000 in each, and if the foreign missionaries were equally distributed in them, there would not be two ordained men for each district.

One hundred and fifty churches in Pittsburgh, representing twelve denominations, have associated themselves in a federation for united aggressive work among the foreign population and non-church-goers.

Sweden is the most Protestant country in the world. Of the population of 6,000,000 there are only 2,000 or 3,000 Roman Catholics, the remainder of the people belonging most entirely to the Lutheran Church.

The oldest missionary in Burmah, and, it may be, the oldest missionary in the world, is D. L. Brayton, who is ninety years old, and has served in Burmah for seventy years. For thirteen years he was Judson's companion. He is still active, rising at four o'clock in the morning.

There is a settee carefully preserved in the Tabernacle Church at Salem, on which Feb. 6, 1812, the pioneer missionaries, Judson, Hall, Newell, Nott and Rice, sat on the day when they were ordained for their missionary service. Above it hangs a well-portrayed picture of the scene.

No wonder that Spain is poor. She supports from her treasury 117,000 monks, nuns and other persons under religious vows—nearly five times as many as the former standing army of the United States.—Congregationalist.

The income of the Society for the Propagation of the Gospel which was established in 1701, and is one of the oldest missionary societies in the world, amounted last year to \$1,587,560, the highest it has ever received in any year.

Sixteen German foreign missionary societies employ 750 German and 121 native missionaries at 471 stations, having pastoral charge of 110,000 communicants and 70,000 children in schools. Total receipts about \$1,000,000.

"Wretched opium habit! How it binds and enslaves! Its victims are to be counted by the million. It is said that 500,000 Chinese, the most of them being women, annually attempt to commit suicide by the use of it. Life ceases to be desirable, and the drug which has debased and ruined mind and body is courted as a means of ending the miserable existence."

Few results of mission work in the foreign fields equal those in Uganda, eastern Africa. The country was unknown to Europeans in 1856, and the first missionary was a school-master. In 1887 the missionaries numbered 319, and in the next seven years the number doubled, and to-day, counting the men and women, the missionaries and their wives, would raise the total to over 1,000.

Dr. Ashmore says: The entire educational system of China is being overhauled. The old fossilized essay is to give way to a sensible examination for a degree. Perfect penmanship is no longer considered indispensable, and brains in the head are going to be preferred to expertness in the hands. Native female education is attracting attention. Foot binding is assailed, and old China is striking her tents for a march.

Free trade in liquor sold by retail was established in France in 1880, and the result has been an enormous increase in liquor shops. In 1850, there were 350,425 and in 1880 the number had risen to only 356,863. In 1894, however, fourteen years after the alteration in the law, the number of these establishments had risen to 451,000, and they number to-day 500,000. They are most numerous in the department of Eure, where, it is alleged, there is one liquor shop for every three adults. "In other words," M. Dostre says, "one elector in four passes his life in pouring out alcohol for the other three." The consumption of brandy has increased fourfold since 1850.

Receipts.

For the month of Nov.
by Rev. Robt. H. War-
den, D.D., Agent of the
Church. Address: Pres-
byterian Office, Toronto

KNOX COLLEGE FUND

Reported	\$955 33
Kendal	90
Wintarop	7
McKillop	4
Kipp n	5 6
Westmeath	4 65
Ennotville ss	2
S Plympton	3 05
Belgrave	4
Brotherstone	1
Hullett	10
Mono Mills	2
Lucknow	3
Keady	3
Hensell	20
Walkerton	5

\$1029 99

QUEEN'S COLLEGE FUND.

Reported	\$102 75
Kendal	90
Burnstown	4
S Plympton	2
Belgrave	2
Collins Bay	2 25
Mono Mills	1

\$111 99

MONTREAL COLLEGE FUND.

Reported	\$115 08
Belgrave	2
Roxboro	10
St Louis de Gonz. ..	5
Mono Mills	1

\$133 08

MANITOBA COLLEGE FUND.

Reported	\$164
Kenda	90
Nichol	1
Be grave	4
Hullett	9
Guelph, St A	12 50
Mono Mills	1
Ashcroft	5
Roland	16
Lucknow	3
Rev Jas Buchanan ..	4
Brucefield Un	8
Keady	2

\$239 40

HOME MISSION FUND.

Reported	\$131 05 11
Streetsville	10
Bethel	22
Fort Coulange	9 68
Kirkwall ss	5

Cranbrook	27 18
D McRae	2
Thedford	27 55
Woodville	162
Kirkton	40
J Wilson Oil Spgs ..	8
Atheistane	10
J A Grant, Brandn ..	25
Pr Rv E A McCurdy ..	63
Cinton	10
Eden Mills	17
Kamloops	5
Innisfail w m b	15 70
Sunmerside	5
N Glasgo yphms	10
Watford	39 53
J S Hara, Meria	10
Bow River	4
Dunrae	8
Petrel	7 25
Winthrop	8
Es evan, Port l	5
Lindsay, Kate Day ..	25
Bur s own	10
Mandurina ce	5
Tavisto k ce	9 50
Boissevain	14 4
Wi k	3 91
2 friends, Osgd	4
Hemingford	7
Tor, t And whma	39
McKillop	12 50
Pictou	16
Botany	12
Ann, tville ss	4
Queensville ss	2
Waterloo	5
Port Hope, 1st	20
D Macdougall & fam, Ormst'n	100
Belgrave	19
Fort William	5
Hurricane Hills	2
Beq Mary J Parsons ..	50
Ballinaf d	45
Cornwall, St J	50
Claude wfms	15
Brotherstone	5
Woodville	20
Hullett	51
ss	9 20
Granton	15
Edinbg, Lothian	
Rd UP £18-8-6	
Port Glasgow	
Princes St £1-1-9 ..	
Collins Bay	2
Portsmouth	4
Edinbg, Barclay	
Free £50-0-0	
Edinburg, Grange	
Free £500	
Edinbg, St George	
Free £500	
Perth, St Ste Free ..	
£24	
Perth, West Free	
£110	
Collace, Free	
£110 0	
Forgandenny,	
Free £100	
Broughty Ferry,	
E Free £12 15 0	
Broughty Ferry St	
Lukes Free £50	
Presby, Aberdeen	
Free £51 13 0	
Glasgow, Kelvin-	
side Free £37 18 6 ..	
Rothsay, Free	
£4 12 6	
Dunoon, Free	
£1 00	
Paisley, St Geo	
Free £7 10 0	
Friend	
£1 00	
A & C	
£2 10 0	
A P C	
£2 10 0	

£282 4 0 1367 06

Roxboro	20
Sydenham St P	39
L'ton, Plea'st Val ..	3
La Riviere	5
Brooklin	14
Langside	13
Ayr, Knox ss	25
Tor. St And whma ..	39
Russ ll.	25
Drummond Hill ss ..	4 75
S nator McKeen	250
Rev W Gauld	15
Mono Mills	10
Ashcroft	15
Roland	5
Clinton, Willis ss ..	10
Lu know	11 65
Storrington	8
Pittsburg	15
Glenburnie	7
Williamstown ce	6
Rev Jas Buchanan ..	3
Keene	10
Louth las	15
Corbatten	6 45
Walkerton	20
W Ft William	7 6
Friend, Ruthfd	13

\$16,313 96

Reserve Fund.

Beq Robt Irwin,	
Vaughan	\$2633 35
Beq W Magill,	
Brampton	750 00

AUGMENTATION FUND.

Reported	\$2210 55
Streetsville	8
Eadies	4 66
R ssland	6
Goldsmith	3
Kamloop	2
Summerside	1
J S Hara, Merritn ..	1
Winthrop	3
Burnstown	10
McKillop	5
Waterloo	1
Port Hope, 1st	10
Belgrave	6
Hurricane Hills	2
Cornwall, St Johns ..	48
Brotherstone	2
Hullett	25
Moth rwell	4 66
Avonbank	540
Sydenham, St P	13 25
Ayr, Knox ss	7 49
Russell	21
Guelph, St A	25
Rev W Gauld	10
Mono Mills	1
Lucknow	5
Ballantrae	4
Williamstown ce	6
Rev Jas Buchanan ..	1 75
Louth	10
Keene	10
Beachburg	23 25
Walkerton	9

\$2501 95

FOREIGN MISSION FUND.

Reported	\$20966 35
Streetsville	10
D McRae	1
Beq Robt Irwin	50
Friend, Constance ..	5

J Wilson, Oil Spg ..	7 73
Athelstane	40
J A Grant, Brandn ..	50
Presette ce	10
Mosa	14 75
Kamloops	2 85
Summerside	3
J S Hara, Merritn ..	15
Petrel	7 15
Winthrop	9
S Hunter, W ilam	5
Estevan, Portal	8 25
Dickie's settlmt ss ..	31 54
Beq Tray, Lincsay ..	25
Burnstown	10
McIntyre ss	2
Tavistock ce	9 50
Boissevain	1
Mont E skine	60
Two friends, Osgd ..	4
Hemmingford	45
Rat Portage	10
McKillop	9
Miss E de Beaure- ..	5
gard	5
Ennotville ss	4
Waterloo	3
Port Hope, 1st	20
carbora, Knox	90
Nichol	2 02
D Macdougall and ..	
family, Ormstn	350
Belgrave	16
Hurricane Hills	4
Ballinafad	9 90
Eng ish Sett	55
Brucefield, Un shrss ..	9 90
Brotherstone	4
Hullett	40
ss	9
Granton	12
Brigden	4 12
ce	2
Vow	5
Sydenham, St P	17 75
L'ton Pleas Val	3
Collins Bay	171
Langside	1
St Louis de Gonz	10
Ayr, Knox ss	10
Guelph, St And	30
Kildonan	16 65
Portage la Pra	12 75
Carberry	17
Douglas	4
Chater	5
Humesville	25 70
Brandon	6
Rounthwaite	11 50
Virden	12 40
Moosomin	515
Indian Head	430
Moose Jaw	5 65
Neepawa	22
Madstone	925
Minnedosa	785
Cameron	265
Glan William	5 90
Morden	76 45
Manitou	30
Pilot Mound	10 15
Boissevain	9
Deloraine	6
Meita	12 90
Souris	13 40
Glenboro	9 55
Treherne	6 35
Carman	14
Win, d Giles ss	5
Rola d	10 05
Rat Portage ss	15
Keewatin	10
Port Arthur	6
North Bay ss	7 50
Mono Mills	7
Ashcroft	5
Roland	2
Clinton, Willis ss ..	10
Lucknow	9
Ymir	10
Primrose ss	13 50
Williamstown ce	8

Rev Jas Buchanan ..	2
Wroxeter, mem	1
Keene	10
Keady	2
Welland	44 50
Eden Mills	11
Louth las	1 50
Walkerton	20
Friend, Rutherfd	25
Friend	50

\$33312 62

Foreign Mission Re-serve.

Beq Robt Irwin,	
Vaughan	\$1316 65
Beq Wm Magill,	
Brampton	750 00

WIDOWS' AND ORPHANS' FUND.

Collections, etc.

Reported	\$1202 34
Ayr, Knox	13 12
Hymnal Com	121 25
Mrs A R Creelman ..	1
Kamloops	1
Sunmerside	1
Beq Wm Coiquhoun ..	
Cornwall	200
Dunrae	5
Pet el	1
Winthrop	5
Gran Bend	5
Burnst wn	4
McKillop	4
Forwich	7 22
Waterloo	45
Port Hope, 1st	16
Belgr ve	2
Hurricane Hills	1
Brotherstone	1
Hullett	10
Oneida	3
Milbank	5
Roxboro	6
Lamerton, P Val	2
Rev G Shore	3
Bancroft	1 50
St Louis de Gonz	3
Mono Mills	2
Roland	4
Lucknow	6
Brucefield, Un	10
Keady	3
S Kinloss	6 50
Walkerton	5

\$1658 38

Ministers Rates.

Reported	\$999 30
W McConnell	8
R C H Sinclair	8
J Matheson	8
J W Cameron	8
Dr E F Terrance	8
A Russell	10
A Paterson	8
E H Sawers	8
Dr Moffatt	8
Dr McKay	8
P Scott	12
Dr McTavish	8
H Sinclair	8
A Dawson	10
Turabull	12
J Haman	8
T F Fotheringham ..	9

St Andrews, Ques	7 60	Tor, Dunn Ave ss	21 71	Chatham, St A ce	7 50	Port Elgin	19	COLLEGE FUND.	
Annapolis ss	6 25	Ham, Central ss .	72 97	Little Harbor....	9	New Maryland ..	6		
Aldergrove ss....	1	" Knox ss .. 87		Saltsprings St Lu	41	Leitch's Creek ..	7 50	Interest C.E. Taylor,	
NW'minstr St A ss	7	" miss ss 13		wfms 25		Amherst ce	17		
Magnetawan ss ..	3 25	Brantford, l st ss.	57	W River Sta	10	" ss	25 65	month's receipts, mak-	
Durham ss	5 40	Campbellvil ss....	11	Dartmouth, St Jas	56	Little Bras d'Or ..	10		
Port Dover ss....	6 36	Motherwell ss ..	6	St Martin's	15	Parrsboro, St Jas.	15	ing total \$5,016.44, in-	
Vittoria ss	2	Hintonburg ss ..	2	Dundas	5 78	Sunny Brae, St P	23		
All w ss	2	Tor, W'minstr ss	2 25	Rogers H Unwfms	20	St Martin's	3	Reported	
12 Mile Lake ss ..	50	Per Rev E A Mc-		J H Moser	5	Dundas	5 78		
Sault St Mariess	17	Curdy	1993 55	Stellartn, Shar ..	74	Florenceville	5 24	Up Stewiacke....	
Thorold ss	8	Stony Mountain's	2	Westville, St Phil	46	St Francis ce	5		
Battleford ss	3 50	Wellington ss....	8 85	Fort Kent, St Fran	7 71	Ferrona, Zion....	8	Middleton	
Nichols	1 22	Lower Litchfield ss	1	Summerside	21 55	Hardwicke	8		
Elmvale ss	7 60	Lakefield ss	4 76	ss	14 56	Kouchibouguac ..	4	Melvern	
Flos ss	3 50	North Smith ss ..	1 68	Hardwicke	11 50	St John, St And ..	131 71		
Windham Centr ss	1	Ivy ss	4	Kouchibouguac ..	3	Wallace	12 50	Nine Mile River.	
Ballantrae ss	2	Cowaline ss	4 2	Mount Uniacke ..	5	Laurencetown	19 37		
Winterbourne ss.	7	Lunenburg ss	6	Salina	6 50	New Annan	15	Elmsdale	
Josephsburg ss ..	2 70	Collins Bay ss	2 92	Golden Grove....	5	AM Macleod, rept	10		
Elgin ss	3 45	Portsmouth ss	1 14	WRiver, St Mary's	85	J Nelson, int	39 74	S Richmond	
Ottawa, Glebe ss	11 53	Wallace, St Mat ss	6 60	Lo keport	4 42	AJ Macdonald rept	15		
Woodlands ss	13	" Knox ss....	4 40	Beq AB Fairbanks	200	JW ANicholson ..	10	New Maryland ..	
North Shore ss ..	2	Bancroft ss	1 91	Int M A Kent....	60	Mem laie HMMc-	25		
Roxboro ss	20	Bel noit ss	11	Pugwash	12 32	Leod	25	Leitch's Creek ..	
Moosomin ss	14 60	Ayr. Knox ss	12 51	Southern	5 13	F Fisher repaymt	1		
Mayne ss	4 60	Wolfe Island ss ..	3	Mt Uniack	9	-alina	6 50	Parrsboro	
Scotch Brook ss ..	55	Southern	14 74	Salina	6 50	K G MacKay rept	16		
Bass River ss	6	Glenarm ss	10	River Hebert	5 88	G M Ross rept	10	Little Bras d'Or ..	
Salem Road ss	2	Fisherville ss	2 55	Ferrona	12 50	Golden Grove	5		
Norval ss	2 25	Eburne ss	2 15	Blue Mtn	7 70	J S Ross, rept....	17 70	St Pauls	
Yorktown ss	1	Big Lough ss	4 30	Bedford	5 00	Lockeport	5 04		
Tor, W'minstr ss	104 42	Manche-ter ss....	3 84	St Columbia	12 60	JG Colquhoun rept	12	Ft Kent, St Fran	
Little Current ss	4	Binswarth ss	3 60	Gairloch	2 160	R P Murray rept.	10		
Lansdowne ss....	6 35	Ruthwell etc, ss	8	Gore, 5 Mile Riv.	12 17	N Salar, refund ..	5 50	Kouchibouguac ..	
Fairfax ss	3 30	Lucombe, Milt ss	1 60	Saltsprings	12 07	Peq AB Fairbanks	200		
Sandbay ss	2 42	V pier ss	6 36	Bass River	4 43	Hopewell, Un....	3 25	Wallace	
Kincardine Kx ss	25	Wawanesa ss	5	Kingston, Rich ..	20 60	Pt Morien wh. fms	2		
E Oxford ss	3 65	Oakdale ss	2 22	Newcastle, St Jas.	2 250	Dalhousie	46	New Annan	
Little Har ss	1 30	Mono Mills ss	6	Bathurst	8 03	E Riv, St Mary's.	42		
Eton Station ss...	5 25	St Cath., Knox ss.	35 10	Sydney, St A....	12	New Glasgow, Un.	75	Musq Harbor....	
Brandon ss	31 50	Temple Hill ss ..	5	W Riv. St Marys	16 65				
Coben ss	9 30	Primrose ss	5	Princetown, PEI.	4 35			Halifax, Chal....	
Esqueness Bog ss.	4 90	Up Melbourness	4 31	Summerside	6 78				
Mitchell ss	15 16	Finch Chrysler etc, ss	18 97	Brookfield PEI.	5			New Glasgo. Jas	
Port Robinson ss	2 12	Buckingham ss ..	20	Barney's Riv....	4				
North Bay ss....	1 10	Storehaven ss....	2	New Glasgow	15 70			Westville, Carmel	
Port Sydney ss ..	50	Little Sands ss....	1	Pt Morien whfms	20				
Otta Erskiness ..	9 32	Yarmouth ss	6 70	men 20				Pt Morien men ..	
Quinsville	6 30	Beavertn Knox ss	11	Dalhousie Mpl ss	3 50				
Eganville ss	9 27	Glenmorris ss	4 77	Hx Bethany ce ..	3 73			Dalhousie	
Tor, St Pauls ss ..	12 25	Westmeath ss	1	West Bay ce	25				
Tiverton ss	11	Bea. hburg ss	17	E Riv, St Mary's	54			E Riv, St Mary's..	
Hanover ss	10	Bentpath ss	2 60	Total..	\$15725 71				
Duff Ch ss	14 63	Vancouver 1st ss.	10 75						
Grafton ss	12 15	Midland ss	5						
Flesherton ss	3 60	Normanby Knx. ss	2 18						
Kirkwall ss	8 45	Kirkton ss	3 20						
Valens ss	2 05								
Rockwood ss	1								
Amos ss	8 54								
NW'minstr wess	4 35								
Warwick ss	8 0								
French River ss..	3 49								
Pt Dalhousie ss ..	6 42								
Franklin ss	7								
Kildonan ss	8 50								
E Toronto ss	11								
Hyde Park ss	5								
St Thomas-forbr ss	6 17								
Strathclair ss ..	12								
Rev W G Calder ..	3								
Gravenhurst ss ..	16 64								
Stanley Branch ss	1 55								
McIntosh ss	4 28								
Woodville ss	14 65								
W Essa, Burns ss	7 80								
Sylvan Valley ss ..	70								
Crumlin ss	12 52								
Dorchester ss	16 48								
Prince Wm ss	25 30								
Haney, Hammond.									
Lillooet, etc, ss.	16 30								
Hopetown ss	1 75								
Richmond Hill ss	4 20								
Thornhill ss	2 50								
Longwoods ss	10								
Duphin ss	11 20								
Tor Oak t ss	8 16								
Tor, St Enoch's ss	10								
Thamesville ss ..	16 30								
Oneida ss	3								

Receipts.

Received at Halifax
by Rev. E A McCurdy,
Agent, November, 1899.
Office, Metropole Build-
ing, Hollis St.

FOREIGN MISSIONS

Reported

Up Stewiacke....	42
St Croix, Elrshse	15
Middleton	4 40
Harmony	6 5
Kennetcook Cor..	6 30
Melvorn	6 36
West Arichat....	4
Port Elgin	19
New Maryland ..	6
Pt Elgin wfms....	24 60
Leitch's Creek ..	9 50
Dr L, Mem	12
Upper N River ce	3
Barney's Riv Untd	36 3
Amherst	221 35
Little Bras d'Or	10
" ce 6	
Parrsboro, St Jas	15

\$8611 72

KOREAN MISSION.

Reported

Up Stewiacke....	15
Stud Miss Ass'n,	42
Stanley Bridge ce	5
Students' Assoc'n.	110

\$1689 68

HOME MISSIONS.

Reported

Up Stewiacke....	40
Middleton	4 62
Harmony	10
Melvorn	6 73
W Arichat, C B	2
Gladys McAskill.	1
S Richmond	11 40

North-West.

Up Stewiacke....

St Croix, Elrshse	3
Linden	3
Moncton, St J ce	10
Barney's Riv, Untd	5 25
Georges River ce.	3 10
Hopewell, St Col.	8 50
Summerside	25
New London PC ss	4 50
Ferrona ce	15
Mrs C Archibald..	25
Port Morien men	5
Dalhousie	26

\$4700 19

AUGMENTATION FUND.

Reported

Up Stewiacke....	45
Harmony	5
Antigonish	60
Leitch's Creek	5
Parrsboro	6 64
N Glasgo United.	206 77
Dartmouth	98
Mid River, Pic....	15 75
St Johns, Nfld St A	165
Lawrencetown ..	12 84
Antigonish	2 55
Milford, G Riv...	13 13
Salina	3
Hopewell Union.	20 41
Pt Morien wh fms	10
" men 20	
E Riv, St Marys.	41

\$1481 26

BURSARY FUND.

Reported

Up Stewiacke....	2
Nine Mile Riv....	2
Elmsdale	2
Sun Brae, St Pauls	3
Kingston, Rich ..	10
Lawrencetown ..	2
Halifax, Chal....	20
Musq Harbor	1
Rev J Carruthers	22
Port Morien Men	4
E River, St Marys	3

\$408 12

COLLEGE LIBRARY FUND.

Reported

Up Stewiacke....	2 00
Coll. op'g College	11 81
Rev J Carruthers	50

\$117 31

MANITOBA COLLEGE FUND.

Reported

Halifax, Ch-l....	5
Pt Morien wh fms	6

\$17 65

AGED AND INFIRM MINISTERS' FUND.

Interest and Col.

Reported

Reported	\$958 77
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THE NEW CENTURY SCHEME.

Its object is the same as that of our great Century Scheme. The Century Fund is to help all departments of our Church work. Giving the Record to every family will do as much in that direction, for the amount expended, as effort along almost any other line.

There are two ways in which the Record may be distributed, by each family subscribing for it, or by the congregation taking a sufficient number to give one to each family, paying for them out of the church funds or taking a collection for the purpose.

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So comprehensive are the doctrines of the Gospel, that they involve all moral truth known by man; so extensive are the precepts that they require every virtue and forbid every sin. Nothing has been added to either by the labors of philosophy or the progress of human knowledge. — Dr. Dwight.

"Lord Jesus, take care of my temper, whether I remain in the home or go out into the world this day. Keep my feet when I am tempted to walk on a forbidden path. Give me strength when I am about to shirk my duty."

In choosing our companions, we often choose our destiny for good or evil. "He that walketh with wise men shall be wise; but a companion of fools shall be destroyed," said the sacred writer, ages ago; and it is just as true, boys, to-day as it was then.

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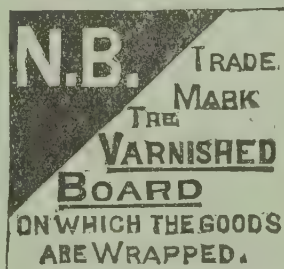
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GLEANINGS.

Prosperity rarely brings out the best there is in a man. A man's adversities are often his most stimulating friends.

Jacob Barker, the English infidel, said, after his conversion, that his skepticism had been a form of self-conceit. It is often nothing more.

No man is born into the world whose work is not born with him; there is always work, and tools to work withal, for those who will.—Lowell.

"How do you accomplish so much, and in so short a time?" asked a man of Sir Walter Raleigh. "When I have anything to do, I go and do it."

A cheery heart doeth good like medicine, and a pleasant smile falleth like a sun-beam upon a chilly soul; but puckered foreheads and pouting lips were never known to do any good at all.

Rather than place a needless stumbling-block in any Christian's path, it were well neither to eat meat nor to drink wine, because Christian love is a thing more precious than even Christian liberty.—Dean Farrar.

Design is manifest in nature; and it seems still more clearly manifest in providence. God is not in a hurry; but He forgets not. History tells with noonday clearness that the living God has to do with the affairs of men.

Do we desire to grow up into the happiest of men and women? There is one sure rule—to give all the happiness we can as we go. There never is any happiness given that does not leave part of itself remaining in the giver's heart.

Every man can help on the world's work more than he knows of. What we want is the single eye, that we may see what our work is, the humility to accept it, however lowly, the faith to do it for God, the perseverance to go on till death.—Norman McLeod.

In doing our very best to be good ourselves we bring a tremendous unconscious influence to bear on every one around us. No one can meet a man who transparently and constantly tries to do his duty without being either spurred or shamed by the encounter.

Christianity wants nothing so much in the world as sunny people, and the old are hungrier for love than for bread. And the oil of joy is very cheap, and if you can help the poor on with a garment of praise it will be better for them than blankets.—Henry Drummond.

Manliness is not a matter of manners. The real man is proved by a pure and brave heart, a gentle spirit and a lofty mind. It is as easy to be a man—a nobleman—in homespun as it is in broadcloth.

Deceit may prevail for a day, but in the long run, the schemer is sure to come to grief. The one who is open, honest, and straightforward in his actions is certain to attain ultimate success, and he is laying up for himself, day by day, strength for the time of need.

Whoever laughs at a total abstainer shows himself lacking in a clear mind as well as a good heart; for to take such a precaution on one's own account as a matter of prudence is surely conformable to reason, and to take it in order to make it easier for others to do the same is conformable to the Golden Rule and the highest dictates of brotherhood.—Frances E. Willard.

Prayer is a privilege, rather than a duty. God does not need our prayers, but we need His help and grace. It is a great condescension on His part to ask us to make known our requests unto Him, infinitely more so than it would be for a king to invite the petitions of his humble subjects. But God knoweth our frame; he remembereth that we are dust and, as He is our Father in Christ Jesus, He pitieth His children and is not deaf to their sighings and longings.—Lutheran.

The right use of winter evenings is a subject that is deserving of earnest consideration by all young people. These leisure hours hold out great possibilities for good or evil. Many, through diligent employment of the opportunities thus afforded for self-improvement, have fitted themselves for a life of usefulness and influence, while others, through neglect of these opportunities, have doomed themselves to a life of ignorance or inefficiency. The future of a young man or woman may be determined by the use that is made of the leisure hours.

I once defended a man charged with the awful crime of murder. At the conclusion of the trial I asked him what could induce him to stain his hands with the blood of a fellow-being.

Turning his bloodshot eyes full upon me, he replied, in a voice of despair: "Mr. Webster, in my youth I spent the holy Sabbath in evil amusements, instead of frequenting the house of prayer and praise." Could we go back to the early days of all hardened criminals, I believe that their first departure from the path of morality was when they abandoned the Sabbath school, and their subsequent crimes might thus be traced back to the neglect of youthful and religious instruction.—Daniel Webster.

Presbyterian Record.

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OF THE
Presbyterian Church in Canada.



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Have we not all seen delicate women struggling along with their housework, even the very heaviest of it, when the money expended by the husband in tobacco would pay for a servant.

So varied are the peoples of our great Indian Empire, that it is stated on good authority that there are fifty different languages in India, that there is no greater difference between Scotch and Spaniard than between the people of Bengal and the Punjaub, and that one might just as well talk of a native of Europe as a native of India.

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How can the sense that the living God is near to our life, that He is interested in it and willing to help it, survive in us, if our life be full of petty things? Absorption in trifles, attention only to the meaner aspects of life, is killing by aggressive unbelief.—George Adam Smith.

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A Striking Co-incidence. Next summer the General Assembly meets in St. Matthews' Church, Halifax, on the 12th of June. The following day, the 13th of June, the congregation of St. Matthew's Church will be one hundred and fifty years old, the oldest congregation in the Presbyterian Church in Canada. It can thus celebrate at once the close of the Century, the completion of its own century and a half, and have the whole Church present to rejoice with it. What a change from the solitary beginning to the host that shall be represented there in June. How literally is "the little one become a thousand." The co-incidence, so remarkable, was not of human planning, but how fitting that the Church should celebrate the close of the Century by gathering in devout thankfulness with its oldest congregation, and celebrate, not only the close of the century, not only the century and a half of the history of that oldest congregation, but in doing so, celebrate the century and a half, the third jubilee, of its own history.

St. Matthew's was not at the first definitely organized as a Presbyterian congregation, for there was no Presbyterian Church in the country to organize it, or with which it could be connected. It was simply a body organized for worship, the year after the founding of the city. But it never had connection with any other than the Presbyterian Church. The first Presbyterian minister, Rev. James Lyon, who came in 1764, did his first work in Canada as its minister, and its earliest and only affiliations have been Presbyterian.

Famine in India. For the first time in nearly a century our own mission field of Central India, for which we are specially responsible, is visited by sore famine. In previous famines people flocked from other places to be fed. Now this place, too, is stricken. Rev. Wm. A. Wilson, one of our missionaries, writes:—"We give some food twice a day to people who are willing to work for it, but many are now so weak and famished that they are no longer able to work.

"Residence in a famine-stricken country is not pleasant. At every turn we are confronted with signs of distress we have no power to relieve. Everywhere I hear people crying, 'Give me food, I am dying of hunger.' I never wished for a larger salary before, but it is hard to see the emaciated and naked everywhere and be able to do nothing for them.

"The water supply threatens to give out. Fodder for ponies is four times its usual price. Oxen and cows, on which so much depends in India, cannot be fed, and are dying in vast numbers. Almost every day people come to us, offering their children, and begging for a little bread."

Two things should be remembered by any of our readers whose hearts move them to help. First, do not make your gift by voting part of your missionary Society money for that purpose, but by spending less upon self or saving in some other way. There will scarcely be enough when all the society monies are gathered to pay what you have already promised to the missionaries to help them live and work through the famine, and their food costs them much more than it used to do. Second, see that your gift does the most good, in feeding the starving, by sending it to our own Church Agents in Halifax or Toronto to be disbursed by our missionaries. Their knowledge of the whole situation and their unselfish desire to help the hungry makes them the best and safest almoners.

Heartiest thanks to all who are kindly interesting themselves in the circulation of the RECORD for the coming year, and for the kindly, cheering letters that have come.

R. C. Misslon Two things may here be noted **to Protestants.** with regard to the special services which the Roman Catholic authorities of Montreal have been carrying on recently for the conversion of Protestants, bringing in for that purpose an eloquent Paulist Father from New York. First,—such a movement is not only their privilege, but, if they believe they have saving truth which Protestants have not, it is their duty to teach it. Second,—They are permitted to do so in peace and quietness. If Protestants are present, all is listened to with respectful attention. Neither within nor without is there sign of disturbance. It is their right, and they enjoy it in fullest measure.

Two other facts necessarily follow the above. First, that if Protestants believe that they have saving truth which others have not, that they have the Word of God, which it is admitted the French-Canadians in few cases possess, it is their privilege, their duty, to give that Word to their fellow-countrymen. Second,—when Protestants attempt to teach what they believe to be true, even to Roman Catholics who will listen to them, it is to be expected that they will be permitted to do so in peace from this time forth.

“By Their Fruits.” Doctrinal tests are well for those who have knowledge to use them, but when the Saviour was warning against false teachers and wished to give a test that all, even the most simple, might understand and apply, He said, “By their fruits ye shall know them.” The test is still valid, and when R. C. missionaries come and confuse men and women with specious reasonings ’twere well to take Christ’s plan. And in doing so, the fruits of either Romanism or Protestantism are not to be judged by a few individual samples on either side, nor by the results of either one as modified by the other in mixed communities, but by the general results where either system has had full and undisputed sway for a sufficient time to produce its legitimate fruits.

Rome and Its Fruits. Let Christ’s own test be applied along four lines,—civil liberty, religious liberty, education, and the Bible.

As to the first, the claim of Rome is that the Pope is God’s vice-gerent on earth, that rulers and ruled alike are subject to the Church of which he is the head, and where that Church has had the power she has always enforced her claim by pains and penalties. Protestantism, on the other hand, has always been the champion of the fullest and largest civil liberty. It has ever aimed to make freemen, not slaves.

As to the second, in no land where Rome has been supreme has there been liberty for others to worship as they wished. Such liberty has always been won from her by struggle. The history of religious freedom has been one long conflict with Rome. Protestantism demands and allows the fullest, freest exercise of the rights of conscience.

As to education, the command of Rome, where supreme, has always been, “Do not think, but obey.” In lands where she has had longest and completest sway, the ignorance is densest; while Protestantism ever seeks to elevate man from an unthinking machine to the highest exercise of the reason God has given. Rome educates, but not in countries where she has absolute sway.

The Bible! Rome discourages it always, and where she has the power, forbids it. Never in all history, has Rome, where supreme, allowed the free use of the Word of God. Protestantism is builded upon that Word. It is God’s message to man; the Father’s letters to His erring children, asking them to come back to Him, and telling them the way, and Protestantism seeks to put that Father message into the hands of all, and to teach them how to read it.

More Calls Than Ever Before. There is the Century Fund, the Patriotic Fund, and the Red Cross Fund. The Indian Famine is calling for help. Special calls and claims are thronging thick. And they must be honored. It simply means that Christ is allowing us a larger share with Himself in self-denial for the sake of others, and in some of the things the self-denial is a very small part of what others are enduring for the sake of their country. But let not the giving to these mean less to the regular work for which we are responsible. Home and Foreign Mission work cannot be lessened at will, because we have our agents in the field, those who have gone to the front to do our work. Let the reduction, if there must be such, be in spending upon ourselves.

Two Goods. Never before have have so many reports of the annual meetings of congregations appeared in the weekly press as of the year just closed, and never have published reports shown such general prosperity. Another feature of the turning year is the large increase in the fur coat brigade. Many a minister having a large field and long cold drives will do his work for the remainder of the winter with warmer body and still warmer heart, enwrapped by such token of the kindly regard of those for whose weal he labors.

Century Fund Banks. Samples of Century Fund Savings Banks have been sent to all S. S. superintendents. The Committee earnestly hopes that every child will have one. To all schools that decide to use them as many will be forwarded as desired, free of charge, carriage to be paid by the receivers on delivery. Better still, save the Fund by sending at the rate of \$2.50 per hundred, and this will pay cost and carriage. While the money that a child may be able to collect in its bank will be sent to the Fund, the bank will be kept by the child as a souvenir of the movement. The Committee is aiming at an average of a dollar or more from each bank, and hopes that many schools will reach an average far above this. It is suggested that in each school a Financial Secretary be appointed, to whom the banks should be returned every three or six months.

Century Fund Books. Century Fund subscription books may be had from Rev. Dr. Campbell, Perth, Ont. These books are in duplicate; one copy to be kept by the congregation as a permanent record, the other, when the work is completed, to be forwarded to the Church Offices in Halifax and Toronto. The books are of two sizes, for 250 and 500 names. In ordering, the size required should be stated. Congregations of 50 or 60 families and upwards should have a book of 500 names, for in many families each member of the family, parents and children, will contribute, and will have their names on the long, long Century roll. Many of our congregations consist of two or more sections; it would be well to have books for each, which will remain the property of the section, among the Church Archives in the years to come, while the books returned to the Church Offices will remain a permanent Record there. Let this Century roll be as complete, by the voluntary will of the people, as was the forced enrolment which led each Jewish family to its ancestral city, when the Saviour Christ was born.

A NEW STEP IN PROHIBITION.

Prohibition is no new thing. It is on every page of the Statute Book. All civilized society depends upon subordinating the liberties of the individual to the general good. Prohibitions are already numbered by the hundred in our laws. Nearly all human laws are prohibitions. They meet at every turn the human selfishness which would seek its own benefit regardless of others,

and they say to it "Thou shalt not." Among the more primitive savage peoples, each is for the most part a law unto himself. But in proportion as civilization makes progress, each one pays for its advantages by yielding up some of his individual rights to the good of the whole.

The question of prohibiting the traffic in intoxicating liquors, is merely the question of whether the liberties of the few who would like to make money out of this traffic shall submit to the public good, or whether that public good must suffer, its homes and hearts be made sad and many of its lives ruined, in order that the love of gain on the part of the few may be gratified. At one time this question was not thought of, but as primitive conditions have been left behind, and civilization has made progress, and individual liberty has been made to yield in larger measure to public good, and that public good in which all alike share has been thereby increased, the question of prohibiting the liquor traffic has gained increasing prominence and larger advocacy; and if progress in the same direction continues it is safe to assume that the traffic will in due course be placed in the list of things prohibited.

Every such addition to the prohibited list is a real gain to the community. It takes a questionable good from the few by stopping their gains from the traffic, and gives a real good to the many, and hence prohibition becomes in the end the highest, truest liberty, the liberty to do the least evil and the greatest good.

The Women's Christian Temperance Union of Canada have decided to set to work for the prohibition of another evil, the cigarette, which is doing so much harm among the boys of this generation. The increase in the cigarette habit among boys during the past few years is appalling. The women rightly judge that "the only effective measures that will protect the youth of our nation from the most degrading influences of the deadly cigarette, is to entirely abolish its manufacture, sale, and importation," and they "are preparing to petition the Dominion Government for such legislation."

Every well wisher of our country and its boys and its future manhood, should do what he can to help those women in their good work.

Let Klondike gold which aliens are carrying from our country, be taxed to the full, but let not our revenue be builded on the ruin of our boys. Savage chieftians in the South Seas used to bury men and women alive in the post-holes of their houses. How much further advanced are we if we build our country's revenue upon the wreck of our country's hope?

THE CENTURY FUND.

Regina has subscribed \$2,500 to the Century Fund.

The Country charge of Oro and Guthrie, Ont., will give \$1000 to the Common Fund.

Stonewall, Manitoba, subscribes \$1,700, of which \$700 for their own debt and \$1,000 for the Common Fund.

Gravenhurst congregation, Barrie Pres., has raised \$1,700 for the Century Fund, of which \$1,500 is for the Common Fund.

Rev. A. MacGillivray, sub-agent in charge of the Century Fund in Toronto Presbytery, reports that the Presbytery will exceed the amount asked from it.

Rev. R. G. MacBeth, of Winnipeg, has been requested by the Central Committee to work for a time in the Synod of Manitoba and N. W. for the Century Fund, in connection with Presbyterianial Committee, and has begun his work.

St. Andrews, St. John, N. B., expects to raise \$6,000 for the Century Fund. The two congregations of Chatham, N. B., agree to raise \$6,000, and it is stated that about \$6,000 is expected from Charlottetown.

Century Fund Banks have been prepared for the Children of the Church and will be sent on application to the church officers, Toronto. When ordering it would be well also to send at the rate of \$2.50 per hundred, which would pay the cost and carriage of the Banks.

The Agent, Dr. Campbell, judging from the hearty and sympathetic response all over the Church, is confident that the aim of the Church, in the amount of the Century Fund, will be realized. May the higher aim, the greater result, in stronger Christian life, be realized as well.

Five men in the congregation of Pembroke, Ont., are subscribing \$3,000 to the Century Fund, and the ladies are raising \$1,000. Ten families have undertaken to pay off the church debt in connection with the Century Fund, leaving the gifts of the other two hundred families to go to the Common Fund.

Dr. Campbell says that the half-way house is in sight, and that the million will be raised and more. To make the Common Fund, for the help of all the great Schemes of the Church, one million dollars would be a worthy and a grand result. It would give all our Mission Schemes a good work-

ing balance and enable them to do far more and better work.

What I do for the Century Fund will bear fruit in the different Mission Schemes of the Church after I am gone. Through aid given to Home Missions, it will go on making Canada a better land. Through Foreign Missions, it will aid in the world's redemption. Thus may I influence the world's destiny to latest ages.

To put away debt and to keep it away, is the one great object of the Century Fund, so far as the financial side of it is concerned. To put it away from congregations by leading them to pay off their debts; and, by providing a working balance, to keep it away from the Mission Schemes of the Church each summer before the congregational offerings come in at the close of the year.

"Over 160 congregations have been visited and organized. Everywhere our people have been hearty and responsive. We must have the work at heart, and not stay our efforts till the last family, the last member, the last adherent, has had an opportunity to contribute. Very specially, we must remember that we are seeking for that which is better than many millions—for showers of spiritual blessing on our beloved Zion, for spiritual uplift to all our people. Already we have token that the times of refreshing are at hand. As we work, let us pray, that this crowning result of the movement may come sure and soon." Dr. Campbell, Agent.

Rev. A. MacGillivray, Century Convener in Toronto Presbytery, writes to the RECORD:—Toronto Presbytery, with its fifty-two pastoral charges, has the work well in hand. The indications from Ottawa are that the Dominion Capital will show both the strength and liberality of its Presbyterians. No one can afford to be out of line with this "forward movement" of his Church. While there may be room for differences of opinion as to the details of the scheme, all must agree as to the general outline. It is the Scheme of the whole Church calmly and reverently adopted, after thoughtful and exhaustive deliberation and solemn prayer. To say, "I don't approve of the Scheme," would be giving an exaggerated prominence to our own opinion, and assuming an attitude scarcely consistent with loyalty to the Church. The Century Fund will indicate to our children our gratitude to God for His mercies to our land and Church during the century. and to ourselves during our life-time. It will also express our trust and hope for the future. "Hitherto hath the Lord helped us."

HOW WE MAY ASSIST THE SABBATH SCHOOL.

BY A PARENT.

First of all we should examine ourselves as to our appreciation of the duties that fatherhood and motherhood involve, and weigh well whether bringing up our children in "the nurture and admonition of the Lord" is not one of these duties.

Then we might examine our children as to the results of religious training which they have received. A few simple questions on Bible history or Bible doctrine addressed to them may reveal to us a state of affairs which will astonish and pain us. We may find out that our children are growing up in what is practically complete ignorance of the Bible and its teachings.

We may then be led to examine our methods of religious instruction, and to see that these methods, if we have methods at all, are not sufficient for the purpose intended. We may discover that it is not sufficient to take or send our children occasionally to church, or to send them more or less regularly to Sabbath School. What shall we then, as conscientious parents, do to increase the efficiency of the present means of the most important kind of training?

We shall be members of some branch of the Church, attend its services regularly, and join in its worship devoutly. As soon as our little ones can toddle there, we shall take them to church with us. At a very early age children appreciate this privilege, and can be taught much as to the significance of God's ordinances.

We shall begin very early to instil into the young minds and hearts committed to our keeping Bible stories and Bible truths; and once begun, we shall continue Biblical instruction in some form as long as our children remain under the parental roof. We shall teach our children to pray, to love God and to keep his commandments. We shall do our utmost by precept and example, to induce them to become humble followers of Jesus. We shall have regular family worship twice a day, and try to make its exercises edifying even to the younger members of the family, joining instruction to devotion. We shall arrange for a special home hour on the Sabbath for such purposes as reading and explanation of the Word of God, reciting passages from it, drilling on the Shorter Catechism, and uniting in spiritual songs. An important place should be given to the study of the Sabbath School lesson together.

To give our most practical aid to Sabbath School we should attend it as regularly as we do the Church, if not as officers or teachers, then as scholars. Every Sabbath School should have its adult classes where in groups of two or three or a dozen the 'Children of a larger growth' may have converse concerning the things of the Kingdom.

How inspiring such conference is! It would be better for us to absent ourselves from one of the preaching services of the church, than not to attend the Bible-study service. Excellent as sermons are in their place, there is often more real stimulus in a quiet talk with a few friends over a passage of Scripture, than in the passive, sometimes lazy, absorption of a well-prepared discourse.

At a very early age our children will be eager to go to Sabbath School with us, and no coaxing will be required to keep them in regular attendance till grown up. When fathers attend in considerable numbers there will be no difficulty in retaining hold of the older boys. How much help we can thus give in solving one of the most perplexing problems of Sabbath School work!

Finding out by experience the advantage of the best equipment for the Sabbath School, we shall contribute liberally to its funds. We shall inculcate the spirit of reverence in our children, and our very presence with them will do away with all difficulties in management to a great degree. If we but lead the way they will be orderly and attentive, they will attend regularly and punctually, they will be enthusiastic in the most fascinating, the most profitable of all studies.

Some may ask: How are we to find time for all this? It is not a question of *time*, but one of *interest*. We can always find time for the things we consider the most important, and this is a matter of supreme importance. Fifteen or twenty minutes a day, with an hour on Sunday, can surely be arranged for. Just before or after the morning and the evening meal will, in many homes, be the most suitable time for the daily devotions; Sabbath morning, or afternoon, or evening, according to circumstances, for the quiet hour. We shall have to sacrifice a little ease; we shall have to deny ourselves some pleasures; but what would we not give up when the eternal welfare of our boys and girls is at stake? Let us rise a little earlier every day; let us forego our Sunday nap; let us spend less time over the frivolities of fashion and the inanities of the newspaper and the novel; let us pay less attention to some other engagements and pursuits.

Others will plead lack of ability. The Lord does not expect us to do what we cannot do, we may be sure of that; but are we quite sure we cannot do, or at least attempt to do in humble reliance upon divine help, what has been suggested above? If we have only one talent, are we using it to the best advantage, or are we hiding it in the ground? Alas! alas! too often we deceive ourselves: what we really lack is not the *ability* but the *will*.
Galt, Ont.

"The parent who fails to develop in his child a fondness for good books and religious papers, is making one of the most serious mistakes in his life."

CHURCH NOTES AND NOTICES.

There are 50,000 foreigners, or 20 per cent. of the total population, in Manitoba now.

Ten families in an outlying station of the congregation of Virden, Man., have subscribed \$1000 for a new church.

Rev. Wm. Patrick, D.D., of Dundee, Scotland, has accepted the Principalship of Manitoba College, so worthily held by the late Dr. King.

Kingston Presbytery has seventeen mission fields with forty-six preaching stations, the fields ranging all the way from one to six stations each.

The silver wedding of College St. Church, Toronto, and its pastor, Rev. A. Gilray, was celebrated with glad thankfulness in the first week of the New Year.

When the Presbytery of North Bay was organized, a year ago, it consisted of three self-sustaining congregations, two augmented congregations, and twenty-six Home Mission Fields.

The heavy burdens which Rev. A. Robertson has borne so successfully, of sole Presbyterian pastor in St. Johns, Newfoundland, is to be shared by Rev. A. W. Lewis.

Rev. J. G. Shearer, of Erskine Church, Hamilton, has been appointed field secretary of the Ontario Lord's Day Alliance, and has resigned his charge to devote himself to that end. The Sabbath is one of the bulwarks of Christianity, and in our day, more than ever before, requires constant and watchful guard.

Presbyterianism in Westmount, Montreal, is about to lengthen its cords by a division of the present congregation of Melville Church. At a recent meeting the congregation voted nem. con. in favor of such a proposal. May the stakes be strengthened.

Dr. Warden writes,—“The late Mr. Daniel McDougall, of Ormstown, Que., left \$1,000, to be applied to the work of the Church. The members of the family have paid over this sum, as follows: Home Missions, \$200; Foreign Missions, \$700; French Evangelization, \$100.

Whitby Presbytery has no mission station within its bounds and but one Augmented Congregation. When the whole Church attains that position what a grand rally there should be for Foreign Missions. Meantime one of the best ways to deepen interest in Foreign Missions is to do more for Home, and vice versa. As a rule they stand or fall together.

Cape Breton is feeling the throb of a new life in the establishment of new industries. But with the incoming of that new life will come much that will not be helpful to the highest and best interests of the island. Greater activity will be necessary, in order that the hitherto high moral and religious life may be maintained. Added responsibility will rest upon all who can in any way further that moral and religious life. Otherwise the changed conditions will prove an evil rather than a good, as material prosperity without God always does.

Loyal Youth.

On New Year's Day, the Presbyterian S.S. Association, Montreal, gathers as many as it can of its nearly 7,000 scholars in a central church. The scene, as some twenty-five immense carryalls—many of them with four horses—besides smaller sleighs, gather one by one with their packed and eager throngs; the picture within, between two and three thousand children, ranged with banners in their allotted places, while brief address and song and prayer fill up the time; and the dismissal, as with the din of their Xmas tin horns the happy youngsters seek their waiting sleighs for a short drive, cannot soon be forgotten. This year the exercises had quite a patriotic flavor, and the little folk could scarce find fitting voice for their feelings as, to the waving of multitudes of miniature flags, they sang “God Save the Queen” and “The Maple Leaf Forever.” The young should be trained in loyalty to their country and their God.

From the Foothills.

A far West veteran sends the following to the RECORD. It is small in bulk but big with meaning and lesson:—“The Presbytery of Edmonton has in all its bounds seventeen ministers and missionaries. Ten of these are ordained men, six are students, and one a catechist. There is one self-supporting charge, two augmented charges and fourteen missions. Twelve years ago there was just one missionary and two church buildings in all this territory. To-day there are seventeen men, nineteen churches, and five manses. We have two missionaries working among the Scandinavian settlers and one among the Germans. Without doubt the next ten years will see even a far greater development in settlement, and we hope also in Church life and work. But for the latter we need the proper men and means. “Stickit Ministers” may do for the foundation of a fairly good story, but it is weary waste of time and means to put them in as the foundation builders of a congregation.”

CALLS.

From Strabane, etc., to Mr. P. McLaren, Bellwood.
 From Fernie, Kootenay Pres., to Mr. J. Gordon.
 From Bridgeburg and Fort Erie, to Mr. P. F. Sinclair, of Toronto.
 From St. Andrew's, Glencoe, to Mr. Jas. Wilson, of Niagara Falls.
 From Earltown, to Mr. Robert Murray.
 From St. Andrew's, Hemmingford, to Mr. Millar.
 From Dundas to Mr. N. Lindsay, of Lobo and Caradoc.

INDUCTIONS.

Into Lyn, Mallorytown, etc., 4 Jan., Mr. Daly.
 Into St. Matthew's, Montreal, 4 Jan., Mr. E. A. McKenzie.
 Into Hespeler, Jan. 4, Mr. R. Pogue.
 Into Queenston, St. Ch., St. Catharines, Jan. 4, Mr. J. L. Murray.
 Into St. Davids, Ont. Dec. 28, Mr. T. R. Robinson.
 Into Grand Mère, Jan. 3, Mr. A. D. Reid, O. M.
 Into Elva, Jan. 10, Mr. Omand.
 Into Strathclair, 12 Dec., Mr. D. Sutherland.
 Into Campbellford, 18 Jan., Mr. R. C. Reeves.
 Into Port Elgin, 18 Jan., Mr. A. Mahaffy.
 Into Knox Ch., Elora, Jan. 3, Mr. W. R. McIntosh.
 Into St. Andrew's, Shakespeare, Mr. H. Cowan.
 Into Bristol, 11 Jan. Mr. J. D. Morrison.

RESIGNATIONS.

Of Keady, Mr. J. Burnett.
 Of Cookstown, Mr. G. B. Greig.
 Of Erskine Ch., Hamilton, Mr. J. G. Shearer.
 Of Neepawa, Mr. R. Paterson.
 Of Wawanesa, Mr. A. Currie.
 Of Great Village, Mr. Jas. MacLean.
 Of Walton, Mr. D. Forrest.

OBITUARIES.

Rev. Mark Turnbull, formerly minister of Des Joachims and Alice, died recently at his home, Victoria Harbor, B.C., in his seventy-fourth year. Further particulars have not been received.

Rev. James Tait died at his home in Montreal, 22 Dec., aged seventy years. Mr. Tait was born in Scotland in 1829, and studied in Knox College, Toronto. Since 1884 he has lived in Montreal and devoted himself to literature.

Faith is less an act than a habit of life. The possession of it does more than affect our conduct in a single trouble; it alters our attitude towards all the tribulations that may come to us.

Animal resistance is, no doubt, common; but the pure article, courage with conduct, self-possession at the cannon's mouth, cheerfulness in lonely adherence to the right, is the endowment of elevated characters.—Emerson.

PRESBYTERY MEETINGS.

Synod of the Maritime Provinces.

1. Sydney.
2. Inverness, Whyco, 20 Feb., 10 a.m.
3. P. E. Island, Charlottetown, 6 March.
4. Pictou, New Glasgow, 6 March, 1.30 p.m.
5. Wallace, Oxford, 6 Feb.
6. Truro, Truro, 14th March, 11 a.m.
7. Halifax, Halifax, 6th Feb., 10 a.m.
8. Lunenburg, New Dublin, 6 March, 1.30 p.m.
9. St. John.
10. Miramichi, Bathurst, 27 March.

Synod of Montreal and Ottawa.

11. Quebec, Que., 13 March.
12. Montreal, Mont., Knox, 13 March.
13. Glengarry, Cornwall, St. J., 13 March, 10 a.m.
14. Ottawa, Otta., Bank St., 6 Feb., 10 a.m.
15. Lanark & Ren.
16. Brockville, Spencerville, 26 Feb., 7.30 p.m.

Synod of Toronto and Kingston.

17. Kingston, Cooke's Ch., 13 March, 2 p.m.
18. Peterboro, Port Hope, 13 March, 2 p. m.
19. Whitby, Oshawa, 17 April, 10 a.m.
20. Lindsay, Woodville, 20 March, 11 a.m.
21. Toronto, Toronto, Knox, 1st Tues. ev. mo.
22. Orangeville.
23. Barrie, Barrie, 6th March, 10 a.m.
24. Algoma, Chelmsford, 14th March, 7.30 p.m.
25. North Bay, 15 March, Burk's Falls.
26. Owen Sound, 13 March.
27. Saugeen, Palmerston, 13 March, 10 a.m.
28. Guelph, Elora, 19 March, 1 p.m.

Synod of Hamilton and London.

29. Hamilton, Ham. 20 March, 9.30 a. m.
30. Paris, Ingersoll, 13 March, 11 a.m.
31. London, London, First Ch., 13 March, 10.30.
32. Chatham, Windsor, 13 March, 10.
33. Stratford, Stratford, 13 March, 10 a.m.
34. Huron, Clinton, 13 March 10.30 a.m.
35. Maitland, Wingham, 6 March, 10 a.m.
36. Bruce, Paisley, 13 March, 10 a.m.
37. Sarnia, Sarnia, St. A., 12 March, 8 p.m.

Synod of Manitoba and the North-West.

38. Superior, Port Arthur, 1st week March.
39. Winnipeg, Man., Col., 2nd Tues. Mar. bi-mo.
40. Rock Lake, Crystal City, 6 March.
41. Glenboro, Carmen, 13 March.
42. Portage, Gladstone, 6 March, 3 p.m.
43. Brandon, Brandon, 6 March.
44. Minnedosa, Minnedosa, 6 March.
45. Melita, Melita, 1st week March.
46. Regina, Regina, 6 March, 9 a.m.

Synod of British Columbia.

47. Calgary, Lethbridge, near 1st March.
48. Edmonton, S. Edmon., 6 March, 10 a.m.
49. Kamloops, Vernon, 7 March, 10 a.m.
50. Kootenay, Greenwood, near 1st Tues. March.
51. Westminster, Vancouver, 5 March, 3 p.m.
52. Victoria, Vict., St. P., 27 Feb., 10 a.m.

Our Foreign Missions

"A dollar's worth of lumber, but several dollars' worth of peeling off my hands," is Dr. Menzies' grateful estimate of the damage done by a fire which broke out in the carpenter's corner of the mission premises at Chang Te Fu, endangering both premises and life.

The Indians at Okanase are getting out of the dependent stage. They want a new church and are going to get out logs for it this winter. They also inform the W.F.M.S. that henceforth they will provide their own clothing for adults. On a recent Sabbath their missionary was ill and they conducted their own service.

"The steamer brought us sad news, this trip, from the South of the Group. Mr. Frank Paton, on Tanna, had been shot at twice by a heathen. He was not killed, but the second shot at four yards distance killed one of Mr. Paton's best Christian workers. The poor fellow did not die at once, but lingered in great pain till next day."—Mrs. Annand.

Our Foreign Fields. On another page is a list of our Foreign Missionaries and their addresses. But they are not all named. The wives of the missionaries, a grand unpaid host, are understood, but as is often the case with "silent partners," their influence and work is active and powerful. From that list it will be seen that our Church is working in seven centres, a perfect number. Four of these fields, New Hebrides, Trinidad, Demerara, and Korea, are wrought by the Eastern Section, and three, India, China, and Formosa, by the Western Section.

Rev. J. Frazer Smith, M.D. It is with deep sorrow on his own part, and on the part of the Church as well, that Rev. J. Frazer Smith, M.D., has been compelled to give up the work in India. After rallying somewhat from sore illness, he is on his way home. One of our pioneers in Honan, his memory will be evergreen among the first generation of converts where he healed and taught. The stoppage of a vein that lamed and almost completely disabled him compelled his return. The physicians afterwards permitted him to go to India for work in Mhow, that required less active exertion. But this he has been compelled to relinquish. One of nature's grand characters, he was fitted to do grand work in the Foreign Field. He has done it, but the time has been shortened. May native air and strong constitution triumph,

and many years of work, of the Master's choice, be for him yet in store.

Progress at Chang Te Fu. Rev. W. H. Grant and four native Christians from Hsin Chen, attended the opening of the new chapel recently at Chang Te Fu. They were specially pleased with the Christian spirit shown among the one hundred and twenty or more Church members and adherents present at the opening. Especially commendable is their zeal and earnestness in preaching the Gospel, not only in their own homes, but in the surrounding villages. It is most encouraging to see their fearless eagerness to preach the Word in the very districts where they receive the bitterest persecution. Foremost among them all, both in giving of his means and in personal work, is a man named Li, who also supports three wives.

C. E. in New Hebrides. "The special evangelistic work is being pushed with increasing vigor. More than twenty of our young men now take part in these meetings. This company is a real Christian Endeavor Society without the formal pledge. They have, however, mutually pledged themselves not to allow any threats of the heathen to turn them aside from their works of love. The two nearest villages on Santo, Naus, and Naone, are now included with Tangoa in the special efforts. Every Wednesday evening, as well as twice on Sabbath, these people are visited. All in the villages are hunted up and brought to the services. Four more, in part at least, as a result of these labors, have joined the Christian party this month?"—Dr. Annand.

"Jimmie" Mrs. Annand, writing to Miss Kerr, of Galt, of the work on Santo says:—"Our students are all well, and working away; our faithful Lifu man, "Jimmie," is doing good work here. He is getting them in by twos and threes every week. He is often up nearly all night, working with some poor soul. The people ask him why he does not go and sleep and leave them alone, and he tells them that 'he will be able to go to sleep well when they join the Christian party.' He gives them no rest. A number of the students assist Jimmie, and it is fine training for them. It would be so good if he is spared to see all these people brought to the Saviour. It has been such a long waiting time, but God bids us wait His time, and in due season we shall reap, if we faint not."



My Neighbor as Myself? The interpretation put upon it by the Chinese in Honan is seen in the following from Dr. Malcolm :—"Where has the old dog gone that used to lie on the path here day by day?" "Oh, he died and we threw him into the river." "But, don't you drink the river water?" "Yes, but not that water; why that water has gone down the stream long ago." Another of the same :—A band of villagers, armed with sticks and staves, when asked if they had been able to kill the mad dog they were after, exultantly replied :—"No, but we managed to chase him into the next village."

An Armed Constabulary. There is a good deal of alarm around here just now on account of robbers, writes Dr. McClure from Chin Wang; and our enterprising Town Council have lately armed the constabulary with guns and cast-off military coats. Four of these brand-new police were led out to-day to the pit west of our compound, accompanied by a standard-bearer and two spearmen; the latter, I suppose, to protect the riflemen.

They were out for practice with blank cartridges. They seemed to form a ring, and each man as he came opposite the target had to "present arms" and fire off his powder. He then passed on in a circle to an attendant who held the ammunition, and who helped him to reload. Division of labor, as you see, is down to a fine point here.

I was told that the men were very nervous, and scared of the new (?) fangled weapon. Their limbs trembled, and they took precaution to shut their eyes and dodge when they pulled the trigger.

Once or twice a gun went off up in the air before it was brought down to the "present." So it is perhaps just as well for the rest of the citizens that their first practice was with blank cartridges.

GREAT UNREST IN CHINA.

BY DR. MALCOLM.

North Honan is at present in a state of great unrest. Since the third year of the present Emperor, Kwang Hsu (twenty-two years ago) there has not been such an unpromising condition of things.

The past summer's crops have been almost a total failure. The people were hoping for the

usual wet season, and a good fall crop of vegetables, neither of which has materialized. The river has never been so low in the history of the mission. Farmers dare not sow the little grain they have while the ground is so dry, and it is very evident that ere long the supply will be far short of the demand.

Even now, grain and the like, brought to the market, is simply gobbled up at double and treble the usual prices. The export of grain is officially prohibited, and where officials cannot prohibit, the villagers along the river themselves seize the grainboats.

In many places the wildest rumors and the greatest excitement prevail. Men bringing grain or vegetables to market, are seized with frenzy, and throwing down their burdens, they run for their lives. Others offer to sell all they possess for a mere pittance, and in terror of rebellion or something worse, take to flight on horseback.

The foreigner, as usual, comes in for a large share of the current evil stories. The commonest just now, and most generally believed, are to the effect that the missionaries have agents going about poisoning wells.

This is even more firmly believed around Chang Te Fu and Ch'u Wang than here, and seems to be affecting considerably our mission work, but especially our medical work, so that while at this station, the daily hospital treatments average about thirty, at Chang Te Fu, the attendance has dwindled to about five or six per day.

In many places, wells are watched day and night, while others are covered and locked. There is much cholera about, and no doubt this has something to do with the stories about the bad well-water.

Nor is the drought and straightened condition of the people confined to this province alone, for much the same sad tale may be told of all North China, and we learn that much anxiety is at present felt at Peking.

The slaughter of animals has been prohibited for a time to propitiate the anger of the rain gods, and since the three days' service of prayer in the shrine of the Temple of Heaven, ordered by the Viceroy, has failed to bring rain, the governor of the Imperial Prefecture has been sent, as a last resource, to fetch the famous iron tablet from a deep well in the Dragon King Temple, only a few miles to the East of us.

It is sad to contemplate that the season is already too late for rain, so that this winter a large proportion of the people must certainly die of starvation.

OUR FOREIGN MISSIONARY CHART, 1900.

I. THE NEW HEBRIDES MISSION, BEGUN 1848.

Rev. J. W. Mackenzie.....	Arrived.....	1872.....	Station.....	Erromanga.....	New Hebrides
" H. A. Robertson.....		1872.....		Efate.....	"
" Joseph Annand, D. D.....		1873.....		Tangoa, Santo.....	"

II. THE TRINIDAD MISSION, BEGUN 1868.

Rev. John Morton, D. D.....	1868.....	Tunapuna.....	Trinidad
" Kenneth J. Grant, D. D.....	1870.....	San Fernando.....	"
" William Macrae.....	1886.....	Princetown.....	"
" Alfred W. Thompson.....	1890.....	Couva.....	"
" Simon A. Fraser.....	1893.....	San Fernando.....	"
Miss Annie L. M. Blackadder.....	1876.....	Tacarigua.....	"
" Lucy Fisher.....	1890.....	Couva.....	"
" C. Sinclair.....	1894.....	Princetown.....	"
" A. J. Archibald.....	1896.....	San Fernando.....	"

III. THE FORMOSA MISSION, BEGUN 1871.

Rev. Geo. L. Mackay, D. D.....	1871.....	Tamsui.....	Formosa
" William Gauld.....	1892.....	".....	"

IV. THE CENTRAL INDIA MISSION, BEGUN 1876.

Rev. J. Fraser Campbell, D. D.....	1876.....	Rutlam.....	Central India
" John Wilkie.....	1879.....	Indore.....	"
" A. P. Ledingham.....	1895.....	".....	"
Miss Marion Oliver, M. D.....	1886.....	".....	"
" J. V. Sinclair.....	1889.....	".....	"
" Janet White.....	1893.....	".....	"
" Jessie Grier.....	1893.....	".....	"
" Bella Ptolemy.....	1895.....	".....	"
" Rachel Chase.....	1895.....	".....	"
" Harriet Thompson.....	1896.....	".....	"
Rev. Wm. A. Wilson.....	1884.....	Neemuch.....	"
" J. T. Taylor.....	1899.....	".....	"
Miss Margaret McKellar, M. D.....	1890.....	".....	"
" Agnes Turnbull, M. D.....	1892.....	".....	"
" Jessie Duncan.....	1892.....	".....	"
" Catherine Campbell.....	1894.....	".....	"
Rev. John Buchanan, M. D.....	1888.....	Amkhut.....	"
" Norman H. Russell.....	1890.....	Mhow.....	"
Miss Jean M. Leyden.....	1896.....	".....	"
" Bessie Goodfellow.....	1899.....	".....	"
Rev. Frank H. Russell.....	1893.....	Dhar.....	"
Miss Margaret O'Hara, M. D.....	1891.....	".....	"
Mr. C. R. Woods, M. D.....	1893.....	Ujjain.....	"
" Alex. Nugent, M. D.....	1899.....	".....	"
Miss Margaret Jamieson.....	1889.....	".....	"
" Jessie Weir.....	1896.....	".....	"

V. THE DEMERARA MISSION, BEGUN 1884.

Rev. J. B. Cropper.....	1896.....	Better Hope.....	Demerara
" Geo. Ross.....	1899.....	".....	"

VI. THE HONAN MISSION, BEGUN 1888.

Mr. Wm. McClure, M. D.....	1888.....	Chu Wang.....	Honan
Rev. Murdoch McKenzie.....	1889.....	".....	"
Miss Margaret I. McIntosh.....	1889.....	".....	"
" Jennie I. Dow, M. D.....	1895.....	".....	"
Mr. Percy C. Leslie, M. D.....	1897.....	".....	"
Rev. Jonathan Goforth.....	1888.....	Chang Te Fu.....	"
" James Menzies, M. D.....	1895.....	".....	"
Miss Mina A. Pyke.....	1896.....	".....	"
Rev. D. McGillivray, B. D.....	1888.....	".....	"
" John Griffith.....	1897.....	".....	"
Miss Margaret S. Wallace, M. D.....	1898.....	".....	"
Rev. T. C. Hood.....	1899.....	".....	"
Mr. Wm. Malcolm, M. D.....	1892.....	Hsin Chen.....	"
Rev. W. Harvey Grant.....	1892.....	".....	"
" J. A. Simmon.....	1895.....	".....	"
" R. A. Mitchell.....	1895.....	".....	"

VII. MISSION TO KOREA, BEGUN 1893.

Rev. Wm. Foote.....	1898	Wonsan	Korea
“ Robert Grierson, M. D.....	1898.....	“	“
“ Duncan McRae	1898.....	“	“

New Church at Wonsan, Korea. Rev. W. R. Foote, our missionary in Wonsan, Korea writes of the new church at that station, which is nearing completion :—“It was quite an undertaking for so small a congregation. In the sultry heat and beating rains of midsummer the men went to the mountains, thirty miles distant, and cut the timber. While the streams were high, it was floated down to the seashore, from whence it was brought by boat to Wonsan. The floor is of wood, the walls of wood and plaster, and the roof of iron. The main room has seating capacity for five hundred persons. There are two school rooms, one for boys and one for girls, a study for Mrs. Foote and one for myself.

“ I cannot speak too highly of the zeal and devotion of this little flock. Men, women and children have given of their means and labor to erect a sanctuary where they may worship the only true God, of whom they have so lately learned. Every stone and timber represents a sacrifice. One man who lives one hundred miles from here collected ten dollars among his friends and walked that distance to present his offering.”

Chinese in Canada There were two large gatherings of Chinese Sabbath Schools in Montreal during the holiday season, one in Knox Church and one in St. Giles. The former commemorated the advent of the Chinese into Montreal some fifteen years ago, and beginnings of the work for them ; also the fifth year of the successful extension of the work under Dr. Thompson. The various denominations were represented and there were some three hundred Chinese in the crowded lecture hall. The Venerable Dr. Wardrope, bearing lightly his more than four-score years, who had a few days previously baptized three of the Chinese in this same Church, again addressed them in his own tender and touching way The second gathering was at St. Giles Church and was equally successful. In the neat yellow programme of the first meeting, the celebrated W. C. Burns, one of the apostles to China, had a leading place. In that of the second was the great wall of China, built 214 B.C., but now about to be pulled down, to stay the course of the great water dragon of the Yellow River, whose periodic wanderings are so disastrous.

New Testament for Erromanga. Rev. H. A. Robertson, our twenty-eight-years missionary in Erromanga, writes from Sydney, N.S.W., 6 Dec.:—“My special object—and surely it is of itself beyond all others of the deepest interest and importance to the Erromangan mission—in coming to Sydney at this time was to complete the translation of the New Testament into Erromangan, correct and transcribe it, and superintend the printing of it myself. Too long has this work been delayed, and but for my overwhelming and multifarious other duties the Erromangans would have had the complete N. T. years ago. They have the four gospels and the acts of the apostles nine years ago, and have had school books and hymn books and Genesis for years, but I regard now the giving them the entire New Testament, in their own tongue, as far away out of sight the greatest and grandest work I can do for them and the mission, and no other work, not even preaching to them and daily teaching them, must prevent me doing it.

I am now in correspondence with the B. & F. B. Society about the printing and binding.”

LETTER FROM TRINIDAD.

TACARIGUA, 26 Dec., '99.

Dear Mr. Scott :

We all think of home and friends more at this time than at any other, so we send you best wishes for the year. We have had a very happy and a very quiet Christmas. I remained at home. We had a warm day, and some apples from Pictou County. To-day I retreated to the school-house to write, but old friends found me there. Lads who used to be at school came in for a chat. One tall, big fellow hopes to go to the war in Africa, if men are sent from Trinidad. All feel deeply interested in this sad war ; so many have friends and relations there, in the troops from India.

Well, I have just had to complain to a father and mother of a very disorderly girl. Young people have a hard time to grow good and pure here. The wretched rooms, the horrid barrack yards, all help to keep them down in sin and misery. The shameless language one hears on the public street is really past all belief to home people. All have promised to do better, and I hope they will.

A. L. M. BLACKADDER.

Wide World Work.

KIPLING ON MISSIONS.

A unique bait for the fishing of men in Cheefoo, China, is the Museum holding all manner of curiosities given or loaned by different missionaries—stuffed birds, animals, fish, shells, anything—which the people are delighted to come and see. They first hear the Gospel story, then go through the Museum, and finally receive a tract on leaving. Two or three hundred come daily. There is also an attractive reading-room, where the more earnest ones linger and often inquire for the Truth.

According to the "Jewish Year-Book," there are over 130,000 Jews in the British Isles. There is said to be no profession, trade, or field of intellectual activity, in which the members of this remarkable race are not to be found. The political freedom and social rights unstintedly accorded to the citizens of the United Kingdom have induced large numbers to rush into the country as the veritable home of liberty.

It has been stated recently that in the early part of this century, Wilberforce, in the British House of Commons, in alluding to the Church Missionary Society, suggested that the day might come when that society would receive an income of £10,000 a year. The suggestion was met with shouts of derisive laughter.

Rev. Mr. Brooks, of the Church Missionary Society, stationed at Ping-Yin, in the Province of Shan-Tung, was captured in that vicinity and murdered on Dec. 3, by members of a seditious society called "Boxers," who have been active lately, destroying many villages and killing native Christians.

The *Moravian* states that when the Moravian missionaries in German East Africa recently realized that need of retrenchment might compel their recall, they sent a formal declaration that rather than leave the field, they would continue to labor on, depending wholly on their own resources.

Twenty-seven priests in Austria have signified their desire to withdraw from the Roman Catholic Church, if they can secure places in the reformed "Old Catholic" Church. But the government refuses to recognize and support the latter movement as a religious body.

The General Committee of the National Council of the Evangelical Free Churches of Britain have now completed the programme of the annual meetings to be held at Sheffield, in March. A large attendance is expected.

Do you know what life at a mission outpost means? Try to imagine a loneliness exceeding that of the smallest station to which the government has sent you—isolation that weighs upon the waking eyelids, and drives you perforce headlong into the labors of the day. There is no post, there is no one of your own color to speak to, there are no roads, there is indeed food to keep you alive, but it is not pleasant to eat, and whatever of good or beauty or interest there is in your life must come from yourself and the grace that may be planted in you.

In the morning, with the patter of soft feet, the converts, the doubters, and the open scoffers, troop up to the veranda. You must be infinitely kind and patient, and, above all, clear sighted, for you deal with the simplicity of childhood, the experience of man, and the subtlety of the savage. Your congregation have a hundred material wants to be considered, and it is for you, as you believe in your personal responsibility to your Maker, to pick out of the clamoring crowd any grain of spirituality that may lie therein.

If to the cure of souls you add that of bodies, your task will be all the more difficult, for the sick and the maimed will profess any and every creed for the sake of healing, and will laugh at you because you are simple enough to believe them.

As the day wears and the impetus of the morning dies away, there will come upon you an overwhelming sense of the uselessness of your toil. This must be striven against, and the only spur in your side will be the belief that you are playing against the devil for the living soul. It is a great, a joyous belief; but he who can hold it unwavering for four and twenty consecutive hours, must be blessed with an abundantly strong physique and equal nerve.

Ask the gray heads of the Bannockburn Medical Crusade what manner of life their preachers lead; speak to the Racine Gospel Agency, those Americans whose boast is that they go where no Englishman dare follow; get a pastor of the Tubigen Mission to talk of his experience—if you can. You will be referred to the printed reports, but these contain no mention of the men who have lost youth and health—all that a man may lose, except faith, in the wilds; of English maidens who have gone forth, and died in the fever-stricken jungles of the Panth Hills, knowing from the first that death was almost a certainty. The reports are silent here, because heroism, failure, doubt, despair and self abnegation on the part of a mere cultured white man are things of no weight, as compared to the saving of one half-human soul from a fantastic faith in wood spirits, goblins of the rocks and river fiends.—*From "The Judgment of Dungara," Primitive Catholic.*

NO AID FOR TOBACCO USERS.

Among the liberal bequests of the late Dr. Robert C. Billings, of Boston, was one of \$50,000 to the Institute of Technology for the assistance of students who do not use liquor or tobacco.

"THE ROYAL NATIONAL MISSION"

TO DEEP SEA FISHERMEN.

This is a grand kind of Imperial Federation, binding the British fishing coast and our own Labrador. Its growth has been rapid. In 1881 the secretary of the Thames Church Mission, after a visit to one of the trawling fleets, brought before the public the awful state of spiritual and medical destitution existing among the fishermen of the North Sea. Work was begun, but was soon found to be beyond the means and the scope of the Thames Church Mission, and an unsectarian mission was formed, whose operations have within the last few years extended to Labrador. In 1897, the work having so widely extended and so well proved its value, the Queen, who was already a patron, granted the right to prefix the words "Royal National" to its name.

It began with one vessel, without a doctor, in one fleet. It now owns fifteen vessels, employs six doctors, sends out in the summer months, the only time that special services can be held, clergymen and laymen of all denominations, besides carrying on active work at six fishing ports.

Last year the medical and surgical treatments were 11,085 in the North Sea, and 2,435 in Labrador. The missionary visits paid were 16,411, and 3,260 services were held at sea.

EFFECT OF MISSIONS ON INDIA.

"I speak as to matters of experience and observation, and not merely of opinion, and I assure you that, whatever you may be told to the contrary, the teaching of Christianity among 160,000,000 of civilized, industrious Hindoos and Mohammedans in India, is effecting changes, moral, social and political, which for strength and rapidity of effect are far more extraordinary than anything you or your fathers have witnessed in modern Europe. Presented for the first time to most of the teeming Indian communities within the memory of men yet alive,—preached by only a few score of Europeans, Christianity has, nevertheless, in the course of fifty years, made its way to every part of the vast mass of Indian civilized humanity."—Sir Bartle Frere.

The wise man does not spend his time in mourning over his disadvantages, but making the best use of the privileges he possesses.

SAMOAN "SETTLEMENT" AND L. M. S.

The Samoas have changed owners during the year. Long under native rule, they have more recently been governed jointly by Britain, United States and Germany. This has proved a failure, and Britain, for other considerations, has transferred her rights, and the group is divided between the other two.

The "settlement," or rather the transference to Germany, has been a disappointment to the London Missionary Society. Ever since 1830 the Samoan Islands have formed an important part of the South Sea Mission of that Society. There the Geddies remained for some months on their way to the New Hebrides, awaiting a vessel and learning methods of mission work. Fully 25,000 of the total population of 35,000 are now under the instruction of the Society's missionaries. Its college at Malua for training native pastors and evangelists is the largest that it has in any part of the mission field. Heretofore the missionaries remained British subjects, whether under native rule or the joint rule that has hitherto prevailed. Now all is German. It is to be hoped that there will be no interference with the rights of the missionaries as religious teachers.

THE BOERS AND THE BLACKS.

Rev. J. S. Moffat, writing from Cape Town, 11 Nov., 1899, says that the war is watched by the Bechwana natives with intense concern. "As one of them put it to me the other day: 'If the English win, then we black men can breathe and live; if the Boers win, then we may as well die, for we shall be no more looked upon as men, but as cattle; so we shall all go home and pray to God to make the arms of the English strong.' And this is really the question of the day in South Africa:—Are we to have all men—British, Boer, and aboriginal—dwelling together with equal rights as men under the British flag, or are we to have the domination of a Boer oligarchy over British and Blacks alike?"

In the Transvaal a black man is not a human being—he is a lower link between man and the ape, created for the service of the white man. This doctrine, originating with the Boer, has infected the Uitlander, not slow to adopt a view so convenient to his selfishness, and reacts back upon the older Colonies, where it finds a congenial soil. It is only the Imperial connection and the moral influence of what is called 'Exeter Hall,' by the colonists, that prevents a recrudescence of slavery in South Africa."

The golden moments in the stream of life rush past us, and we see nothing but sand; the angels come to visit us, and we only know them when they are gone.—George Eliot.

THE CREED OF THE STUNDISTS.

The Stundists, who since 1870 have been the special object of persecution by the orthodox Church of Russia, are an evangelical and Protestant Church with reformed tendencies. In the Lord's Supper they see only a memorial feast, and most of them reject infant baptism. In fact, not a few of them will have nothing to do with the Sacraments at all.

Their all-in-all is the Bible, which they read and study most diligently, both at home and in their meetings. Since 1864 they have published the New Testament in a pocket edition, and this is found in everybody's possession.

They are not skilled theologians, and as a consequence indulge in some religious peculiarities. They refuse to take part in war, and regard the taking of interest as sin.

They are also not satisfied with the existing agrarian property laws, and undoubtedly their ideas in this regard furnish the authorities with the basis for considering the Stundists in the light of a communistic or even an anarchistic sect.

And yet the Czar has no subjects so industrious, so moral, so order-loving and peaceful as are the Stundists. They are noted for their cleanliness, honesty, and temperance. From the very outset they have banished that curse of the Russian peasant—intoxicating liquors.

The Stundists have no common Confession of Faith. They acknowledge only the Bible, in the interpretation of which, however, they do not entirely agree. They also have a fixed organization. In accordance with the Biblical precedent they have presbyters and elders at the head of their congregations, for which offices they select older and experienced men. These take the lead in public services and officiate at marriages and funerals.

Although not theologically educated, they are expected to be thoroughly at home in the Scriptures. These officers, too, are enjoined to visit the congregation and further the unity of the Spirit. Subordinate to them are the deacons, usually active young men, who occasionally take the place of the elders in the conduct of public worship.

They also keep the records of the congregations, and look to the needs of the young and of the sick. Naturally, these elders and deacons do not constitute a clerical order, but they labor with their hands, and serve in the congregation without any remuneration.

This organization has been seriously disturbed by the persecutions of recent years, as the Russian State and Church authorities aimed their blows first and foremost at the leaders of the Stundists.

The public services of the Stundists are unique. They have no regular churches, but worship in some hall or generally in the largest room of some private house. At one end there is a table and a chair for the elder.

When the members enter they salute each other with the kiss of fraternal love. Women and men sit apart. Then a hymn is sung, and it is claimed by those who have attended that the singing of the Stundists is especially good. Some of the hymns have been translated into English. After the hymns, the elder reads a chapter out of the Bible and explains it, and each one present is privileged to make remarks.

The women, in compliance with St. Paul's injunction, are required to be silent auditors. They, however, are allowed to pray in public, which is always done in a kneeling posture. The services are closed with the Lord's Prayer.

Very significant is the Stundist order of marriage. The parents of the bride and bridegroom present the couple to the elder. The bride is first asked if she wishes to enter the estate of holy matrimony with this young man, and if she loves him, and if she is taking this step of her own free will and under no compulsion, not even that of her parents. When the bridegroom has answered similar questions, a hymn is sung and a prayer is spoken. Then the elder tells the couple to embrace each other and to grasp the right hands. This ends the ceremony. Of course this ceremony is not recognized by the law of Russia, as only the Russian Church can legally perform the marriage ceremony.—Prof. G. Godet.

Instead of a savage heathen kingdom, where a man's life was rated at the price of an ox, and a woman was an article of barter, and where justice went to the highest bidder, the Uganda of to-day is a well-ordered state, steadily improving in the arts of civilization and culture, where no man can lose his property or his life at the arbitrary will of the great, or without a fair and open trial. This alone is no small thing to have achieved, and a large share in its accomplishment is undoubtedly due to the patient toil of the Christian missionaries who have adhered steadfastly to their self-imposed task through the stormy times of war and through the dark days of persecution.—*Selected.*

The famine in India affects some thirty millions of people, or one-eighth of the whole population. In Rajpootana and North Bombay, the present drought equals, if it does not exceed, the memorable drought of 1868.

The Philippines were discovered in 1521 by the Spanish. 330 years of Spanish rule and with all the progress of modern days elsewhere, but sixteen miles of railway have been laid in them.

The population of India now numbers 286,000,000; more than all Europe, exclusive of Russia; ten times the population of England; one-fifth that of the whole world.

TOLERATION IN THE "CAROLINES."

About a dozen years ago, Spain withdrew religious toleration in the Carolines, and banished the missionaries of the American Board from their station on the island of Ponape. During the past year these islands have been transferred to Germany. The German Embassy at Washington has given assurance of friendliness to mission work, and the way has thus been opened for the return of the missionaries. The former work proved not in vain. Word comes from Ponape of 360 Christians who remained faithful amid all that the Spanish priests and soldiers could do, and will gladly welcome the coming again of those who taught them the way of life.

WHO SHALL RULE INDIA?

A striking utterance on this point is from the organ of the followers of Keshub Kunder Sen to its native readers in India. Such testimony from the leaders of a non-Christian sect is very encouraging to our mission work, when it shows how Christianity compels acknowledgment from the heathen, both as to its character and its results, in the following words:

"It is not the glittering bayonet . . . which can keep our people loyal. No. None of these can hold India in subjection. . . . If you wish to secure the attachment and allegiance of India, it must be through spiritual influence and moral suasion.

And such indeed has been the case in India. You cannot deny that your hearts have been touched, conquered, and subjugated by a superior power. That power—need I tell you—is Christ. It is Christ who rules British India, and not the British Government. England has sent out a tremendous moral force in the life and character of that mighty prophet, to conquer and hold this vast empire. None but Jesus ever deserved this bright, this precious diadem, India, and Jesus shall have it."

THE MELANESIAN MISSION.

It was founded in 1849, a year after the Geddies were settled in Aneityum, by Bishop Selwyn, who was ever after a devoted friend of Mr. Geddie's. Melanesia—meaning "black islands," as "Polynesia" means "many islands,"—is a general name given to the series of groups extending for some 3,500 miles from New Guinea to New Caledonia, and peopled for the most part by the Papuan or black races. The New Hebrides is a small group in Melanesia.

The Mission Staff of the Melanesian Mission now consists of Bishop Cecil Wilson and twelve English clergymen, two English laymen, twelve native clergy, four hundred native teachers, and seven English ladies. There are 170 Mission Stations in 26 islands. Christianity is established in

many of the Islands, but large numbers are still heathen. There are 12,000 baptized Christians in Melanesia, and over 12,000 more people under instruction. Over 1,000 persons are baptized annually. St. Barnabas College, Norfolk Island, is preparing 160 boys and 50 girls to become teachers, and at St. Luke's, Siota, Solomon Island, there are 70 scholars.

THIRTY YEARS IN NEW GUINEA.

It is less than thirty years ago since the first English missionaries landed on the shores of New Guinea.

A few years before that time missionary work had been begun in the north of the island by a Dutch Society, and even earlier a German Society had established some stations. But these first efforts had met with very little success, and it was left for the London Missionary Society to have the honor of making the first serious attack on the forces of heathenism and cannibalism in New Guinea.

It was in the year 1870 that the Directors of the London Missionary Society decided to add New Guinea to their field of labor. The missionary whom they selected for the important task of beginning the work in that island was the Rev. S. MacFarlane, who still serves the Society frequently at home, though he retired from active service in 1887. Mr. MacFarlane was at that time stationed on the little island of Lifu, in the Loyalty Group, and was their nearest missionary to New Guinea, though even he was more than a thousand miles away.

From the very first the Directors hoped to be able to evangelize New Guinea by means of native Christians from other islands in the South Seas, and their hopes have been abundantly fulfilled during all these thirty years.

When Mr. MacFarlane asked his students at Lifu whether any of them would volunteer for this dangerous new work, every one of them sprang forward and asked to be sent. And from that day to this there has been no lack of volunteers for New Guinea.

From Samoa and Mangaia and other islands Christian men and women have gone forth year by year to take their part in winning this great island for Christ. Many of them have laid down their lives for the sake of the Gospel, and in the roll-call of the Church's martyrs these South Sea preachers and teachers must be given a high place.

The successes of the last thirty years in New Guinea have been great. Mr. Chalmers says that he knows of no mission anywhere that can compare with it for results. But the successes of the next thirty years will be greater still, by God's blessing, and New Guinea shall be added to the long list of Christian islands in the South Seas.—*News From Afar.*

Youth's Record.

In youth we make our age. Our final years sit in judgment on the past.

Live not for selfish aims. Live to shed joy on others. Thus best shall your own happiness be secured; for no joy is ever given freely forth that does not have quick echo in the giver's own heart.—Henry Ward Beecher.

Christ wants every year of our life—not only the grown-up years, but the young years, that He may make them sweeter, happier, and more useful. Are we giving them to Him?

"Lord Jesus, take care of my temper, whether I remain in the home or go out into the world this day. Keep my feet when I am tempted to walk on a forbidden path. Give me strength when I am about to shirk my duty."

In choosing our companions, we often choose our destiny for good or evil. "He that walketh with wise men shall be wise; but a companion of fools shall be destroyed," said the sacred writer, ages ago; and it is just as true, to-day as it was then.

The Sabbath was born among the mountains, and somehow still belongs to the country. A country Sabbath is the divinest expression of God. Nature always appears at her best in her Sunday clothes. The very birds seem to know when Sabbath come. They have their hymn tunes, their collection of spiritual songs, which are heard at no other time.—Presbyterian Journal.

Contentment does not depend on what we have but on what we are. He who realizes that the bounds of his earthly lot are ordered of God in love is glad to be contented with what God has given him. He who does not, would not be contented if he had thousandfold what he has. Contentment gives thankfulness within one's bound. Contentment can never be attained outside of one's divinely ordered lot.

A YOUNG MAN'S MISTAKE.

"Knowledge is power." A young man disliked mathematics so much that he left school early to go into business. Ten years later, a subordinate in a large steel works, he saw man after man promoted over his head because they were highly educated, and thus able to do work which he could not attempt. He resolved to study at home, and in time, being a hard worker, made up his deficiency; but he is still far behind the men of his own age who took the early education that he refused. He had made a costly mistake.

FARMING VS. CLERKING.

The young man at home often thinks the farm dull and slow, and envies his companion who has gone to the city. Here is what a Western paper says about the two lives:—"The one class are making practical farmers of themselves; they are leading independent, healthful lives. Their comrades have gone, as clerks, into the railroad offices or stores of the city; are earning but little more than the bare cost of living; are accounted most fortunate if in two years they get a week's vacation in which to spend all their earnings, and are frightened at the unexpected approach of their employer at all times.

"In fifteen years they will be worn-out old men mechanical contrivances for doing a certain stipulated task—barely living within their modest income, and in continual fear lest their place shall be filled with a younger man. And the young men on the farm will be land-owners, with an assured living, a 'sound mind in a sound body'—prosperous and happy, of use to themselves, their families, and the communities in which they live."

CIGARETTES.

Mr. George Baumhoff, superintendent of the Lindell Electric Railway, of St. Louis, says about their use:

"Under no circumstances will I hire a man who smokes cigarettes. He is as dangerous in the front end of a motor as a man that drinks; in fact, he is more dangerous; his nerves are bound to give way at a critical moment. A motorman needs all his nerve all the time, and a cigarette smoker can't stand the strain. It is a pretty tough job for men in good condition, and even they sometimes get flurried. If I find a car beginning to run badly and getting irregular for any time, I immediately begin to investigate the man to find out if he smokes cigarettes. Nine times out of ten he does, and then he goes for good."—Sel.

THE RIGHT KIND OF PEOPLE.

Some people are gifted with the power of doing the right thing in the right way and at the right time. They are kind, gentle, sympathetic and responsive. They think of others. They anticipate danger and point it out. They are on the lookout for service, and ready to perform it. They make it easier for those about them to be good and to do good. They hesitate not to lend a helping hand at every opportunity. They speak the encouraging word. They straighten out the tangles that perplex and annoy companions. They smooth rough places. They go out of their way to relieve distress or to supply a need. In their presence the day passes pleasantly. Welcome and blessed are life's helpers.

RULES FOR AMUSEMENTS.

Dr. J. C. Rawlings, a Methodist local preacher and leading physician in Swansea, England, recently delivered a striking discourse on "Recreation from a Christian Standpoint." Three or four cardinal principles were laid down which if followed would materially help seriously-inclined young people in their choice of amusements.

These must be right in themselves, right in their relations to others, right in their associations, and right in their proportion. "Pleasure must not overlap duty." "Excess in innocent amusement is sin."

These tests cover the whole ground, and if they were conscientiously applied in practical life, not only would the world be purer and healthier and happier, but many of the sad problems that arise out of the condition of our "recreative" institutions would be solved without further trouble.

SILENCE ABOUT SELF.

There are people who can speak of little else but the unpleasant things in their own experience. If you ask them about their health, or even unfortunately put your salutation in the form of "How do you do?" you get as an answer a description of many ills and infirmities to which they are subject, instead of any cheerful reciprocation of your greeting. All their ordinary conversation is filled with dolorous rehearsals of discouraging things. They have keen eyes for the unpleasant happenings, and never fail to mention them to others.

We all have troubles—things in our daily, personal life that are vexing and annoying, sometimes things that are painful and burdensome. But we should not talk about them. We have no right to scatter our briers and thorns about us, so that others' feet may be torn by them.

Silence about ourselves should be a rule almost without exception. Especially should the rule never to complain be an absolute one. No matter how poorly we have rested through the night, we need not tell the whole family about it at breakfast. Patient bearing of the portion of life's ills that comes to us is the characteristic of ideal Christian faith.—Sel.

POWER.

You want power? Well, the desire is legitimate, and its realization possible.

But what kind of power? Physical? Then stop fretting. Take exercise. Avoid excesses. Form regular habits. Eat nourishing food. Sleep long and soundly. That means a sound body.

Mental power. All right. Use your brain. Think. Think systematically. Think below the surface. Grapple with the great thoughts which others have put into books. That will give fiber and grip to your mental life.

Or is it moral power you are after? Very good. It may be had. Think pure thoughts. Look at lofty ideals. Live right. Crucify self. Loathe all vileness. Develop the Good Samaritan side of your life. That will promote a high morality.

But there is something higher. It is spiritual power. Ah! that is it. The foot of the ladder is on the earth, but its top is in heaven. Climb! Do you say, "It is high, I cannot attain unto it"? No, no! Read the first chapter of the Acts of the Apostles. Then to your knees! Look up. Turn your back upon the bad past. Surrender utterly to God. Lose your will in His. Plead the promises. Believe, believe, believe! Claim the pentecostal gift. Receive ye the Holy Ghost!—Epworth Herald.

SAINTLY FACES.

Sometimes, in passing through a crowd, we see a face that attracts us by its sweetness of expression. Perhaps it is an old face, crowned with a glory of hoary hairs; yet love, joy, and peace shine out of every dot and wrinkle in it. Sometimes it is a young face, that beams with health and purity and beauty.

But whether old or young, when we see that unmistakable soul light in a face, we know that the heart behind it is pure, the life good, and that the body thus illuminated is the temple of the Holy Spirit. To keep the mind occupied with good, pure, useful, beautiful, and divine thoughts precludes the possibility of thinking about and thus being tempted by things sinful, low or gross.

It is because Paul knew this that he says so earnestly: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report, think on these things."

In the well-formed habit of thinking pure thoughts lies the secret of being pure in heart; and in the daily and nightly meditation in the law of the Lord is a safeguard against many of the sins which defile the carnal heart and debase and blacken the countenance.—Scottish Reformer.

WEEDING YOUR GARDEN.

A young girl sat at the window, unhappy and discontented. She was looking at the landscape, but could see no beauty in the undulating hills in the distance, clad with the fresh green of spring, or the young shrubs budding forth under her window; for it was the first of May, when nature is at her best, not tired or scorched by the heat of summer. The mind must be at peace to thoroughly enjoy nature. A friend of the young girl's mother, coming out of the house, looked at the face so drawn by unhappiness. She stopped and said:

"I am afraid, dear girl, that you have not weeded out your garden."

The girl answered, "I have no garden to weed. We hire a man to do such work."

"It is impossible for you to hire anyone to weed your garden; you only can do it."

The girl, with a surprised look, said: "I do not understand you."

"Well, my dear, it is the garden of your life I am talking about, and if you want beautiful flowers you must pull out the weeds. Envy, jealousy, anger, pride, selfishness, are some of the weeds that grow very fast."—Christian Intelligencer.

THE ASSEMBLY COMMITTEE'S "PLAN OF STUDY."

The special "Topic Card" for the Presbyterian C. E. Societies embraces the "Uniform" Topics, the Monthly Topics of the Plan of Study, and the Questions on the Shorter Catechism for each meeting throughout the year. Price \$1.00 per 100 "Booklet" containing the same matter and also Daily Readings for the whole year, price \$1.50 per 100.

Topic for the week beginning
March 18.
How The Old Testament Grew.

BY REV. ALFRED GANDIER, B D.
Convener of Assembly's Committee on Y. P. Societies.

LITERATURE.

"The old Testament and its Contents," by Prof. Robertson, in Guild text-books, 20 cts. The opening Chapter in Driver's "Introduction to the Old Testament." Any modern book on the Canon of the Old Testament.

We regret very much that circumstances have prevented Prof. McFadyen from contributing the article expected from him on this subject.

The following article taken very largely from Prof. Robertson's Guild text-book, will supply the needed information to young people who have not time or opportunity to study the book.

HOW THE OLD TESTAMENT GREW.

The word "Testament" is the translation of a word more frequently rendered "Covenant," and is applied to the one part or the other of Scripture with reference to the Old or the New Covenant relation into which God has entered with man.

The Old Testament Scriptures, and especially the Law, are the documents wherein are contained in detail the promises and the requirements of the Solemn League and Covenant into which Israel entered with Jehovah and which they subscribed with an oath Ex 24 : 3-8, Neh. 8 : 38 and 10 : 1-29.

Our word "Bible" is the translation of a Greek word meaning book. We use the word as a singular name to denote the completed collection of books forming the Old and New Testament.

What the whole Bible is to the Christian Church the Old Testament was to the Jewish Church of Christ's time ; and they used a similar expression when speaking of their Bible, viz : "The Writings" vs "The Sacred Writings."

The Old Testament is not a book that was completed at one time and given down to men from Heaven ready-made ; but holy men in different ages spake as they were moved by the Holy Spirit, and a record of what they spake and the time in which they spake and of the people to whom they spake, was kept ; and towards the close of the Old Dispensation all arranged together in one Book and given permanent form.

Hence is it that we can speak of the growth of the Old Testament. God at sundry times and in divers manners spake unto the Fathers through the prophets. Heb. 1:1.

The Bible is not one book but a library of books. It shows 'how men variously gifted by the spirit of God cast the truth which they received into many different literary forms as genius permitted or occasion demanded,—into poetry of various kinds, sometimes national, sometimes individual, sometimes even developing a truth in a form approaching that of the drama ; into prophetic discourses, suggested mostly by some incident of the national life ; into proverbs prompted by the observation of life and manners ; into laws, prescribing rules for the civil and religious government of the nation ; into narratives sometimes relating to a distant or a nearer past, sometimes autobiographical. It is probable that every form of literary composition known to the ancient Hebrews was utilized as a vehicle of Divine truth, and is represented in the Old Testament.'

THE BOOKS OF THE OLD TESTAMENT.

In our English Bible they are thirty nine in number, and the order in which they are arranged may be thus classified :—

- I *Law*, Genesis to Deuteronomy 5 books.
- II *History*, Joshua to Esther 12 books.
- III *Poetry*, Job to Song of Solomon 5 books.
- IV *Prophecy*, Isaiah to Malachi 17 books.

They were all originally written in Hebrew, with the exception of some portions in a few of the later books, which are in a kindred dialect, Aramaic.

The Hebrew Bible contains all the books enumerated above, and no more ; but there is a difference in the arrangement and in the manner of enumerating the books.

The Hebrew Bible consists of twenty-four books ; and the whole is arranged in three divisions, thus :—

- I. *Law*, i. e. the Pentateuch or the five books ; Genesis, Exodus, Leviticus, Numbers, Deuteronomy 5 books
- II. *Prophets*, viz :—
 - 1. Former prophets: (a) Joshua, (b) Judges, (c) Samuel, (d) Kings 4 "
 - 2. Latter prophets : (a) Isaiah, (b) Jeremiah, (c) Ezekiel, (d) the twelve (minor prophets) 4 "
- III. *Writings*, which we usually designate *Hagiographa*, i. e. Sacred Writings. They are classed thus :
 - 1. Three books (a) Psalms, (b) Proverbs, (c) Job 3 "
 - 2. Five rolls (a) Song of Songs,

- (b) Ruth, (c) Lamentations,
 (d) Ecclesiastes, (e) Esther 5 books.
 3. (a) Daniel, (b) Ezra and
 Nehemiah, (c) the Chronicles 3 "

In regard to this table it is to be noted that the books forming the division of Law are partly historical in contents, that the so-called Former Prophets are historical, that the book of Daniel is not reckoned among the "Prophets," and that the twelve minor prophets are reckoned *one* book. The five *rolls* are so called because it was customary to write each of them on a separate roll, for reading on five special occasions.

THE CANON.

The books that have been enumerated above constitute what is called the "Canon" or canonical books of the Old Testament. The Greek word *Canon* denoted originally a measuring-rod or line. From this it came to mean a standard or test of measurement, and then the space or sphere defined or marked off by such a measure.

As applied to a collection of books, the term would indicate, from one point of view, that the books were the expression, in a written form, of the rule of faith; or, from another point of view that the books were separated and marked off from other books, owing to their possessing special characteristics.

It is not till the fourth century of the Christian era that we find the word Canon applied to Holy Scripture; but the mere fact that the Jews, from an early period, set apart the books of the Old Testament, and only those books, is a proof that they regarded them as sacred writings having special characteristics by which they were marked off as separate from all other writings. The fact existed long before the name was applied.

Our Lord frequently quoted the Old Testament Scriptures to the Jews of his own day, as that which they recognized to be the final authority in all questions of faith and morals, and he rebukes them for making the Word of God of none effect through their traditions.

The precise time when the different sections of the Hebrew Bible, the Law, the Prophets, and the Sacred Writings were completed as we now have them, and definitely recognized as an authoritative canon, is not easy to determine. But without going into questions of criticism or minute scholarship, a general statement of the formation and growth of the Canon may be given.

One thing we must do at the outset is to distinguish between the time at which a book was admitted into the Canon and the date of its Authorship. No book would be admitted into the Canon which had not already been long enough in existence to commend itself as authoritative to the religious consciousness of the people; while some books or their essential contents had doubtless been in existence for centuries.

It was because individual books were already in high esteem and recognized as having a Divine Message for the individual or the nation that they were formed into a collection, and this collection invested with authority.

ORIGIN OF THE OLD TESTAMENT WRITINGS.

The antiquity and authorship of books has to be determined largely from the internal evidence of the books themselves, Jewish tradition being often most unreliable.

(1) The Jews traced all their laws and institutions back to Moses, the fountain head of Revelation, the supreme religious authority. That many records of the earlier days of the race should have been handed down in writing from a time long antecedent to Moses is quite probable; and it is certain that many of the laws given through Moses were not only handed down by oral tradition, but put in writing at the time. Ex 24; 4, 7; Ex 31; 18; Deut. 31; 24-26.

(2) Not only in the Pentateuch (e. g. Lev. 10: 11; Deut. 17; 8-11) but throughout the prophets, the teaching of the Law to the people is set forth as a duty of the priests; and though the Law may have been partly written, partly an oral tradition the language used implies that there was a fixed and authoritative code Is. 8: 20; Is. 34: 16.

We know also that events of importance in the national history were early committed to writing and carefully preserved. 1 Sam. 10: 25; 1 Kings 14: 29; 1 Kings 15: 31; 2 Chron. 9: 29; 2 Chron. 12: 15.

(3) We gather from the book of Proverbs (25: 1) that at the Court of King Hezekiah there were wise men employed collecting and editing proverbial literature.

(4) The prophets, or their pupils for them, wrote down certain of their sayings; and these sayings were regarded not as private utterances of the man but as a public message for the nation from Jehovah in whose name the prophet spoke.

(5) In the eighteenth year of the reign of King Josiah (See 2 Kings 22; 8-13) there was found in the Temple a law-book, which—whatever it may have been—was at once recognized by King, priests and prophets, as authoritative and ancient.

(6) In the analysis which has been made by scholars, particularly of the Pentateuch and the historical books, it appears that different sources or original compositions have been joined together, and that there has been a careful preservation of even the smallest fragments of the originals.

All these considerations go to prove that, from the time of Moses, on, the Jewish people, possessed a number of writings of a religious and national character, which they preserved with peculiar regard, and which they believed to contain God's message to and covenant with his people.

FORMATION OF THE CANON.

It is not, however, till the time immediately after the return from the exile, that we find such a formal setting apart of Scripture for public use and authoritative reference as is implied in canonising. The circumstances of the people demanded it, and the time was favourable. The books of Ezra and Nehemiah show us that the task before these leaders was to consolidate the restored community on the basis of the Old Covenant, and to provide safeguards for the national preservation of the religion against internal corruption and heathen contamination. Accordingly they appointed a formal and stated reading of the "Book of the Law" in the audience of the people (Neh. VIII, -X), and demanded that its requirements be carried out in the social and religious life. From this time onwards, the public reading of the sacred books formed part of public worship; and Canonical Scripture, in the strict sense, was recognized.

The Jewish tradition that Ezra completed and fixed the entire Old Testament Canon, is evidently untrue, for the books Ezra and Nehemiah are themselves in the Canon, and the book of Chronicles contains genealogies that come down to a much later time; not to speak of other writings in the third division of the Canon which are evidently of a later date, but it is generally believed that the first division of the Canon, the Pentateuch, was given by Ezra to the people, as authoritative Scripture, in the form in which we now have it.

Ezra and scribes associated with him are supposed to have collected and, codified the Laws, written and oral, which had come down from the time of Moses, and to have associated with them such later developments of Mosaic law and ritual as the exigencies of the national history had rendered necessary.

The fact that Samaritans accept only the Pentateuch as authoritative, would seem to indicate that in the time of Ezra and Nehemiah, when they finally separated from the Jews, this first division of Old Testament Scripture was the only complete and accepted Canon.

But the prominence given to the "Books of the Law" at this crisis, does not imply that other books were not in existence or not esteemed sacred. The primary need of the time was the order of a settled Constitution, and the authority of the Law was insisted upon as providing this. But the tradition in the second book of Maccabees, ascribing to Nehemiah the collecting of "the books concerning the kings and the prophets, and the things of David," indicates that other books of Scripture were in existence, and held in high regard at the very time when the Law was made most prominent.

It may be added that if, as critics generally believe, the book of Joshua was originally joined to

the Pentateuch, it must have been regarded as equally authoritative, though, for practical purposes, it was disjoined from the books of the Law. And the references in the book of Nehemiah, not only to the time of the Conquest, but to that of the judges, show how the historical books generally received at that time particular attention.

The longer the restored community of Jews remained without national independence, the more would they reverence these sacred books which were the record of their past national history, and expressed the national religious hopes. Their Prophetical books, which spoke of a great past and foretold a great future, in due time took their place by the side of the Law as authoritative symbols of the national faith and hope.

The precise time at which this took place, and the custom originated of reading a portion from the prophets in public worship cannot, perhaps, be determined. But the earliest references to a definite Canon, we possess, refer to the Law and the Prophets together. It must have been sometime after the date of Malachi, and the withdrawal of the prophetic spirit, when the conviction had been formed that no more books of this class were to be written, that the prophetical collection was regarded as finally closed.

Similarly we have only general indications to guide us in an attempt to determine when the Third Division of books was added and the final closing of the Canon took place. It is probable that many of the Psalms were used in public worship from the earliest period after the return from exile, and we have noticed that tradition ascribes to Nehemiah the collection of "the things of David" as well as the books of the prophets. The "five rolls" came to be set apart for public reading on five great festivals; and the Talmud speaks of a solemn reading of some of the books contained in the third division in the presence of the High Priest on the night before, the great day of Atonement.

The time of the final completion of the Canon must manifestly have been sometime later than the date of the most recent book in the Collection, and when it was believed that no more books worthy to be included in it were forthcoming.

Discussions as to the authority of certain books in the third division went on as late as the beginning of the second century of our era; but that all the books as we now have them, in our Protestant Bible, were in the Hebrew Canon, and that the Canon was regarded as long closed before the time of Christ, are facts that can scarcely be questioned.

The main points of evidence for them are these:

COMPLETED CANON.

(1). The Septuagint, or Greek translation of the Old Testament, which was in use among Greek speaking Jews in New Testament times, and from which the New Testament writers made quota-

tion, contains all the canonical books of the Old Testament, in virtually the same form. Since it is natural to suppose that the books were regarded as Canonical before they were translated, we may conclude that a Canon existed before the translation was undertaken, and that the whole Canon existed before it was concluded. We have reliable information that this translation was undertaken in the time of Ptolemy Philadelphus, who reigned B.C. 284 to 247. Though the date of the completion of the translation is uncertain it can scarcely have been later than the close of the second century B.C.

(2). The Septuagint contains, besides the books of the Hebrew Canon, several other books which we generally designate the Apocrypha of the Old Testament. Among these is "The Wisdom of Jesus Ben Sirach," otherwise known as the book of "Ecclesiasticus." The book was originally composed in Hebrew, and was translated into Greek by the grandson of the author, who has prefixed to it a preface. A reference in this preface implies that he himself came into Egypt in the year B.C. 132, which would give the date of his grandfather somewhere about B.C. 200, certainly not later than 175 B.C., for the book has no reference to the Maccabean wars. He tells us that his grandfather was familiar with "the Law, the Prophets and the other books which follow them," as he again describes them, "the other books of the fathers." Moreover, in speaking of his own work as a translation, he tells us that "the Law itself and the prophecies and the rest of the books have no small difference when uttered in the original."

These passages make it clear that, at the date of Ben Sirach himself, and presumably of his grandfather, a number of Canonical books, reckoned in three classes, were well known and universally accepted, and that in the time of the editor, these books existed in a well-known Greek translation. The testimony is all the more valuable because the book in which it occurs was originally written in Hebrew; and the author of it, while almost claiming for himself the same inspiration as prophets possessed, sets his own work below the level of canonical Scripture; and, though the book has found a place in the Septuagint Version, the translator himself distinguishes between it and the Sacred Writings.

(3). The testimony of Josephus (born A.D. 37-38, and lived till about A.D. 110). Speaking of the trustworthiness of the documents relating the history of his nation, he says, "For it is not the case with us to have vast numbers of books disagreeing and conflicting with one another. We have but two-and-twenty containing the history of all time, books that are justly believed in."

Then, after stating the contents of these books under three heads, he proceeds: "From the days of Artaxerxes to our own times every event has indeed been recorded. But these recent

records have not been deemed worthy of equal credit with those which preceded them, on account of the failure of the exact succession of the prophets. There is practical proof of the spirit in which we treat our Scriptures. For, although so great an interval of time has now passed, not a soul has ventured either to add, or to remove, or to alter a syllable, and it is the instinct of every Jew, from the day of his birth, to consider these Scriptures as the teachings of God, to abide by them, and, if need be, cheerfully to lay down his life in their behalf."

In this passage, Josephus, speaking for his nation and expressing the universal Jewish belief of his time, asserts that the Canon of Scripture had been long completed, the last of the books contained in it having been composed not later than the time of Artaxerxes (by whom he means the king called Ahasuerus in the book of Esther). We gather also from this statement that the collection comprised the same books as form our present Old Testament.

Though he mentions only twenty-two books, it is most probable that he reckoned Ruth as part of Judges, and Lamentations along with Jeremiah, as we find other writers doing.

(3). The testimony of Jesus and the New Testament writers. No one can read the frequent references and appeals of Jesus and his Apostles to "the Scriptures," without seeing that they take for granted the existence of a well defined collection of Sacred writings of long standing and of undisputed authority; and as the Canonical collection which has come down to us is known to be the collection which was accepted by the Jews of Palestine, the conclusion to which we are brought is that the existing Canon was accepted in Our Lord's time as of high antiquity and unquestioned authority.

Nearly every book of the Old Testament is quoted or referred to in the New, and they are ever quoted as a court of final appeal in questions of morals and religion. See Mat. 22:29; Acts 18:24-28; Rom. 1:2; 2 Tim. 3:15-17.

The statement in Luke 24:44, that while Christ was yet with His disciples, He said unto them: "All things must be fulfilled which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning me," seems to be a direct reference to the three divisions of the Old Testament Canon, the Psalms being the first book of the third division or Hagiographa.

Whatever historical research and literary criticism may do to change the traditional view as to the date and authorship of some of the books, the Old Testament must ever be to the followers of Jesus Christ an essential part of God's revelation to man, that without which the world would not have been prepared for the Revelation of God in Christ.

Beginning at Moses and all the prophets, Jesus expounded to his disciples, in all the Scriptures,

the things concerning himself. To the Jews he said: "Ye search the Scriptures, for in them ye think ye have eternal life, and these are they which testify of me." At no time in the history of the Church was so much attention given to the study of the Old Testament as at present; and the Christian consciousness still re-echoes the testimony of 2 Tim. 3:16-17, the direct reference of which is to the Old Testament. "All Scripture, given by inspiration of God, is profitable for teaching, for reproof, for correction, for instruction in righteousness: that the man of God may be complete, furnished completely unto every good work."

RECENT NEW HEBRIDES INCIDENT.

"About dusk, the wife of the teacher living on the hills, about five miles from us, arrived at Tangoa alone. She reported that her husband had gone out, with two men, after the early morning school, and had not returned. Not long after they left, she heard four rifle shots, fired in quick succession.

A few minutes later two armed men, from a neighboring hamlet, called at the house and hastily inquired for him. This alarmed her. So when the close of the day was drawing on, and her husband not appearing, she started for our house.

This report was somewhat startling, and something must be done. At cock-crowing next morning, ten stalwart young men were on their way to the hills to learn the facts; and if murder had been committed, the guilty parties were to be seized, and brought to Tangoa. Arriving at the teacher's house in the early morning, they found him holding the usual morning school; intending, after it was over, to go in search of his wife. The shooting the day before had been at wild pigs. Those calling, were two who, hearing the shots, took their weapons and went to see what was going on. Two men having been shot, near by, only a few days before, had made all parties somewhat nervous. The teacher had been away alone in the bush gathering food. He was to blame for going away for the day without telling his wife when he expected to return. However, good has arisen from the affair, as the bushmen now see that they will soon be called to account if they kill a teacher. But the incident shows the anxieties of our pioneer teachers among the heathen.—Mrs. Dr. Annand.

An angry man who suppresses his passion thinks worse than he speaks, but if he vents his passion he often speaks worse than he thinks.—Lord Bacon.

STOOD BY HIS FLAG.

A dozen rough soldiers were playing cards one night in the camp. "What on earth is that?" suddenly exclaimed the ringleader, as he stopped in the midst of the game to listen.

In a moment the squad were listening to a low, solemn voice which came from a tent occupied by several recruits, who had arrived in camp that day. The ringleader approached the tent on tip-toe.

"Boys, he's praying!" he roared out.

"Three cheers for the parson!" shouted another man of the group, as the prayer ended.

"You watch. I'll show you how to take the religion out of him," said the first speaker, who was the ringleader in the mischief.

The recruit was a slight, pale faced young fellow of about eighteen years of age. During the next three weeks he was the butt of the camp. Then the regiment broke camp, and engaged in a terrible battle. The company to which the young recruit belonged had a desperate struggle. The brigade was driven back, and, when the line was re-formed behind the breast-works they had built in the morning, he was missing from the ranks. When last seen he was almost surrounded by enemies, but fighting desperately. At his side stood the brave fellow who had made the poor lad a constant object of ridicule. Both were given up as lost.

Suddenly the big man was seen tramping through the under-brush, bearing the dead body of the recruit. Reverently he laid the corpse down, saying, as he wiped the blood from his own face,—

"I couldn't leave him—he fought so! I thought he deserved a decent burial."

During a lull in the battle the men dug a shallow grave, and tenderly laid the remains therein. Then, as one was cutting the name and regiment upon a board, the big man said, with a husky voice—

"You'd better put the words 'Christian soldier' in somewhere. He deserves the title, and maybe it'll console him for our abuse."

There was not a dry eye among those rough men as they stuck the rudely carved board at the head of the grave, and again and again looked at the inscription.

"Well, said one," "he was a Christian soldier, if ever there was one. And," turning to the ringleader, "he didn't run, did he, when he smelt gunpowder?"

"Run!" answered the big man, his voice tender with emotion; "why, he didn't budge an inch. But what's that to standing for weeks our fire like a man, never sending a word back? He just stood by his flag, and let us pepper him—he did."

When the regiment marched away, that rude head-board remained to tell what a power lies in a Christian life.—The British Flag.

The Children's Record.

Some boys think they are lucky when they get the kind of work that they like ; but the luckiest boy, after all, is the one who can suit his liking to all sorts of honest work, and so be cheerful everywhere.

A bright girl would hardly mix vinegar into a pudding, and expect the result to be sweet to the taste. Yet she often mixes sharp speech and a hasty temper into her own character, and expects it to develop into a charming one.

The Christians have a very pretty custom in Korea of putting out the little white Korean flags over their houses on the Sabbath. These banners show just where there are Christians living, and they show the world that it is a holy day. How do you treat the Sabbath ?

Could you put the children of India in a column four deep, and allowing a space of two feet for each child to walk in, you would have a procession reaching five thousand miles ; and walking five miles a day, it would take them two and three-quarters years to pass a given point. And few of them know of Jesus who came to save that which was lost.

The large number of applicants for admission to the army, comments "The Philadelphia Ledger," who are rejected by reason of defects due to overindulgence in cigarettes, and other forms of what many look upon as harmless dissipation, should teach the young men something. In the battle of life 'a sound mind in a sound body' was never needed more strenuously than now."

Two girls were talking one day. They were young and eager and ambitious, and their talk was of people who had succeeded. Finally one exclaimed enthusiastically ; 'Oh, is there anything in the world finer than a cultivated brain ?' Her friend was silent a moment ; then she answered slowly : "Yes, one thing—a cultivated heart." It was an echo of the old Word : "Keep thy heart with all diligence ; for out of it are the issues of life.—Reformed Church Record.

A sad story is told in a paper called the "Harvest Home," published in India, of a young girl who had become a Christian, but who in spite of her pleading, was kept back until her sixteenth birthday should give her the right to follow her convictions. Meanwhile, she was betrothed to her cousin against her will. The result was that she was poisoned to prevent her being baptized. We should hasten and send the Gospel to India, that the people may learn to do better, and cease such cruel deeds.

NEW-YEAR GIFTS IN CHINA.

We call the Chinese heathen, and yet they have some customs that would do credit to a Christian people. On every New-Year morning each man and boy, from the emperor to the lowest peasant, pays a visit to his mother. He carries her a present, varying in value according to his station, thanking her for all she has done for him, and asks a continuance of her favor another year. They are taught to believe that mothers have an influence for good over their sons all through life.

EVERY BOY SHOULD LEARN.

Not to take the easiest chair in the room, put it in the pleasantest place, and forget to offer it to his mother when she comes to sit down.

To treat his mother as politely as if she were a strange lady who did not spend her life in his service.

To be as helpful to his sisters as he expects his sisters to be to him.

To be kind as well as brave, and just as well as generous.

To take pride in being a gentleman at home as well as abroad.—Church Standard

A BOY'S CONSECRATION HYMN.

Just as I am, Thine own to be,
Friend of the young, who lovest me,
To consecrate myself to Thee,
O Jesus Christ, I come.

In the glad morning of my day,
My life to give, my vows to pay,
With *no reserve* and no delay—
With all my heart I come.

I would live ever in the light,
I would work ever for the right,
I would serve Thee with all my might—
Therefore, to Thee I come.

Just as I am, young, strong, and free,
To be the best that I can be,
For truth, and righteousness, and Thee,
Lord, of my life—I come.

With many dreams of fame and gold,
Succeeds and joy to make me bold ;
But, dearer still—my faith to hold
For my whole life—I come.

And for Thy sake to win renown,
And then to take the victor's crown
And at Thy feet to lay it down,
O Master, Lord—I come.

—Selected.



A MANLY BOY.

When the emperor William II. of Germany was a lad at college, in Cassel, one of his tutors, wishing to do the lad a favor, told him what the subject of the Greek dictation would be the next day, and where it could be found.

William listened, and made no reply; but he went from the tutor straight to the classroom, where he wrote the information upon the black-board for the whole class to see and profit by as well as himself. He showed a true, royal spirit in his act; he would take no advantage over his fellows.

Are we all as careful as this in our school hours, boys? or do we sometimes try to take advantage of our schoolmates? If we do, we may be sure we have not a royal spirit, but an ignoble one.—Forward.

THE FARMER BOY.

"It is undeniable that the farmer boy possesses some advantages over the city lad, which often prove to be decisive. One of these is the early acquisition of habits of industry; another is appreciation of the value of money.

The farmer-boy does not consider himself too good for any kind of honest labor. The lesson which is most strongly impressed upon him is that loitering or idleness means failure. As a business man he is liable to go to extremes in over-work. He is a plodder all his days.

That means safe success, in and to whatever he is applied, commercial life or professional. If he have fine talents, his plodding habits enable him to get the best of the advantage. The men who win and hold distinction are always men of untiring industry."—The Interior.

"Wherewithal shall a young man cleanse his way? By taking heed according to Thy Word."

"I love them that love me, and they that seek Me early shall find Me."

WHILE YOU ARE GROWING.

Growing girls and boys do not always appreciate that it is while they are growing they are forming their figures for after life. Drooping the shoulder a little more every day, drooping the head as one walks, standing unevenly, so that one hip sinks lower than the other—all these defects, easily corrected now, will be five times as hard in five years, and twenty-five times as hard in ten years. A graceful, easy carriage, and an erect, straight figure are a pleasure to beholder and possessor, and are worth striving for.

An easy way to practice walking well is to start out right. Just before you leave the house walk up to the wall, and see that your toes, chest and nose touch it at once; then in that attitude walk away. Keep your head up and your chest out, and your shoulders and back will take care of themselves.

A Southern school-teacher used to instruct her pupils to walk always as if trying to look over the top of an imaginary carriage just in front of them. It was good advice, for it kept the head raised.

Don't think these things are of no value. They add to your health and your attractiveness, two things to which everybody should pay heed.—Sel.

AT SCHOOL IN KOREA.

In Korea little girls do not go to the native schools. The Koreans do not believe in educating girls. The little boys are sent to school, but you would not think it resembled a school much.

The teacher is always an old man. He sits on the floor, keeps his hat on his head, dresses in white muslin, and smokes when he feels like it. He never walks about among the pupils, and it is probable that little children in Korea are quite as full of mischief as the children in other countries, and that many pranks are played in school.

The teacher keeps in his hand a long stick, with which he hits the boys on the head when he can reach the unruly ones.

In Korea the boys are anxious to learn all about China, which the Koreans believe is the greatest nation on earth. They read Chinese history, study Chinese geography and science as known to the Chinese.

The hair of the boys is never cut until they are about twenty years of age. The hair is braided and wound about the head.

Their trousers are very full, yards of white muslin being used in making them; the coats are blue, pink, or purple muslin.

Another peculiar custom is that the boys come to school without washing their hands or faces or combing their hair.

It may save some crying in the morning, but who would want to be a Korean boy?—Sel.

WHAT THE BOOK SAID.

Once upon a time," a library book was overheard talking to a little boy who had just borrowed it. The words seemed worth recording, and here they are:

"Please don't handle me with dirty hands. I should feel ashamed when the next little boy borrowed me.

"Or leave me out in the rain. Books as well as children can catch cold.

"Or make marks on me with your pen or pencil. It would spoil my looks.

"Or lean on me with your elbows when you are reading me. It hurts.

"Or open me and lay me face down on the table. You wouldn't like to be treated so.

"Or put in between my leaves a pencil or anything thicker than a single sheet of paper. It would strain my back.

"Whenever you are through reading me, if you are afraid of losing your place, don't turn down the corner of one of my leaves, but have a neat little bookmark to put in where you stopped, and then close me and lay me down on my side, so that I can have a good, comfortable rest.

"Remember that I want to visit a great many other little boys after you are through with me. Besides, I may meet you again some day, and you would be sorry to see me looking old, and torn, and soiled. Help me to keep fresh and clean and I will help you to be happy."

COUNTRY BOYS IN THE CITY.

HON. W. L. Strong, ex-mayor of New York City, says:—Any young man who expects to succeed in this city must come determined to rely upon himself. He must not depend upon his friends. He must bend every energy toward accomplishing what he sets out to do, and he must be economical in respect to money, time, and strength. He must have good principles and good habits.

"I don't think the place where the boy is raised has much to do with it. The manner of the boy's rearing often has more. The country boy, as a rule, has the advantage of having been made to work. He is usually a poor boy, and his nerve and muscle have usually been developed by adversity. This may be the case with the city boy, but in many instances his early life has been too easy. His parents have pampered him. He does not know the value of a dollar until he learns it by experience after he has gone into business."

A Hindu trader in India asked Pema, a native Christian, "What do you put on your face to make it shine so?" Pema answered, "I don't put anything on it." "Yes, you do," said the trader. "All you Christians do. I have seen it in Agra, and in Abmedabad, and in Surat, and in Bombay." Pema laughed, and his happy face shone as he said, "I'll tell you what it is that makes my face thine; it is happiness in the heart. Jesus gives me peace and joy."

So many little boys and girls wish they were big men and women, thinking then they would be able to work for Jesus. They forget that He needs children just as much as grown folk.—Selected.

It is said that 10,000 of the young men who applied for admission into the United States Army were refused papers because they were cigarette smokers, and in consequence had "the tobacco heart."

"A schoolboy was asked to explain the formation of dew. His answer was, 'The earth revolves on its axis every twenty-four hours, and in consequence of the tremendous pace at which it travels it perspires freely.'"

"Another boy when asked why the days were longer in summer than in winter, answered that the tendency was for bodies to expand by heat.

A BRAVE BOY.

SCENE FIRST.

"Well," said Uncle Tom, as he stood by his nephew Bob, by the side of a gun for shooting torpedoes from a war-ship, "This is a curiosity!" Then he turned to a tar in blue who was showing off the curiosity.

"Don't you think so?" asked Uncle Tom. "Or—or—do you get so used to it that familiarity breeds contempt?"

The sailor laughed. "No, sir! That is not to be despised."

"Now, let me see! It's this way," declared Uncle Tom. "You say there's a torpeter inside this gun?"

"Yes, sir."

"The gun is worked by compressed air. The torpeter flies out, shoots down slantways into the water, and keeps on shootin' till it hits the vessel aimed at, and then—there is a blow-up."

"Yes, sir, that's it, and I shouldn't want to be there."

"That's it. You say this torpeter will go about eight hundred yards at the rate of twenty-six miles an hour?"

"About that."

"You've got it, about that. An inch or two—mile or two—doesn't make much difference; yes, about that. Well, when the torpeter is travellin' under water, what keeps it from rollin' over? You said it has four fins, and they keep it going straight."

"Yes, sir."

"And then you said there was a contrivance to keep it going jest so deep?"

"Yes, sir."

"Various contrivances to control it, I should say; but—but, when it hits something, say the hull of a ship, no livin' thing can control it. Woe be to the ship that is hit by it! I don't know as there is any advice to be given to a ship then."

"But advice would have come in well before then," said young Bob Findlay, who had not taken any part in the conversation hitherto, but had silently contemplated the torpedo wonder before him, and silently had admired it.

"What's that, Bobbie?" asked Uncle Tom.

"Why, to keep out of the way in the first place."

"Ha-ha-ha-ha!" roared Uncle Tom, who was very much impressed by this idea. "Keep out of the way in the first place! A very good piece of advice, boy, and it may be applied in many ways."

The two visitors thanked the sailor for his explanations, bade him good-bye, and left the war-ship quietly resting at anchor, like a sea-bird that had folded its wings, floating on the water.

SCENE SECOND.

Bob and his uncle, when they were on their way home, took a street that led them by a row of bustling shops, and one was a public-house. It had in its window several prominent rows of bottles reclining on shelves, their necks turned towards the passers by and suggesting big pistols.

Uncle Tom halted as he came to this window. "Ahem!" he said; he hesitated a moment, and then moved toward the door. Bob was a teetotaler. What would a teetotal champion do now? What ought he to do? He was afraid he was now doing anything but the right thing, yet felt that he must do something. He rushed up to Uncle Tom, who was entering the house. He pulled his uncle's coat-tail gently.

"What do you want, boy?"

"Eh—eh, Uncle Tom, don't you think those torpedoes—those torpedoes—"

"Well, boy, what of the torpeters?"

"If you don't want to get hit, you keep out of the way."

"Why, yes, boy; ha-ha!" Uncle Tom began to laugh. "Yes, boy, we settled that."

"I wouldn't go in there. You wouldn't advise me to do it; for there's a torpedo in that public-house."

Uncle Tom did not know how to take this advice which had been so boldly given. He blushed, coughed, ran his hand through his bushy whiskers, coughed again, and backed out from the doorway, and slowly walked away.

Not a word passed between Bob and his uncle all the way home. Bob did not know whether his uncle was angry or not. Bob was only a visitor and did not want to do anything that would bring upon him his uncle's displeasure; but this thing he felt that he must do and take the consequences.

That night Uncle Tom had a dream. It seemed to him as if he were walking the street leading to the public-house with its pistol-like bottles. He stopped; he glanced at the window; he moved toward the door; he entered and was about to step up to the dirty bar, when suddenly he caught sight of something black coming toward him.

It was something black and something big! It was pointed at the end! It came closer this awful thing. Then he saw this awful word on it: "D-r-i-n-k!" Suddenly he heard a boy's voice; it was Bob's, and he shouted:

"There's a tor-pe-do coming! Look out! Get out of the way! get out of the way—"

Then Uncle Tom lost the sound of Bob's voice in the roar of an awful explosion, and awoke! He was in a cold sweat; he was sitting up in bed, staring into the dark. His whole frame shook; his heart beat violently.

"That is an amazin' narrow escape!" groaned Uncle Tom. "Where's the boy? I heard him callin.' I hope he isn't blowed up, too. I'll go and see."

He groped his way to Bob's bed. He gently laid his hand upon Bob's head. Bob was there.

"Thank God!" whispered Uncle Tom. "Bob's safe, and I'm safe, and, God helpin' me, I'll never touch a drop of liquor again. I'll keep out of the way of torpeters."—Messenger for the Children.

THE CRUTCHES WE DO NOT SEE.



WHILE taking a walking trip one day, a young man saw a darkey sitting in a chair in his little garden, hoeing. "Well!" said the young man to himself, "if there isn't a case of monumental laziness, I never saw one!" But as he passed, looking back at the darkey with an amused smile, a sudden change came over his face; for there, lying on the ground by the old man's side, was a pair of crutches.

What a complete and sudden reversal of judgment took place in that young man's mind! How utterly his estimate of the poor toiler was changed! The very circumstances that had just made the pitiful figure seem ridiculous, now made it seem heroic. One touch—that pair of crutches—changed the whole picture.

Here was a striking example of the unfairness of hasty judgments. If the young man had not given that backward glance that revealed to him both sides of the picture, he would have gone away with the amused and contemptuous impression that he had found the laziest man in existence, and he would have told the story far and wide, until his false judgment became the false conviction of hundreds.

Alas! how many hasty, unjust judgments are thus formed and spread! We see one phase, or one side, of some human picture, and estimating the whole from that, urge our impression upon others, until the world falsely condemns what God sees to be only good and beautiful and worthy. It is a cruel fault, this of hasty judgment.

How it wounds and grieves the one who is so summarily misjudged! How it pains and depresses those who are unwillingly brought to your way of thinking, because they suppose that your testimony is just and adequate!

May God keep us from thus jumping to conclusions about our brothers and sisters. How much better and kinder it is to suspend judgment until we have seen both sides of the picture. Many and many a time, be sure, there is something in the background that changes the whole meaning of what our first glance conveys to us. Let us wait until we have seen, at least, all that human eyes may see, before we pronounce judgment upon any child of God.

BROWNIE IN UNDERLAND—CHAP. V.

Would you like to know what you would hear and see if you were in China? Read "Brownie in Underland." One of our missionaries there has written this pretty fable for your RECORD, to picture to you Chinese life. In the previous chapters he tells of a Canadian Brownie taking a short cut to China right through the earth. As if there were a small passage between a spring in Canada and a well in China, Brownie jumps into the spring and down the narrow passage where the water comes up, until in a little while he comes up in a well in China. He has some strange adventures, all showing Chinese life, until he meets with Mr. Joe, an old man whom one of our missionaries cured of blindness, and who is now a Christian. Mr. Joe tells Brownie his own history and in this chapter takes him to a restaurant and teaches us a good deal about Chinese food and eating. The long story referred to in the first line, is Mr. Joe's own history.—EDITOR.

After listening to his long story, Brownie was beginning to feel very hungry, so kind Mr. Joe took him into a restaurant and ordered dinner for two.

You see they have restaurants in Underland as well as in Upperland, for whatever the color of a man's skin may be, his blood is sure to be red, and if he does not eat, his blood-supply will begin to fail, and even a yellow man will get pale.

Outside the door were hanging several skeletons of some animal. Now Brownie had often seen carcasses hung up before butchers' shops at home, but skeletons never, and he could not tell to what animal they had once belonged. The meat had all been picked off by the proprietor, but several blue flies were still rejoicing in the bits which had been left in the corners.

Brownie had heard that the Underlanders were fond of dog-meat, and thought that the skeletons might once have belonged to dogs. In fact several dirty ones were nosing about with a sorrowful air, as if they thought their turn might come next.

One of them noticing Brownie set up a terrific howl, for he smelt that he was not an Underlander. But one of the waiters soon made him change his tune by throwing some hot water on him and sending him yelping away. That is a common practice in Underland. Is it not cruel to treat a dog so? But there is a great deal of cruelty in Underland to both man and beast, and the only thing that will change their cruelty is the Gospel.

The waiter shewed them up stairs, for this was a stylish place and better than the common shops. "Here you are, gentlemen," said the waiter, as he flirted a dirty rag off his shoulder and pretended to wipe the table.

This was a part of his duty which he never

failed to carry out. Only he had'nt washed his rag since New Years, and so the rubbing was a matter of form.

"Your Excellencies will have something hot first?" said the waiter. "No thank you," said Mr. Joe, "the Upperlanders do not drink wine." You see that it is the Chinese practice to drink wine warmed up, and Mr. Joe refused wine, so as to spare Brownie's feelings. All the Upperlanders Mr. Joe ever saw were missionaries and they never drank wine, and thus he thought that no Upperlanders ever drank wine. In this he was sadly mistaken, as you know quite well.

As they were waiting for the food to be prepared, a little scorpion left his dark corner and came out for a walk with his tail armed with a sting held up in the air. "Oh, what is that?" cried Brownie. "That is a Scorpion." "Can it sting?" "Yes!" "Like a bee?" "Oh a great deal worse than a bee, or even a wasp." And with that Mr. Joe tramped the life out of him, so that he would not go round hurting little boys.

As they waited there was something on Brownie's mind which greatly troubled him. At last he could contain himself no longer. "Now, Mr. Joe, I do not want any of that dog-meat which came off the bones hung up in front. Please do not order any for me!" Mr. Joe burst out into a hearty laugh. "Why those are the bones of sheep!" "Oh, is that so," said Brownie, feeling much relieved. "Did you never see the skeleton of a sheep in Upperland," said Mr. Joe.

Now in Upperland skeletons are not found except in museums, and Brownie, though he had seen the skeleton of a man in one, had never seen the skeleton of a sheep or dog. If he had told Mr. Joe about the man's bones, it would be Mr. Joe's turn to be surprised. For he had never seen the skeleton of a man, and he would have asked: "Did they pick off all the flesh and eat it just as we do the sheep's?"

Brownie would have found it hard to explain why the people had such a gruesome object on exhibition, for the Underlanders fully believe that the eyes and hearts are good for medicine and that the Uplanders keep up the supply by murdering men and babies. Some of them think that our cellar is for storing away pickled babies, just as your dear mama stores away her winter supply of preserved fruit in glass jars. Happily Mr. Joe did not know about the human skeletons, or his faith in good Dr. Shih might have been shaken.

Although Brownie's mind was relieved of the fear of dogs for breakfast, there was still another thing troubling him. He felt Mr. Joe would not be offended if he asked him about it. "Is it true, Mr. Joe, that you people eat rats, for that is what I have heard in Upperland?" "Well, well, what queer ideas you folks must have of us poor Underlanders. No, we are not fond of rats. I never saw anyone eat rats. Do they eat rats in your

honorable country?" This was turning the tables with a vengeance, and Brownie was glad to change the subject.

The waiter had laid two pairs of chopsticks on the table. Brownie wondered if these bits of wood about the size and shape of lead pencils were used by the Underlanders for toothpicks, but as he did not want to make any mistakes he held his peace and waited to see how his friend would use them.

Presently in came the waiter with a lot of bowls and saucers on a tray. These contained the steaming food. One was chicken, another was egg-soup, and another was millet. This last is canary-seed, which the people here eat themselves and feed to their animals. Joe explained that usually the restaurant would not prepare such common food as millet, but on this occasion they had done so out of respect for an old customer like himself.

The only thing like bread was a platter of something made of flour in the shape of tea-cups. Brownie tasted one, but it did not seem like bread. In the saucers were pork, carrots, salt and vinegar.

Mr. Joe now seized the chopsticks in one hand, and directing Brownie to do the same began helping himself. But not till he had said Grace. Brownie took the chopsticks up, but they would not stay in position. When he reached out to nip something between the ends, one of the sticks was sure to wobble and the food would slip out into the dish.

"I see you are not used to chopsticks," said Mr. Joe, deftly nipping up a bit of carrot and whipping it into his mouth. "Do you Upperlanders not use them?" "Why, no. We use knives and forks."

"How funny! WE make the cook do all the carving, and forks are only used by the farmer's boy when he goes out on the road to pick up something to put on his fields. Waiter, bring up my friend a spoon."

Brownie was glad to lay the uncertain sticks down, and he found the spoons very much better. "Ain't this pork fine?" said Mr. Joe. "I'd rather have beef," said Brownie. "We Underlanders have a prejudice against eating beef," said Mr. Joe, "because cows and oxen are so useful for tilling our land, that it seems ungrateful to kill them and eat their flesh; but if they die a natural death, or from a disease, of course we eat the meat."

Brownie was horrified to hear him talk of eating diseased meat, but did not say anything for fear of offending his feelings. "But it is not always safe to eat such meat," Mr. Joe continued, "one of our brightest Christians died of eating horse flesh."

Brownie was not making a very hearty meal, for there was no milk or bread and butter and these were what he liked most when at home. He almost felt sorry that he had left home to

come to such an outlandish place as Underland.

Mr. Joe explained that this was only common food, and not what they would have if they had ordered up a feast. Then they might have had many rare and curious dishes such as you have heard of. Then Mr. Joe gave a list of the dishes the Mayor had provided at a feast in honor of the Governor.

1. Birds' Nest Soup. 2. Stewed shell-fish. 3. Cassia mushrooms. 4. Crabs and sharks' fins. 5. Roast chicken and ham. 6. Pigeons' eggs. 7. Boiled quail. 8. Fried Marine Delicacies. 9. Fish gills. 10. Larded quails. 11. Sliced teal. 12. Peking mushrooms. 13. Winter mushrooms. 14. Roast fowl. 15. Beche-de-Mer. 16. Sliced pigeon. 17. Macaroni.

The mere telling over of the list made him smack his lips, but our little friend had listened in vain for any sign that they had milk or butter. "Say, Mr. Joe, do they not drink milk, and have butter on their cakes?" "Oh no, the calf gets all the milk, and we do not know how to make butter even if we had milk. Say, waiter! fetch me that foreign tin I gave you the other day." And the tin was brought, and Brownie asked to read the foreign letters. The words were as follows: Busck junr. & Comp. Proprietors the Scandinavian Preserved Butter Company, Copenhagen, Denmark. Choicest quality, full weight.

When it appeared that some one was able to read the foreign words, all the customers and waiters had crowded round to hear the wonderful sounds. Their respect for Brownie rose high when they heard him say them off. "Where did you get this, Mr. Joe?" asked Brownie. "I got it from good Dr. Shih, who cured my eyes."

In the middle of the tin lid on which the label was pasted there was a picture of a cow bearing a shield on her side with the letters B. j. & Co. To the Underlanders this seemed a strange thing growing on her side. "Do all your cows have that on their sides?" Brownie explained that it was only an advertisement. He had some difficulty in making them understand what butter was.

Mr. Joe then told a story about butter. Prosperous Virtue, one of the Underland Christians, had, of course, never seen butter, till one day the missionary at the inn had a tin opened at dinner-time. The name for "butter," given to it by foreigners in Underland, is YELLOW OIL. Prosperous Virtue could not read himself, but he had heard that John the Baptist ate locusts and wild honey. Now the word for "locusts" is YELLOW insects. So he concluded that the missionary's food was also Yellow insects, the same as John the Baptist!



The Church year closes on Saturday, 31 March. All contributions for the Schemes should reach Dr. Warden or Mr. McCurdy on or before that time, as the books close promptly on the afternoon of that day.

Receipts.

For the month of Dec.
by Rev. Robt. H. War-
den, D.D., Agent of the
Church. Address: Pres-
byterian Office, Toronto

KNOX COLLEGE FUND.

Reported	\$1029 99
Holstein	3
Centreville	20
Teeswater	11
Martintn Burns	5
Woodville	25 75
John Irvine, Hstn	15
Lancaster, Knox	7 61
Moore, Burns	7
Aberarder	5
Mandaumin ce	13 58
Oro, Guthrie ce	20
Beverly	1
Moore Line	5
Cranbrook	10
Eramosa, 1st	6
Londesboro	7 12
Carlisle	2 66
Millbank	6
Forest	8
Bethel Ridge, etc	3
Wint'rburne	6
Brynston	4
English Setlmt	16 21
Paisley, Knox	27 95
Ethel	7
Tiverton	5
Scarboro, Knox	24
Fordwich	5
Annan	3 56
Leith	2 69
Lucknow	4
Riverside	2
Garden Hill	4
<hr/>	
	\$1325 03

QUEEN'S COLLEGE FUND.

Reported	\$114 90
Holstein	2
Centreville	20
Teeswater	10
Lancaster, Knox	12 61
W'm town St A	14 90
Eramosa, 1st	3
Bethel, Ridge, etc	3
Tiverton	7
Scarboro, Knox	8
Garden Hill	1
<hr/>	
	\$200 46

MONTREAL COLLEGE FUND.

Reported	\$133 08
Holstein	2
Teeswater	10
Martintn, Burns	7
Avonmore	6
Bristol	3
Lancaster	7 6
Bethel Ridge, etc	2
Tiverton	10

Scarboro, Knox	25
Maxville	5
Riverside	2 75
<hr/>	
	\$188 69

MANITOBA COLLEGE FUND.

Reported	\$230 40
Holstein	2
Teeswater	19
Martintn, Burns	3
Lancaster, Knox	7 62
Friend, Manitoba	2
Hanover	2 60
Rossland	8 50
Beverly	1
Moore Line	4
Eramosa, 1st	2
Forest	5
Bethel, Ridge, etc	6
Clegg	8
Ethel	2
Tiverton	5
Scarboro, Knox	3
Mont, Gabriel	10
Lucknow	2
Maxville	5
Garden Hill	1
<hr/>	
	\$329 12

HOME MISSION FUND.

Reported	\$16313 96
Mrs Corse, Mont	10
Rev J M Miller	2
Friend	5
Martintn, Burns	35
W Adelaide	13
Arkona	6
Josephburg ss	10
Miss J McLennan	8
Friend, Man	5
Pr Rv EAM'Curdy	149 35
Mr John Irvine	20
Miss Dow, Honan	15
Tor, Bloor	34 28
Norman	5
Camden, 5th	5 21
Woodville	17
Lancaster, Knox	50
Roxboro ce	5
Hanover	31
S Plympton	23 56
Poplar Point	5
Chatham, 1st ss	19 65
Orillia whms	48
Lingwick	10
Messrs McLennan	
& families, Mont	25
Rockwood	17 68
W'mstown, St A	92 80
Rossland	15
Mont, Chal ce	10
Dublin, Adel	20 11.0
Misses Rainey	
Palley mere	2.0.0
J McCartney	
do	£1.0.0
Wm Dornan	
do	£1.0.0
Rev EFSimpson, do	£1.0.0
<hr/>	
	\$25.11.0

Reported	\$123 77
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Calgary	125
Wick	1
Chesterville	5
Bolton	77 15
Beverly	5
Amos ce	10
Lamon ss	3
Jas Fraser	2 60
Scotch Sett ss	5
Moore Line	20
Maple Valley ss	7 70
Admaston	38
Barrs	17 30
Avonton	44 05
Ottawa, Knox las	20
Cromarty ss	19 75
Koys ss	11 09
Kilmartin yphms	10
McColl	7
Peabody	4
Lachute	6 50
Stony Mountain	5
Eramosa 1st	12
Rocky Saugeen	12
Morris ce	8
Gleichen	14
Brussels ce	50
Morden	100
Bluevale	18
Lucan	15
St flos, For. av. ss	10
Lndeshoro	19 45
Ballyduff	1 88
Pontypool	2 10
Janetville	2
Campbellvil yps	7 50
Hunt'y	5
Shanks	5
Russell	4
Misses Gibson	2
Galt, Knox	100
S	2
Beverly ss	5
Carlisle	20
Cumberland	10 50
Brucefield, Un	88
Friend, Brandon	1
Carsholme ss	1
Keady	5
Bethel, Ridge, etc	18
L'Amable, Ban	3
Winterbourne	15
Bryanston	3
W Williams ss	5 50
St Laurent ss	3 79
Brantid, Farngdnl	112 53
Carlisle ss	2
Ethel	13
Tiverton	15
Motherwell ce	15
New Glasgow	7
Leith	9 10
Teeswater	157
Lucknow	16
Glenmorris	42
Calgary	14
Interest	275 90
Warwick	25
C Muskoka	1
Maxville	125
Riverside	15 50
Garden Hill	6
Anon	7
<hr/>	
	\$18,926 92

RESERVE FUND.

Bequest M Boyd, Guelph	\$100
do, J Begg, Roxbgh	50

AUGMENTATION FUND

Reported	\$2501 95
Rev J M Miller	1
Millbrooke	9 85
Landsdowne, etc	6 50
Martintn, Burns	10
Amherstburg	5
J Irvine, Hrstn	15
Avonmore	14
Miss Dow, Honan	10
Friend, Man	5
Danwich, Duff	10 6
Hanover	31
Lingwick	15
Peterboro, St P	126 76
Rossland	7
McColl	10
Beverly	3
Uxbridge ce	19 13
Scotch Sett	2
Cranbrook	30
McColl	6
Peabody	2
Eramosa 1st	12
Rocky Saugeen	3
Parkhill	11
Morden	27 20
Hartney	14 55
Bluevale	10
Lucan	3
Gamebridge	10
St Hyacinthe	13
Galt, Knox	61 88
Nairn	5
Winterbourne	4
Ethel	4
Tiverton	10
Scarboro, Knox	20
Annan	2 29
Leith	1 98
Lucknow	5
Calgary	4 70
Interest	66
C, Muskoka	1
Maxville	40
Riverside	7 05
Garden Hill	10
<hr/>	
	\$3159 67

FOREIGN MISSION FUND.

Reported	\$33312 62
Rev J M Miller	2
Friend	5
Martintn, Burns	35
Okanose, Ind Miss	12 20
W Adelaide	27
Arkona	17
Mont, Taylorchiss	10
Regina	20
J Irvine, Hrstn	20
Miss Dow, Honan	15
Okotoks, etc	5
Friend, Man	5
Niagara ce	1 20
Westneath	6 32
Mont, Stanley	72 18
Lachine ce	25
Roxboro ss	5
Hanover	6 25
Beechburg	68
Chatham 1st ss	19 66
Lingwick	10
Souris ce	H 21
H len Monteith, Win	10
W G King, Mont	50
Rockwood	52
Lachute	35 75
Rossland	4
Oro, Guthrie ce	5

Chester ville	4 50
Motherwell	10
Avonbank	12
Mrs Malcolm	1
Jas Fraser	3
Bear Creek	15
Scotch Sett ss	5
Crowland ce	5
Berlin	5
Wroxeter	23 10
Admaston	15
Barrs	10
Avonton	2 50
Jarlingford	6 45
Queens Miss Soc	160
Cranbrook	25
McColl	10
Peabody	3 25
Kippen	21 56
Hills Green	6 80
Hensall	17 29
Eramosa 1st	5
Rocky Saugeen	8
Warwick	19
WFMS, West	2000
Win, Wmnstr wfms	24
Souris	30
Lily	6 10
Misses McRae Mont	31 35
Bluevale	80
Lucan	12
St flos, For ave ss	9 21
Minden ce	1
Friend	20
Campbellvil yps	7 50
St Hyacinthe	13
Misses Gibson	3
Galt, Knox	100
Stratford, ad'l	45
S	3
Keady	2
Lakeview ss	3
Lost River	8
Eadies	13 80
Beverly ss	2 50
Carlisle	14 45
Brucefield, Un	85
Forest	4
Keady	5
L'Amable, etc	2
Winterbourne	14
Clegg	5
Brantford, Far	24 50
Carlisle ss	2
Admaston ss	7 69
Ethel	9
Tiverton	10
Scarboro, Knox	2
Leith	14
Lucknow	16
Glenmorris	19
Calgary	4 40
Interest	225
Warwick	1
C Muskoka	1
Rive side	8 61
Garden Hill	10
Anon	7
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	\$37072 49

RESERVE FUND.

Bequest Jas Begg, Roxborough	\$50 00
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WIDOWS' AND ORPHANS' FUND.

Collections, etc.

Reported	\$1678 38
Holstein	5 30
Blake	5 10
Friend	5

Teeswater.....	25
Martintn, Burns..	8
Mrs D A Irvine..	5
Okotoks, High Riv	1
John Irvine.....	10
Avonmore.....	13
Bristol.....	4
Friend, Mont....	3
Lancaster, Knox..	15 80
Greenbank.....	4 40
Hills Green.....	2 73
Hanover.....	4 50
Lingwick.....	5
Peterboro, St P..	75
Rossland.....	2
Mrs AR Creelman	1
Bolton.....	9 50
Moore Line.....	4
Cranbrook.....	7
Eramosa, 1st....	5
Rocky Saugeen..	2
Exeter.....	2
Chiselhurst.....	1
Lucan.....	4
Kippen.....	4 07
Carlisle.....	1 50
Forest.....	5
Franktown.....	8
Bethel Bridge E, etc	8
Winterbourne....	3
C egg.....	5
Ethel.....	2
Tiverton.....	10
Annan.....	3 65
Leith.....	2 13
Lucknow.....	5
Calgary.....	4
Garden Hill.....	2

\$1951 06

Friend.....	5
Teeswater.....	20
Martintn, Burns..	10
John Irvine.....	10
Avonmore.....	10
Bristol.....	3
Friend, Man.....	3
Lancaster, Knox..	15 40
Hampstead.....	3 05
Hanover.....	3
Grand Bend.....	4
Peterboro, St P..	60
Rossland.....	2
Mt Albert.....	4 66
Mrs AR Creelman	1
Bolton.....	9 50
Moore Line.....	4
Cranbrook.....	5
McColl.....	5
Eramosa 1st....	7
Rocky Saugeen..	2
Exeter.....	2 27
Chiselhurst.....	1 50
Lucan.....	2
Hensall.....	24 83
Gamebridge.....	7
Carlisle.....	2 92
Franktown.....	8
Winterbourne....	3
Bryanston.....	2
Ethel.....	4
Tiverton.....	10
Mont, St Gab....	10
Lucknow.....	5
Calgary.....	4
Riverside.....	3 50
Garden Hill.....	2

\$3492 15

Minister's Rates.

Reported.....	\$2048 91
F M Dewey.....	8
D McVicar.....	8
J McInnis.....	8
J Murray.....	8
J R Conn.....	8
W D Ballantyne..	8
A C Reeves.....	8
J Carswell.....	8
R Hume.....	8
D A Thomson.....	8
D C Johnson.....	8
W Hodnett.....	8
D D McDonald.....	8
J M Crombie.....	8
J Johnston.....	8
J H Graham.....	8
D Tait.....	8
W P Walker.....	8
Dr J F Smith.....	64
A M Hamilton.....	8
A Stewart.....	8
Dr J K Smith.....	8
Dr McCrae.....	8
A H Macfarlane..	8
D Carswell.....	8
SA Carriere.....	8
D Currie.....	8
J J O'hane.....	8
D Kelso.....	8
M P Talling.....	8

\$2344 91

AGED AND INFIRM
MINISTERS FUND.

Collections, etc.

Reported.....	\$3205 12
Holstein.....	3 40
Centreville.....	5

ASSEMBLY FUND.

Reported.....	\$2082 67
Holstein.....	5 15
Centreville.....	2
Teeswater.....	19

\$802 51

Martintn, Burns..	3
Millford, Gays Riv	4
Almonte, St A....	10
Okotoks.....	1
Up Stewiacke....	5
St Croix, Ellers..	3
Linden.....	2
Nine Mile River..	1
Elmsdale.....	2
SRichmond.....	140
Leitch's Creek....	1
Little Bras d'Or..	1
Saltsprings.....	2
Summerside.....	5
Wallace.....	4
Lawrencetown....	3
Hx. Chal.....	5
W Riv, St Marys..	2
E Riv, St Marys..	2
Avonmore.....	3
Lancaster, Knox..	8 35
Greenbank.....	2 70
Otta, St A.....	30
Blake.....	2 42
Mitchell.....	3 50
Hanover.....	1 50
Forndwich.....	5 25
Moore, Burns....	6
Ayr, Knox.....	11 20
Fergus, Mel.....	9 48
Rossland.....	1
Courtwright.....	1
Brookfield, NG, etc	2
Chalk River.....	4
Moore Line.....	3
Corunna.....	2 35
Harvey.....	3
Lake Road.....	2 50
Hampden.....	2
Cranbrook.....	5
McColl.....	4
Eramosa 1st....	4 20
Rocky Saugeen... 2	
Exeter.....	3
Chiselhurst.....	1
Londesboro.....	3
Mont. Chal.....	10
Ballyduff.....	1 50
Pontypool.....	1 50
Janetville.....	1 50
Mooretown.....	1 80
Mont, Taylors....	5
Fergus, Mel.....	10 38
Metcalfe.....	5 22
St Louis de Gonz..	2
Forest.....	2
Bethel, Ridge, etc.	8
Winterbourne....	3 78
Bryanston.....	1
Ethel.....	2
Tiverton.....	5
New Glasgow.....	3
Mont, St Gabriels	15
Annan.....	3 50
Leith.....	2 29
Lucknow.....	2
New Glasgo, Unit	10
Maxville.....	5
Riverside.....	1 75
Garden Hill.....	2

\$2397 89

FRENCH EVANGELIZA
TION FUND.

Reported.....	\$7369 94
Martintn, Burns..	25 35
Up Stewiacke ...	10
Linden.....	5
Little Bras d'Or..	3
Summerside.....	15
Lawrencetown....	8
Hx. Chal.....	10
E River, St Marys	12
John Irvine.....	10
Avonmore.....	14
Miss Dow, Honan	5
Moncton ce.....	10

Clifton.....	3 55
Thorburn, Suth R	26
Sunny Brae, St P..	8
Ferrona.....	8
Kingston, Rich...	5
Salina.....	3
Scotsburn.....	35
Hopewell Un....	168
Westville.....	7 50
Port Morien wom	10
Friend, Man.....	2
Norman.....	1
Hanover.....	3
Beechburg.....	20
Dorchester Sta...	3
Rossland.....	4
Pr Rev W M Roger	203 46
Bolton.....	9 45
Rev Dr Carriere..	6
J M Ham, Brklyn	10
Mrs WH Winslow	
Ploughkeepers e.	10
J H Converse,	
Philadelphia.....	25
Mrs S M Sanford,	
Erie.....	10
Laprairie ss.....	5 27
Scotch Sett ss...	2
Moore Line.....	15
Carleton Pl, Zi ss.	11
Carlingford.....	4
Lake Road.....	15 75
Cranbrook.....	20
McColl.....	6
Peabody.....	75
Lachute.....	2 25
Eramosa 1st....	3
Rocky Saugeen..	2
Bluevale.....	1
Lucan.....	4
Ballyduff.....	1 76
Pontypool.....	1 66
Janetville.....	1 50
St Hyacinthe....	13
Galt, Knox.....	18 55
Nairn.....	8 43
Forest.....	10
Keady.....	4
Be hel, Ridge, etc.	14
Bristol.....	15
Winterbourne....	6
Clegg.....	2
Ethel.....	6 10
Liverton.....	10
A Friend.....	10
Mont, St Gabriel	11
Osgoode Line....	9
Leith.....	10 06
Teeswater.....	55
Lucknow.....	9
Glenmorris.....	7 69
Mitchell.....	5
Interest.....	168 20
C. Muskoka.....	1
Maxville.....	20
Riverside.....	1 85
Garden Hill.....	2
Anon.....	6

\$8442 45

POINTE AUX TREMBLES

Reported.....	\$1044 90
Friend.....	5
Mrs DA Irvine..	5
Desronto Rd mmb	15
Clifton, PEI....	3 50
Daywood, Johnsn	3
Mont, Stanley...	50
J M M.....	5
Ignatius Cockshutt	
Brantford.....	500
Thamesford ss..	50
Madoc St Col ss..	9 50
Motherwell ss...	25
Saforth 1st ss...	50
St Laurent ss...	11 84
Barton ss, ce...	5 65

Brussels Mel ss..	25
Garden Hill.....	1

\$1809 39

INDIAN FAMINE.

AM Boosey, Em-	
bro.....	\$5
Rev AG Jansen....	1
Hage'svil ss.....	3
Mrs W C Harris..	5
Miss Gordon....	5
Dr N Mc Harris...	3
L S Harris.....	1

KNOX COLLEGE STU-
DENTS' MISS. ASSOC.

Blyth ce.....	50
London, St A ss..	10
Bluevale.....	5

KLONDIKE NURSE
FUND.

Cascade City....	2
Kirkfield.....	5
Caledon, Knox...	4 65
Miss Dawes, Lachn	5
Renfrew, wfms..	14
Rev J Menancon..	1
Dundas.....	5

CONTRIBUTIONS UNAP-
PORTIONED

Orms town.....	\$34
St Cath, 1st....	10
Tor, Bloor.....	164 85
Thamesford.....	91
Orillia.....	100
Avon ton.....	24 47
Carlingford.....	8 55
Stouffville.....	53
Columbus.....	60
Tor, Old St A....	340
W Flamboro....	13
Embro.....	60
Orms town.....	21
Collingwood....	182 70
Dundas.....	28 68
Tor, Knox.....	910 32

GOFORTH FUND.

Dorchester Sta..	\$ 3
Rev A Stewart...	5

JEWISH MISSION.

Lancaster, Knox..	4 75
Riverside.....	50

MACAO MISSION.

Carl Pl, St A, wfms	20
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Sabbath Schools

FOR CENTURY FUND.

Reported.....	\$8611 72
N Bedeque.....	10
Markham, Me. l.....	5 55
Kintore.....	5 6
Mono Centre.....	1 25
Ellsboro, Hi B, etc.....	13 20
Windsor.....	14
Blackheath.....	6
Bowmanville.....	7 20
Clinton.....	6 50
Oko oks.....	11 60
High River.....	12 85
Hx, St Math.....	31 25
Malagawatch.....	3
New Londn, P cor.....	4
Dal. Dundee.....	3
W Riv. St Marys.....	6
Up Canard.....	10 50
Port Morien.....	15
Penetang.....	10 45
Wmstn, St A.....	15
Hartfell.....	30
Harkness.....	27
New Glasgow.....	3 50
Hunter River.....	5 66
Arrow River.....	3
Elsinore.....	6 15
W Clyde Riv.....	25 25
Grass Hill.....	73
Eldon Station.....	2
Argyle.....	3 09
Pickering.....	10
Ottawa, Bank.....	43 75
N Bruce, St And.....	12 80
Chippewa.....	2 76
Nassagaweya.....	15 25
Russell.....	7 87
Beechwood.....	10
Athelstane.....	5 73
Chatham, 1st.....	9
North Bend.....	3 10
Paisley, Knox.....	22 95
Basswood.....	7
Bruce Mines.....	3 42
Orange Hall.....	3 75
Royal Bank.....	4 65
Hensall.....	20
S Plympton.....	5 30
Pleasant Valley.....	3 5
Mt Albert.....	4 17
Jarvis.....	2
Dunbar.....	6 15
Columbus.....	3 40
Blenheim.....	5 72
London, 1st.....	42
Moore Line.....	8 50
Tor. Cooke's.....	21 66
Cotton Beaver.....	2 50
H St Eleanor.....	6
Admaston.....	2 70
Barrs.....	5 45
Avonton.....	11 11
Alexandria.....	7
Cranbrook.....	5 50
Day Mills.....	4
Livingstone ck.....	2
Euphemia.....	2
Westport.....	15
Meaford.....	8 05
Willoughby.....	5
Ft Qu'Appelle.....	4
N Georgetown.....	25
Vaughan, St A.....	7
Tavistock.....	6
Goderich, Un.....	13 4
Bathurst.....	6 60
Whitby.....	15 60
Carlingford.....	5 50
Mistawassiss.....	10
Wigton.....	1
Adjala.....	1
Stella.....	6 50
Tor, St Johns.....	17
Tor, Cookes.....	10 54
Comet.....	3 40
Moffatt.....	11 25
Argyle.....	2
Beaver Hill.....	2

Theodore.....	1 15
Limehouse.....	6 40
Hillburn.....	6
Blytheswood.....	5
Aldboro.....	3 40
Mistawassiss.....	6 35
Collingwood.....	16 48
Carleton, Pl St A.....	23 63
Bridge End.....	4 75
Bethel.....	3 87
S Laurent.....	2 65
Z. pher.....	7 40
Belmsford.....	2
Wingham.....	16 79
Mont, St Gab.....	20 44
Ethel.....	8 25
Fairmount.....	70
Calgary.....	5
Little Narrows.....	6
Merrickville.....	2 85

\$9502 16

Receipts.

Received at Halifax
by Rev E A McCurdy,
Acting Agent, during
December, 1899 Office,
Metropole Building,
Hollis St.

FOREIGN MISSIONS.

Reported.....	\$15,725 71
Noel.....	36 80
Clyde River, PEI.....	25 00
Milltown ce.....	14 34
Pictou, Prince.....	262 60
Pictou "Anon.....	10 00
Indian Road.....	1 40
Admiral Rock.....	1 60
N Salem.....	1 30
Riv Heber.....	44 70
ss.....	10 00
Sale of Booklets.....	1 00
Ind Road, North.....	
Salem, Ad. Rock.....	5 89
Brookfield ms.....	25 00
salt springs, Eb.....	51 00
Cardigan ss.....	2 00
Blackville.....	24 50
Hx, Park ce.....	12 50
Harvey, Acton.....	32 79
Westvil, Carml ce.....	30 00
Mid Musqdbt.....	31 46
Windsor.....	20 00
Truro, St A lm, bs.....	100 60
Springside.....	20 00
Moose Riv, Car.....	5 00
Low Stewiacke.....	41 22
H A Moore, int.....	15 00
Mid Stewiacke.....	16 25
ss.....	12 76
Grand Pre ce.....	5 75
Beq G W Corbett.....	25 00
Economy.....	8 00
St John, St Johns.....	5 00
Wolfville.....	32 40
Thorburn, S Riv.....	128 00
Fredericton.....	130 00
hip Harbor ce.....	1 50
Clifton, NS.....	15 00
jr bc.....	4 50
Imbs.....	10 00
Milford, G Riv ss.....	28 00
Rog Hill, Cape J.....	150 85
Pictou, Knox.....	75 70
Carriboo Riv.....	13 63
Truro, St And mb.....	60 00
Pt Hastings Hksby.....	34 00
S Richmond.....	8 55
Loch Broom ss.....	3 05
Harcourt, etc.....	9 00
St Andrews PEI.....	6 80
W & O Fund.....	85 00
Oxford.....	34 41
Truro, St A. friend.....	80 00

Truro, St A mb.....	12 50
River John.....	20 00
W Branch Riv Jno.....	24 50
W Lawrencetn ce.....	4 00

\$17,594 96

KOREAN MISSION.

Reported.....	\$1689 68
Riv Hebert.....	2 50
Miss C Somers.....	75
Margaret Harris.....	75
Rev J D Murray.....	50
Brookfield m s.....	4 47
Thos & Mrs Young.....	15 0
S M S.....	50
Brule, Waldgve, w m s.....	15 00
Mid Stewiacke.....	40
Fairville, m g.....	5 00
Students mis soc.....	100 0
Rev A D Stirling.....	68 00
Pictou, Knox mb.....	30 00
Pictou, St A wms.....	100 00
mb.....	1 35

\$2033 90

HOME MISSION FUND.

Reported.....	\$4700 19
Clyde Riv PEI.....	15 00
Indian Road.....	1 45
North Salem.....	1 80
Admiral Rock.....	1 30
Nine Mile Riv.....	8 00
Elmsdale.....	25 00
Riv Hebert.....	35 80
Strathalbyn.....	40 00
Brookfield ms.....	14 4
Whycocomagh.....	40 00
Clifton, PEI.....	13 00
St Jons St Alad soc.....	200 00
E Hubley int.....	50 00
Maitland, St Dav.....	11 00
Blackville.....	11 00
Mid Musqdbt.....	43 61
Windsor, St Johns.....	20 00
Truro, St A lm, bs.....	58 00
Springside.....	20 00
Moose Riv, Carrib.....	2 00
Mid Stewiacke.....	10 00
Economy.....	5 00
St John, St Johns.....	5 00
Mabou.....	14 00
Port Hood.....	3 06
Doaktown.....	15 57
Clifton, NS.....	5 00
Clyde & Barrington.....	16 50
Bathurst.....	2 00
Pictou, Knox.....	28 40
Truro, St A mb.....	40 00
Musq Harbor.....	5 5
Campbellton ce.....	10 00
St Andrews, PEI.....	5 55
River John.....	16 00
W B.....	13 50
W Lawrencetn ce.....	4 00

North West.

Pictou, Prince.....	37 68
Truro, St A lm, bs.....	100 00
Mid Musq. Midltn.....	25 00
Windsor, St Johns.....	7 00
Springside.....	33 00
Pugwash St Math.....	19 00
Clifton, NS.....	5 00
Rogr Hill, Cp John.....	26 20

\$5768 50

AUGMENTATION FUND

Reported.....	\$1481 26
Saltspng, WR Sta.....	30
Clyde Riv, PEI.....	12
Londonderry.....	50
Indian Road.....	1 20
N Salem.....	1 25
Admiral Rock.....	1 00
Brookfield.....	37 00
Whycocomagh.....	40
Truro, St A.....	130
Mid Musqdbt.....	40
Windsor.....	20
Springside.....	34
Stellartn, Sharon.....	82 30
Economy.....	10
Halifax, Grove.....	7 50
St John St Johns.....	5
Beq Jas McKinlay.....	300
Pt Hastings, Hkby.....	30
New Glasgo, Unit.....	2
W Riv. G Hill.....	53
St Andrews, PEI.....	2 50
River John.....	5
W B.....	5

\$2379 01

COLLEGE FUND.

Reported.....	\$5555 52
Div Bk Mont.....	130
Div Can Bk Com.....	164 50
Clyde Riv, PEI.....	8
Brookfield.....	12
Blackville.....	5
F D Laurie, int.....	21 80
Windsor, St Johns.....	15
Springside.....	9
Moose Riv, Car.....	3
J H Marks, int.....	78
Hx, Grove.....	20
E Keeler, int.....	50
Dr Reid, int.....	20
St John, St Johns.....	3
Clifton, NS, lm, bs.....	3 50
Clyde, Barrington.....	8
Bathurst.....	2 50
Pictou, Knox.....	10 40
N Glasgo, United.....	134
River John.....	2
Rent Profs.....	300
Riv John, W B.....	4
Bedford.....	4

6563 22

BURSARY FUND.

Reported.....	\$408 12
Clyde Riv, PEI.....	3
Truro, St Andrews.....	5
Blackville.....	1
Mid Musqdbt.....	1 81
Windsor, St Johns.....	5
Halifax, Grove.....	5
J H Hall, int.....	35
WRiv, Green Hill.....	15

478 93

COLLEGE LIBRARY FUND.

Reported.....	117 31
Div Can Bk Com.....	3 50

\$120 81

MANITOBA COLLEGE FUND.

Reported.....	\$17 65
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Windsor, St Johns.....	5
Milford, G Riv.....	3 50
W Riv, Green Hill.....	5

\$31 15

AGED MINISTER'S FUND.

Interest and Collections.

Reported.....	\$1150 59
Noel.....	2
Clyde Riv, PEI.....	5
Hx, Cobrg Rd int.....	50 19
Mrs Caldwell.....	1
Nine Mile River.....	2 50
Red Bank, Whit.....	7 50
Brookfield.....	5
Mrs E Chipman, int.....	25 50
Truro, St A.....	20
Blackville.....	4
Mid Musqdbt.....	10
Truro, St A.....	100
J G McD. int.....	6
Doaktown.....	5
Beq Jas McKinlay.....	400
Pictou, Knox.....	5
N Glasgo, United.....	100
Bedford.....	2 95
Waverley.....	50
Sackville.....	1 25
S Richmond.....	3 75
W Riv, G Hill.....	5
River John.....	2
W B.....	3

1917 73

Minister's Rates.

Reported.....	\$217
Jas Maclean.....	4
J D Murray.....	3 50
M N McLeod.....	8
Adam Gunn.....	3 75
A W Lewis.....	4
H H Macpherson.....	4
A F Robb.....	4
J F McCurdy.....	4
E A McCurdy.....	6
J R Coffin.....	6
A H Foster.....	4
J A Crawford.....	20
Wm Hamilton.....	4

292 50

Grand total.. \$2210 23

FRENCH EVANGELIZATION FUND.

Reported.....	\$916 37
Pictou, Prince.....	37 68
Mrs Caldwell.....	1
Nine Mile River.....	2
Elmsdale.....	3 50
Strathalbyn.....	16
Brookfield.....	6
Truro, St A.....	15
Mid Musqdbt.....	15
Windsor.....	10
Economy.....	4
Doaktown.....	4
Wolfville.....	2 77
Clifton, NS, lm, bs.....	8 50
St John, St Johns.....	3
Beq J s McKinlay.....	200
Pictou, Knox.....	21 40
Pt Hastings, Hkby.....	18

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He also says: "We have been greatly helped by having our own ministers and missionaries, as well as the Bible Society colporteurs, carry this literature on their visits to the camps, entirely free of charge. The Religious Tract Society also gives us an annual gift, which leaves us only a moderate amount to be purchased, and for this we appeal to congregations and individuals to assist as in the past.

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Goodness is always beautiful, but most especially so when personified in a wife and mother.

A man may as soon fill a chest with grace, or a vessel with virtue, as a heart with wealth.—Philips Brooks.

Moral distances are never local. The younger brother absent may be nearer his father's house than the elder brother at home.

True nobility is shown by gentle consideration and courtesy to all, and brings its own reward in the extra fineness of perception its practice bestows.

If we exclude sympathy and warp ourselves round in a cold chain armor of selfishness, we exclude ourselves from many of the greatest and purest joys of life.

The difference between the regenerate man and the unregenerate man is that the unregenerate man lives in sin, and he loves it; but the regenerate man lapses into sin and he loathes it.—A. J. Gordon.

There is a burden of care in getting riches, fear in keeping them, temptation in using them, guilt in abusing them, sorrow in losing them, and a burden of account at last to be given up concerning them.—Matthew Henry.

The quality and fineness of a man's nature is to be determined, not so much by his occupation, or by the dialect or grammar of his conversation, as by the character and color of the thought to which he gives expression.

"Thousands of miserable, angular, and eccentric saints move about London, hearing Dr. Parker in the morning, Canon Gore in the afternoon, and going to the Methodist Mission services in the evening."—Hugh Price Hughes.

Faith must grow or die. One conviction must lead on to another, or the fruit will in time be lost. If a man stand by the truth he has, some day, in some form, Christ, who is Truth, will pour into his heart another and another.—William Lawrence.

Reserve is power. He is wise who lives a good part of his life inside of himself. Too much speech is weakness. When we tell all that we know we make our companion as wise as we are. It is better to hold much of ourselves in reserve, to be discerned by degrees, and never to the uttermost limit.

Our only possibility of bearing any fruit worthy of our nature and of God's purpose concerning us is by vital union with Jesus Christ. If we have not that, there may be plenty of activity and mountains of work in our lives; but there will be no fruit.—McLaren.

We reap what we sow—not something else, but that. An act of love makes the soul more loving. A deed of humbleness deepens humility. The thing reaped is the very thing sown, multiplied a hundred-fold. We have sown the seed of life, we reap life everlasting.—F. W. Robertson.

A worthy life is the best success; whether it is attended by wealth or poverty, or by that most preferable condition of all, a modest competency. Pure, upright living and steady devotion to principle are the surest foundations of any success worth having."—Julia Ward Howe.

We live in deeds, not years; in thoughts, not breaths; in feelings, not in figures on a dial. We should count time by heart throbs. He most lives, who thinks most, feels the noblest, acts the best. Life's but a means unto an end; that end, beginning, means, and end to all things, God.

Human lives differ, even where similar general conditions and advantages prevail. Some persons use their gifts, privileges and opportunities aright; others abuse and misdirect them. Man is a moulder, in a large degree, of the materials placed at his disposal. Each should be, under God, the wise artificer in working out the truest and best pattern of life.

Do not expect another man's experience. It would not suit you. Men differ in nature, temperament, gifts, adaptation and environment. God deals with each one according to constitution, circumstance and relation. Neither Bunyan's nor Mr. Meyer's, nor Mr. Moody's experience will fit you. Each of them has that which is peculiar and personal, and is not transferable. There is the one Spirit, but a difference in operations. He works severally as he will, having regard to the personal needs of each mind, heart and life.—Ex.—

Public worship is what we make it. It needs not nearly so much to be enriched with liturgies or with music as with the sacrifices of prepared minds and hearts. Where every attendant at church goes as a worshipper from his closet with a sense of the presence of the Holy Spirit, increased by secret communion with Him, his presence inspires every other worshipper, and the entire service is a benediction whose fragrance returns with the worshipper to his home.

Presbyterian Record.

Published Monthly by Authority
OF THE
General Assembly
OF THE
Presbyterian Church in Canada.



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The strong man wear gently all strength;
In the grave, that only republic
Equality links them at length."

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Trifles are the truest test of character; if we cannot run with footmen, we certainly could not contend with horses; and if we have been wearied in the land of peace, we certainly shall stand no chance when we are called to battle with the swellings of Jordan. There are no trifles in Christian living. Everything is great; because the mightiest events revolve on the smallest pivots; and the greatest harvests for good and ill spring from the tiniest seeds.—F. B. Meyer.

Presbyterian Record

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The last year of the century brings to the Empire the greatest war and the greatest famine that have ever come to her; in her South African Empire, the former; in her Indian Empire, the latter. The war cloud is lifting. Its darkest seems past. The famine cloud lowers darker than ever over the starving millions, and the need for help grows more pressing. Our Foreign Mission Committee, West, has issued an appeal on behalf of the sufferers. Send any gifts for this purpose to Rev. Dr. Warden, Toronto, and it will be expended by the combined wisdom of our missionaries in India. In no other way open to us will our giving be so wisely and well.

Some of Canada’s brave sons have fallen in South Africa. We learn now as we did not know before what war means. We get a faint glimpse of the shadow on many of Britain’s homes. We see through a glass darkly—how darkly—what our liberties have cost, liberties that we lightly prize because accustomed to them, and because we do not know by experience their price, but which were won by blood. We too often value lightly our redemption, not realizing its cost. So with our civil, social, national and religious liberties. In the story of the past every forward step in the march of human progress has been won from tyranny and intolerance by struggle and suffering and death. The blood of martyrs has been the seed not only of the church, but of the home and society and State. In the sacred cause of liberty, in defence of invaded Empire, some of our own have

fallen. And many hearts bow in sympathy with them that weep. May He who knows sacrifice, who loved and gave, give sore sad hearts the help that He alone can give.

This issue gives a fairly complete review of two of our Mission Fields, Trinidad and Korea. How much of performance suggested by the thirty years, more and less, at the heading of some of the Reports. How much of promise in the condition and prospects of the works in both fields. Both have much in them to stimulate and cheer.

Our three missionaries in Korea, whose reports are in this issue, have sent to the Foreign Mission Committee, East, a strong plea for two more men. They urge the great size of the field for which they are responsible, with thirty-five large magisterial towns, innumerable villages, and a population of nearly a million souls.

All papers or letters for any of our missionaries in Honan, must hereafter be addressed

Chang Te Fu,
Honan,
China.

else extra postage will be charged on their arrival. Heretofore it has been customary to address them to the care of the A. B. C. F. M., Tientsin, China. But this is not now sufficient.

OUR WEEKLIES AND "THE RECORD."

Beginning with the oldest East, whence wisdom comes and ancient civilizations always hail, the "Presbyterian Witness" has reduced its price. Not that it is effete with age or waning in self-esteem but in order to widen circulation it offers for a dollar in clubs of ten, singly a half more.

Coming West, old Canada has three:—"The Dominion Presbyterian," from that veteran Presbyterian publisher, C. Blackett Robinson, for one dollar; "The Presbyterian Review," one dollar and fifty cents; "The Westminster," two dollars. You make your choice and pay your money. Which is the best value? We judge not lest we be judged. *Chacun à son goût and purse.*

Trees and Presbyterian weeklies alike await planting on the prairie. Meantime the "Western Presbyterian," fortnightly, and the "B.C. Presbyterian," now monthly, with the "Prairie Witness" and outside help, hold the fort.

But while those who can should have a weekly Presbyterian paper, all, without exception, should have the "Record." Taking a weekly paper should not be a reason for not doing so. As a rule it contains what they do not. Little of this issue will be found in any of them. Further, it is not a private venture. It belongs to our Church. Each member of the Church is a shareholder. All its income above cost goes to the Church work. And what the Church provides for giving knowledge of mission work should be taken by all.

Its cost is so small that almost all can take it. And if any cannot do so, their congregation should provide it for them. Yea, the best plan for every congregation is to take a copy for each family. Quite a number are thus celebrating the twenty-fifth year, the semi-jubilee of the "Record," the semi-jubilee of the Presbyterian Church in Canada and the close of the century.

GOOD NEWS RE CENTURY FUND.

It is February. The agent, Dr. Campbell, has just dropped into the "Record" office. "How is the Century Fund progressing, Doctor?" As follows he replies:—

"Large city centres have been in good measure left to carry on the work themselves, except addresses on Sabbath by the Agent, but both Agent and Sub-agents have been working extensively in the towns, larger and smaller, and also in many of the congregations throughout the country.

"In these towns and country districts the work has been most encouraging and the response made to the appeal has been cordial. In only one of the larger towns has the subscription list been headed with less than one thousand dollars; while in several instances two thousand has been the initial

subscription; in two instances, three thousand, and in other two instances, five thousand.

"These results indicate the interest that has been awakened among the wealthier men of our church in the outlying districts.

"Passing from the wealthier few to the many with lesser but comfortable incomes, upon whom we must chiefly depend, the interest and response are most encouraging. Among these, subscriptions ranging from one hundred to one hundred and fifty and two hundred dollars have been plentiful in all our congregations. Never even in any of our small congregations have I had to begin with less than one hundred dollars from this class, and everywhere those who are so situated are deeply interested.

"In this way we have in sight in the town of Peterboro, ten thousand dollars; in Galt, ten thousand; in Guelph, ten to twelve thousand; in St. Catharines, ten thousand; in Orillia, ten thousand; in Renfrew, ten thousand; in Pembroke, seven to eight thousand; in the little town of Niagara Falls, two thousand; in Portage la Prairie, six thousand; in Charlottetown, six thousand; and many other equally liberal gifts from smaller towns and villages.

"A little congregation of forty-five families out on the prairie responded to the agent's appeal by promising eight hundred dollars to the Common Fund. The town congregation visited the same day promised six thousand dollars, a large part of which was subscribed during the next two days.

"Another small town congregation in another part of Manitoba visited by Mr. MacBeth promised five thousand dollars.

"At a meeting of business men in the City of Winnipeg it was resolved that in the City the congregations would aim at raising thirty-five thousand dollars for the Common Fund, besides which they continue in their ordinary way of paying off one or two thousand dollars yearly, as they are now doing for lessening their own debts. In that western Province, where the need for the Common Fund is known and deeply felt, the debt fund is being placed in the background and every effort made to swell the Common Fund."

Such was the Doctor's statement—and in finishing, he said: "These are a few facts, you can moralize on them." Perhaps we cannot do better than pass the facts along to each reader to do his own moralizing, or, if we were to add a thought or two they would be:

1. What a remarkable interest is taken in the Fund in many places.

2. If village, town and country are doing so well, what should the great cities do with their larger wealth?

3. The example of the far West is worthy of imitation. It is not well to use all the stimulus of the Century Fund to pay off

debt. There are other years in which that can be gradually reduced. Let the Century effort be, as largely as possible, a great forward movement of gratitude that shall place the whole work of our church on a much better and stronger position during the century to come.

SPECIAL CENTURY FUND BANKS.

Specially manufactured for the Century Fund Committee. A sample has been sent to each S.S. superintendent with the following circular:—

To all schools undertaking to use these banks, and stating the number required, they will be forwarded free of cost excepting charges for carriage, which will be collected on delivery. But in order to lessen the expense of administering the fund, schools are invited to remit at the rate of \$2.50 per hundred, which is the cost price and will include carriage. This does not mean a large amount to each individual school, but it will be a large sum if paid by the Committee. Perhaps the teachers if appealed to, will in some way provide the money to pay for the banks. At the same time if there are schools within whose reach even this small expenditure does not come we shall be content if they bear the cost of transportation.

All the children and young people within the congregation, whether in the school or not, should be encouraged to use these banks. It is suggested that in each school a special Century Fund Financial Secretary should be appointed to whom the banks should be returned every three or six months, and who should regularly hand the contributions to the Century Fund Treasurer of the congregation.

We are assured that this bank will be welcome in many of our schools, and that every boy and girl using it will keep it as a souvenir of this great movement, which means so much to the young people of our Church.

Mr. F. B. Allan, Old U. C. College, Toronto, an esteemed elder of the Church, has kindly undertaken to oversee this branch of our work free of charge. Will you please indicate to him immediately the number you can use. If you desire to purchase the banks at the above cost of production and carriage, kindly remit to him with your order.

The Committee does not venture to suggest what amount your school should aim at in connection with this effort. Some schools, it may be mentioned, are aiming at an average of fifty cents from each bank, and this surely is not too high. Many schools will reach a figure far beyond this. Could not your school aim at an average of one dollar from each bank. The name of every child giving or collecting one dollar for this fund will have a place in the Memorial Volume.

We earnestly entreat you to give immediate attention to this matter, to seek to enlist the hearty sympathy of all the teachers and scholars, and to remind all that this movement is special and must not be allowed to interfere with the ordinary givings of the school to the mission work of the Church. It is hoped that every Sabbath school in the church without exception will use the banks.

This Century Fund movement is more full of promise to our sons and daughters than we know. May God help us to be faithful in this our day of opportunity, and whatever we do, let us do it heartily as unto the Lord!

In the name of the Committee: R. H. Warden, convener; R. Campbell, general agent; W. G. Wallace, secretary.

CENTURY FUND CANVASSING BOOKS.

1. Canvassing books are of two kinds; Book A, which is for use in congregations where subscriptions are to be for the Common Fund only; Book B, for use where subscriptions are to be for both Debt and Common Funds.

2. The congregational record books to be in care of the local treasurer in each congregation or station of a congregation, are sent out in sets of two books, and are to be written up in duplicate. One of these books will be retained permanently in the congregation, and the other sent in 1901 to Toronto or Halifax to be placed in the Archives there.

These books are of two sizes; 500 size being for 500 names, and suitable for congregations or stations of over 50 families, and 250 size, suitable for smaller congregations or stations. These books are not needed, and in fact cannot be used till a local committee has been organized and a local treasurer appointed. Application for these books should be made to the agent at Perth, Ont., and every application should be accompanied by the name and address of the local treasurer, else the books will not be forwarded. The order should be as follows:—

Please forward sets congregational record books, 500 size (or 250 size) for the congregation (or station) of _____ of _____ in the Presbytery of _____ which Rev. _____ is minister, and _____ Esq., of _____ (P. O. address) is local treasurer.

3. Some have been sending in the original canvassing books to Dr. Warden. This is not desired. These are to be retained in the congregation, and all that is in them to be entered in the Congregational Record Books.

4. Some treasurers have been reporting amounts paid to Debt Fund. The proper course is to keep a Debt Fund account, and in May, 1901, to report the full amount paid towards Debt during the two years.

R. CAMPBELL.

CHURCH NOTES AND NOTICES.

An interesting visit to New Glasgow, N.S., 13th October, is recalled by a pamphlet just to hand containing the proceedings and addresses at the semi-jubilee of United Church then held. Very pleasant was the visit, hallowed by so many tender associations, but these are for thought rather than speech. Much that we would gladly say is precluded for other reasons. One fact, however, may fairly be mentioned. The congregation, in one of its branches, Primitive Church, was the pioneer of purely voluntary weekly offering in the Presbyterian Church in Canada. When that Church began, the method adopted was that each one should give on each Sabbath what he was able and willing to give. The United Congregation continued the plan and it has been followed to this day. No subscriptions. No envelopes. In all offerings, both for self-support and for the schemes of the Church—and both have always been very liberal—no one knows what any one gives, except it is told by the giver. The plan, like all good things, is a means of good to those who are faithful and conscientious, while those who may take advantage of it to shirk their duty are constant losers in character. To the one it is a saver of life unto life, to the other a saver of death unto death.

"A sea of Mountains" was the terse description of British Columbia by a citizen of Canada, a few years ago. Now these mountains are found to be rich in mineral wealth beyond most mining regions in the world. "Soft and Balmy" is a strange expression for a Canadian winter, but Dr. Bryce, who was recently in Victoria in the interests of Manitoba College, uses these adjectives to describe his environment, and states that he plucked a rose in a manse garden there on New Year's Day. The Church, too, is making progress. Two-thirds of the thirteen in the last graduating class of Manitoba College have gone to British Columbia. Its Synod is asked for \$1,000 for the College for the current year, more than twice the amount given last year, and the increasing interest promises receipt.

Truro Presbytery holds a convention 14th March. It has perhaps been a weak spot in our Church work that meetings are filled with necessary business, while conventions for the discussion of various subjects of life and work have been largely left to organizations outside the Church. Montreal Presbytery had a Sabbath School convention recently. The teachers from all the congregations in the Presbytery were invited. Large numbers attended, and a most excellent and profitable convention was the result.

Maniota, Manitoba, is a town about two months old, the present terminus of the

G. N. W. C. railway. Its Presbyterians have decided to build a new church in the spring and as a beginning have already subscribed about one thousand dollars. Meantime they worship in a hall. Such facts, not uncommon, show that the great body of our membership while "diligent in business" have not lost sight of the "fervent in spirit."

New churches have been opened at Amherst, N.S., 14th January, at Maxville, Ont., 14th January; at Burnstown, Ont., 7th January; at St. Andrew's, Que., re-opened, 31st December; at North Derby, Ont., 24th December, re-opened; at Dauphin, Man., 21st January; at Lachute, 4th February. One of the signs of the truth and power of Christianity is the amount of active effort which it so constantly inspires.

A new mission has been opened at Sydney, C.B. A Church is in course of erection. The managers of the new Steel Co. have given handsomely towards it. They wisely know that the best investment where masses of men are concerned is that which helps to keep them mindful of their duty to God. There is no other way so effectual in keeping them faithful to their employers.

The annual meetings of all seven of the Winnipeg congregations were held on one evening, 16th January. Another feature which all had in common was that in every case a layman occupied the chair. A third feature, which they share with almost the entire Church, was, that on the whole they told of a prosperous year.

The Manitoba College Journal speaks in enthusiastic terms of its coming Principal, Rev. Dr. Patrick, of Dundee, Scotland. It has left no room for growth. Its appreciation might be summed up in "Mark thou the perfect man." May their hopes be richly fulfilled.

The addresses of our missionaries in the far North Gold Fields, are:—Rev. John Pringle, Atlin, B.C.; Rev. J. A. Sinclair, Bennett, B.C.; Rev. D. G. Cock, Grand Forks of Eldorado, Yukon; Rev. J. J. Wright, Dawson City, Yukon.

The congregation of Fairmount and Cadurcis, Manitoba, at annual meeting just held, unanimously decided to become self-supporting, and relieve the Augmentation Fund of a \$200 burden.

Brandon congregation at its recent annual meeting, the best in its history, resolved to build a new church to seat one thousand. Over seven thousand dollars was subscribed at the meeting.

Calls.

From Cooke's Ch., Kingston, to Mr. Alex. Laird, of Port Hope.

From Cranbrook, B.C., to Mr. T. W. Fortune, of Alvinston, Ont.

From First Church, Vancouver, to Mr. R. G. MacBeth, Winnipeg.

From Beaver Creek, Marmora, etc., to Mr. W. A. McCuaig, of Montreal.

From Chalmer's Church, Toronto, to Mr. E. S. Davey, of Redbank, N.J.

From Maple Creek, to Mr. J. P. Grant.

From Kent Bridge, Botany, etc., to Mr. H. D. Cameron.

Inductions,

Into Waterloo, Feb. 1, Mr. J. R. Gilchrist.
Into Fernie, B.C., Jan. 16, Mr. D. L. Gordon.

Into Elmsley, Feb. 6, Mr. W. F. B. Crombie,
Into St. Andrew's Church, Lancaster, Feb. 13, 2 p.m., Mr. J. N. Tanner.

Into St. Andrew's Church, Renfrew, Feb. 5, Mr. Jno. Hay.

Into Baysville, Barrie Pres., Mr. Jno. Davidson, O. M.

Into Stanley Sreet Church, Ayr, Jan. 30, Mr. S. O. Nixon.

Into Oliver's Ferry, Feb. 8, Mr. W. F. B. Crombie.

Resignations.

Of Long River, P.E.I., Mr. C. McKay.

Of Mt. Albert, Mr. A. L. MacFayden.

Of Knox Church, Roxborough, Mr. J. McKenzie.

Of Pisarinco, Mr. A. T. Boyd.

Of St. John's Church, Halifax, Mr. H. H. Macpherson.

Of Richmond, Mr. J. Bryant.

Of Kinburn, Mr. J. McLaren.

The Christian who is constantly waiting for great opportunities to do good will never be anything more than an unprofitable servant. J. Hudson Taylor tells of a young Christian, who had received Christ as his Saviour, but who said to the missionary that he would wait until he learned more about Him before making a public profession.

"Well," said Mr. Taylor, "I have a question to ask you. When you light a candle, do you light it to make the candle more comfortable?"

"Certainly not," said the other, "but in order that it may give more light."

"When it is half burnt down do you expect that it will first become useful?"

"No, as soon as I light it."

"Very well," said the missionary, promptly; "go thou and do likewise; begin at once."

Presbytery Meetings.**Synod of the Maritime Provinces.**

1. Sydney, Glace Bay, 13 Mar., 11.30.
2. Inverness, Whyco, 20 Feb., 10 a.m.
3. P. E. Island, Charlottetown, 6 March.
4. Pictou, New Glasgow, 6 March, 1.30 p.m.
5. Wallace, Springhill, 5 Mar., 3. 30 p.m.
6. Truro, Truro, 14th March, 11 a.m.
7. Halifax, Halifax, 20 March, 10 a.m.
8. Lunenburg, New Dublin, 6 Mar., 1.30 p.m.
9. St. John, St. And., 10 Apr., 10 a.m.
10. Miramichi, Bathurst, 27 March.

Synod of Montreal and Ottawa.

11. Quebec, Que., 13 March.
12. Montreal, Mont., Knox, 13 March.
13. Glengarry, Cornwall, St. J., 13 M., 10 a.m.
14. Ottawa, Otta., Bank St., 13 Mar., 10 a.m.
15. Lanark & Ren., Carleton Pl., 17 Ap., 10.30.
16. Brockville, Spencerville, 26 Feb., 7.30 p.m.

Synod of Toronto and Kingston.

17. Kingston, Cooke's Ch., 13 March, 2 p.m.
18. Peterboro, Port Hope, 13 March, 2 p.m.
19. Whitby, Oshawa, 17 April, 10 a.m.
20. Lindsay, Woodville, 13 March, 11 a.m.
21. Toronto, Toronto, Knox, 1st Tues. ev. mo.
22. Orangeville, Orangeville, March
23. Barrie, Barrie, 6th March, 10 a.m.
24. Algoma, Chelmsford, 14 March, 7.30 p.m.
25. North Bay, Burk's Falls, 8 Mar., 10 a.m.
26. Owen Sound, 13 March.
27. Saugeen, Palmerston, 13 Mar., 10 a.m.
28. Guelph, Elora, 19 March, 1 p.m.

Synod of Hamilton and London.

29. Hamilton, Ham., 20 March, 9.30 a.m.
30. Paris, Ingersoll, 13 March, 11 a.m.
31. London, London, First Ch., 13 Mar., 10.30.
32. Chatham, Windsor, 13 March, 10.
33. Stratford, Stratford, 13 March, 10.30 a.m.
34. Huron, Clinton, 13 March, 10.30 a.m.
35. Maitland, Wingham, 6 March, 10 a.m.
36. Bruce, Paisley, 13 March, 10 a.m.
37. Sarnia, Sarnia, St. A., 12 March, 8 p.m.

Synod of Manitoba and the North-West.

38. Superior, Port Arthur, 1st week March.
39. Winnipeg, Man., Col., 2nd Tu. Mar. bi-mo.
40. Rock Lake, Crystal City, 6 March.
41. Glenboro, Carmen, 13 March.
42. Portage, Gladstone, 6 March, 3 p.m.
43. Brandon, Brandon, 6 March.
44. Minnedosa, Minnedosa, 6 March.
45. Melita, Melita, 1st week March.
46. Regina, Regina, 6 March, 9 a.m.

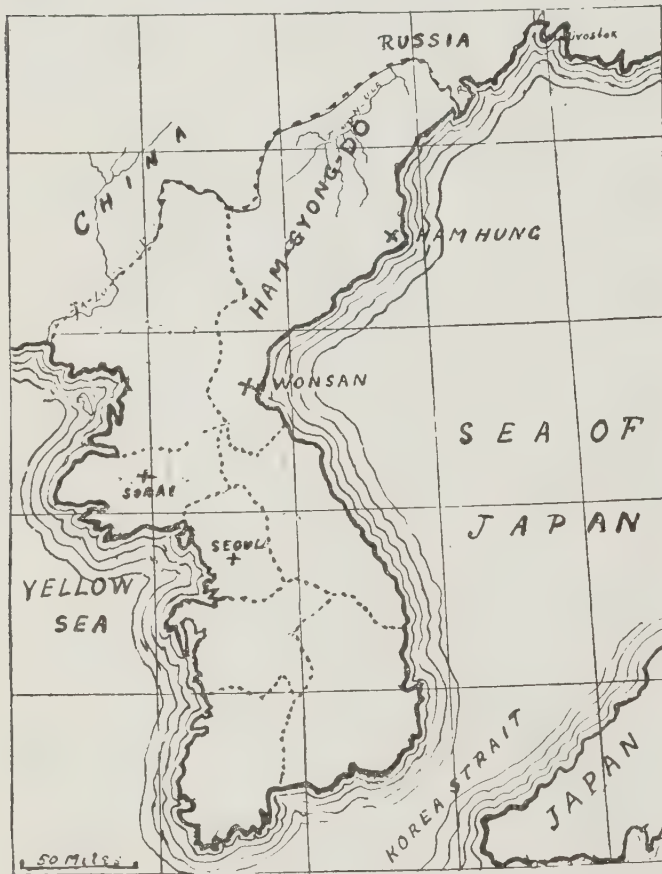
Synod of British Columbia.

47. Calgary, Lethbridge, near 1st March.
48. Edmonton, S. Edmon., 6 March, 10 a.m.
49. Kamloops, Vernon, 7 March, 10 a.m.
50. Kootenay, Greenwood, nr 1st Tues. Mar.
51. Westminster, Vancouver, 5 March, 3 p.m.
52. Victoria, Vict., St. P., 27 Feb., 10 a.m.

OUR WORK IN KOREA.

The position in Korea is on this wise. The Presbyterian Church, U.S.A., has had a very successful mission there for several years, with headquarters at Seoul (pr. Sool), the capital of Korea—see map. When our Mr. Mackenzie went out in 1893 he settled at Sorai—see map. After his death the American missionaries visited Sorai, caring for the rapidly growing work.

When our present three missionaries went out in 1898 it was deemed better by the whole council of missionaries that as Sorai was in the region operated by the American Presbyterian Church, while Wonsan, a station that they had recently opened in the far North, was in a large province hitherto untouched, and which they were unable to



MAP OF KOREA.

overtake, that the work at Sorai should be consolidated with that of the American Presbyterian Church, and that our church should undertake the new province of Ham Gyong, a province as large as Nova Scotia, with four or five times as many people.

At Wonsan, the capital of the province, is our first station and Mr. and Mrs. Foote are in charge. At Ham Hung—see map—a city of over forty thousand, one hundred miles north of Wonsan a second station is being opened and Mr. Macrae and Dr. Grierson are to settle there. So that in two centres, corresponding in distance to Halifax and New Glasgow, in a heathen province of over a million there are three missionaries. How loud the "Come over and help us."

WORK OF REV. D. M. McRAE, KOREA, FOR 1899.

In the month of February, accompanied by Dr. and Mrs. Grierson, and Rev. M. C. Fenwick, I crossed overland from Seoul to Wonsan. Household affairs having been arranged, the task of studying the language was begun. The course of study as drawn up by the American Board of Examiners was followed. In September I took the exams in Seoul—passed "creditably."

Itinerating.

I was only able to take four trips into the country, and spent in all twelve weeks itinerating. During that time I visited Ham Hung, Hong Won, Pook Chun, Pyol An Tai, Sin Chin, Tai Cho, So Ho, Chin Hung and An Pyon.

Ham Hung, a walled city, is the capital of Ham Kyong Do. The distance from this city to Wonsan is about 100 miles. The population is estimated at about 40,000 (so officials say). Within the last four weeks a telegraph line has been completed between this city and Wonsan. Here there are four baptized Christians, three men and one woman. On the recommendation of a session convened by Rev. J. S. Gale, those were baptized by Rev. W. R. Foote.

While in the city, meetings were held every night in the house of Mr. Shin. During my recent visit there we had blessed meetings. One Sunday morning two men and a middle-aged lady walked in from the country, seventeen miles, to see us. Two Sundays previous they heard of the Jesus doctrine from a native, so they came to hear the message of God to sinners. They remained with us two days, and returned with books and tracts to their native village. As they were leaving, one of them said, "There is an aged man in the village, who would like to see you and hear about this man Jesus."

A middle aged gentleman, who at first came like Nicodemus, recently decided for Christ; now his wife and little boy accompany him to the meetings. He said a few days before I left, "Please tarry with us a little longer; I have been speaking to others about Jesus and they seem interested, I would like you to see them." And, said he, "This house is now too small for us and we will have to get a larger place to worship in." He spoke with a heart ready to give.

While we tarried there, I believe the Lord chose out for himself several good men. Scarcely a night went by without some soul enquiring earnestly into this new plan of salvation. Thirteen miles out from the city there is a man who walks in to service on Sunday mornings. The regular attendance at present is sixteen men and six or more women. The outlook is encouraging. Funds are needed so as to locate missionaries in this city.

So Ho the port of Ham Hung is seven miles from the city. A week was spent here. Books were sold and a time of seed-sowing spent among the villagers.

Hong Won is a large seaport town, thirty-three miles north from Ham Hung. Here there is one man who was baptized in the city of Ham Hung by Rev. W. R. Foote, on recommendation of a session convened by Rev. J. S. Gale. This man first heard of Christ from a Korean, now he has told the story to others; while there his mother and two other men took part in prayer in the meetings. An old grey-bearded gentleman (a Confucianist at one time) also took his stand for Christ, but has now moved one hundred and sixty-five miles inland. God grant that he may in that part of the country bear witness for his master.

Pook Chun is a large walled city, sixty-six miles north of Ham Hung, and has a garrison of three hundred soldiers. A few days were spent in this city, and a number of books sold.

Pyol An Tai. In this village, seven miles from the city of Pook Chun, there is one who professes faith in Christ. Last summer after the death of his wife, the villagers called upon him to sacrifice to his ancestors, and appease the wrath of the spirits. This he refused to do and as a result suffered persecution. His house was broken into, books burned, and he was severely beaten. His greatest enemies were the sons of his own household. He stood firm through it all and witnessed a good confession of his faith in God.

Sin Chin, a large seaport town, is the port of Pook Chun. This is as far north as I have been. Coasting steamers call here. Several days were spent in this village.

Tai Cho, a seaport village of about four hundred houses, is twenty miles from the city of Ham Hung. Mr. Shin was here a few months ago, and preached to the people. At that time a number expressed a desire to become Christians. I found on visiting the village that persecution had set in. Those who seemed interested were mostly young men, and their parents threatened to starve them if they gave up ancestral worship. However, when all would be quiet at night, those young men would gather in our room to study the Word of Life. One young man braved all threats and persecutions. He took part in the meetings by prayer and by a quiet word of testimony. A great many of the villagers came daily to consult about the doctrine. Being the first foreigner to visit the village there was quite an excitement among the villagers, especially the women, who violated the Korean code of etiquette by boldly standing in the doors and windows to have a look at the "moksa" (pastor).

One striking feature in labouring among this people is their readiness to admit that they are sinners and that in this world there are none righteous. To-day they lend a ready

ear to the preaching of the Gospel. Doors are opening on every hand. All honour and glory to God for the triumphs that have been won. It is with a heart full of gratitude to God for the mercies and opportunities of the year that I beg leave to submit this brief report.

WORK OF REV. W. R. FOOTE, WONSAN, KOREA, FOR 1899.

Last year when the report of our work since coming to Korea, was written, Wonsan was one of the mission stations of the Presbyterian Church of the United States, north, with Rev. J. S. Gale in charge. It was not until the 9th of September of this year that he removed to Seoul. Before that time, although we devoted the best of our energies to the study of the language, we rendered him any assistance we were able. Since that time, with the help of the native Christians, we have cared as best we could for the interests of the work committed to our charge.

Itinerating:

This field is very extensive being about two hundred miles long and forty miles wide, including thirty-nine magisterial towns and almost innumerable villages. A large part of my time should be given to country work; but during the past year, owing to my limited knowledge of the language, I found itinerating on a large scale impracticable.

Early in the spring I visited Ham Hung, a large city one hundred miles distant, to look after the work of the Church in that station. I reached there the 4th of March, and found a little band of Christians meeting every night for study and worship, five of whom I baptized. On the 8th of April I made the first of several trips to Anpyon, where we organized an out-station. Altogether I have spent about six weeks itinerating.

Day Schools:

Over two years ago, the native Church here purchased a field, the proceeds of which are devoted to the support of a school for the boys of Christian parents. The teacher derives nearly three-fourths of his salary from this source and the remainder is paid by the parents of the boys attending. The number of boys enrolled is fifteen. The Bible is studied every day. The other subjects taught are reading, writing, arithmetic, catechism, singing, Chinese and English.

Early in January Mrs. Foote opened a school for girls two afternoons of each week. Seventeen are enrolled, and for want of a better place, they meet at our house. It is not the custom of this land for girls to attend school, consequently but few can read. This is a great drawback in our work. The subjects taught are reading, writing, arithmetic, catechism, New Testament, Chinese, English, singing and knitting.

Sunday School:

In this department of our work great interest is manifested. The Koreans are bright, intelligent and persistent students. This makes teaching easy. In April at Mr. Gale's request Mrs. Foote and I opened two Sunday school classes for the young people of our congregation. We could not speak many words of the language and the task was difficult. Twenty-seven boys and girls came the first morning and since then several have been added to their number. The interest has spread beyond these classes and several adults of the congregation are following the same course. We prepare our own maps and helps.

Every member, catechumen and adherent attends Sunday school. At present Bible study occupies a prominent place in our congregational work. The men, who meet every Sunday morning before preaching service, are taught by two of the best and most experienced members. The women meet in the afternoon and are taught by Mrs. Foote.

We also have two special classes for catechumens, one for the men and one for the women. These classes are very interesting. Mrs. Foote teaches the latter, and I teach the former. Catechumens are received as such after examination. No one is admitted into the catechumenate unless the session is satisfied that the applicant is a Christian. After a person has been a catechumen for six months and has taken a course of instruction, he is allowed to apply for baptism. We find the members of these classes very diligent students and are pleased with the progress they are making.

Training Classes:

Although Mr. Gale alone delivered the lectures to the Christians who gathered here last February for three weeks' study, we may claim to have had some small share in the work. The leading men in this mission living outside of Wonsan were invited to join the Christians here for a short course of Bible study.

We were surprised at the large number who came. One man walked over one hundred and eighty miles to be present. Several came one hundred and thirty miles. Others came one hundred miles. Sixty in all were enrolled. The Wonsan Christians provided entertainment for their visiting brethren. Classes were held in the morning and evening of each day. In the afternoon the Christians visited different parts of the city and held services or spoke to their friends of the claims of Christ. After the evening lecture, time was given for prayer and testimony. This is the beginning of our future college and native ministry.

During the last of March and first of April Mrs. Swallen held a similar class for women. Four came from Ham Hung one hundred miles distant. As but few Korean women can read, and as they do not have equal opportunities with the men for study, the

teaching of necessity was elementary. However, a good beginning was made, which already has proved a blessing to the Church.

Evening Study:

To those who in earlier years were wedded to idolatry, and whose only religious acts were to worship at the graves of their ancestors, but are now Christians, the Bible is a wonderful book. Even the oldest Christians here first heard the Gospel but a few years ago, and the way they study the Word of God is certainly remarkable.

In connection with this congregation during the long winter evenings, there are three places where the Christians meet every night for Bible study. They sit on the floor in a circle around the lamp, and often far on into the night without reference Bible or commentary, but with reverent minds and prayerful hearts try to understand aright the message of God.

Prayer Meetings:

A prayer meeting is conducted in every section of the congregation. The marked difference between the number who attend preaching service and prayer meeting in the home land is entirely wanting with us. Every person who attends service makes it a point to be at prayer meeting.

Preaching Services:

I cannot speak too highly of the assistance rendered by the natives in these services, or of the average attendance. It has been some months since Mr. Gale, who by his pleasing manner and beautiful Korean language, made Sunday services especially attractive, went to Seoul, yet the interest has not suffered and the attendance has increased.

Hitherto we have been labouring under the disadvantage of having to divide the congregation into two sections; and have these meet in different parts of the city, or at different times, because of the limited size of our largest meeting place.

At present the congregation is divided into three sections. A native preaches at each place.

All this is about to be changed as the new church is nearing completion. Mrs. Gale has rendered valuable assistance at the service for women. The Sacraments of the Lord's Supper and baptism were administered twice during the year. The church members number fifty-seven, the catechumens thirty-nine, and the baptized children six. Contributions and income from land and interest for the year amount to 4,250 yang, or \$425.00 gold (one yang is a day's wage in Korea).

Church building:

The principal interest of the congregation at present centres in the new church. As soon as Mr. Gale knew he was going to Seoul, he called a meeting of the congregation and it was decided to supply a long felt want and build a church. After some

difficulty a site was secured in the centre of the city.

In the sultry heat and beating rain of summer, several of the Christians went to the mountains thirty miles distant and cut the timber which, while the streams were high, was floated down to the sea-shore, from whence it was brought by boat to Wonsan. With liberality the little flock gave of their means, and with skill and enthusiasm laboured with their hands to accomplish the purpose so dear to their hearts.

It must be joy to them to know that they have succeeded beyond their fondest hopes. The church with its wooden floor, substantial walls and iron roof, is well built in every particular and is free from debt. Besides the large well-lighted auditorium which has a seating capacity for over five hundred persons, there are two school rooms, one for boys and one for girls, and two other rooms where Mrs. Foote and I can study and meet the Koreans.

Out-Stations:

Anpyon, an influential magisterial town, thirteen miles distant, is the only out-station connected with Wonsan where Sunday and mid-week services are regularly conducted, although occasional services are held in other places. Nearly a year ago, one of the Christians of Wonsan, thinking regular preaching service should be held in Ampyon, determined to sell his property here and move to that town. This he did and so arranged two rooms of his house that they make a comfortable meeting place.

For some time a man was sent from Wonsan every week to aid in the Sunday service. But the cause has so well developed, that a local leader has been appointed and outside assistance is no longer needed.

In conclusion, we desire to place on record our thanks to our heavenly Father for the great blessing of good health, the progress of the year, the encouraging outlook, the letters of kind friends and the support and prayers of the Church.

WORK OF REV. DR. GRIERSON, M.D., KOREA, FOR 1899.

January and part of February were spent in Seoul (pr. sool) in study. Leaving there on the 6th of February we reached Wonsan on the 13th, being so fortunate as to have a week of fairly mild weather, with but little snow, so that Mrs. Grierson rode in her chair with but little discomfort.

Arriving here we had scarcely time to get into the house we had rented, when we were besieged by sick people who had heard of the arrival of a foreign doctor. Before reaching Wonsan it had been our resolve to refuse for a time all medical calls for the purpose of devoting ourselves entirely to language study, considering that work, under the circumstances in which we take over

this field, to be our first and most important labor.

But notwithstanding the necessity for study and our desire for it, to be able to work to advantage, so piteous and persistent were the calls for help that it did not seem humane to refuse, and very reluctantly study was almost entirely laid aside and medical and surgical work undertaken.

At first the practice was conducted in the largest room of our own house, using the verandah as a waiting room and treating only the most severe cases out of the scores that swarmed about the house daily for medicine. One day over ninety persons were waiting at one time to see the doctor. It was the aim of our practice at this stage to undertake only such cases as could be treated with some good hope of success, refusing to see trifling ailments and utterly hopeless cases. It was necessary every day to muster the whole band of applicants and question each as to his or her affliction, giving a ticket of admission to those who were to be seen and persuading the others to go away.

After having such throngs of people about our house from morning till night for about a month, we obtained the use of a building near by and continued practice there.

After a month's further practice my eighty dollars' worth of medicines brought from Canada began to run short in important lines, and though supplemented a little from Japanese sources was too meagre to warrant satisfactory work. Considering also that I had been entirely neglecting proper language study for medical work, I resolved to limit my practice until I had acquired more of the language so after the middle of April I did not undertake any new cases, only finishing up the old ones already on my hands.

Owing to the difficulty of finding out about the cases with our imperfect knowledge of Korean, and without an interpreter, the actual number of patients seen and treated in this two months was not very large, but most of them several times and many of them through a long course of treatment. I had ten operations under chloroform, and two under cocaine.

I must acknowledge with thanks invaluable assistance rendered in the major operations, as almost daily in the minor dressings, by Mr. McRae, who very quickly learned to be a satisfactory anaesthetist.

From the time of discontinuing public practice until the present, 15th December, I have done much work in bringing to an end surgical treatment begun earlier, and also in treating new cases among the members of our native church here at Wonsan.

The work of preaching to the assembled patients all through our practice, both earlier and later, fell mainly upon my language teacher who with great zeal, improved every opportunity, conversing, preaching, singing, praying and reading good books aloud in the waiting room. He also sold a

large number of books and tracts to the patients.

I will not in this connection go into detail in giving instances of spiritual results, which, by the blessing of God, were not a few. Several who had never heard of Christ before coming to the doctor, have since shown interest in the Gospel.

From May to September my time was mainly occupied in language study, and at the end of that period I went up to Seoul and took the language examination on the first year's course of study as laid down by the examination committee of the American Presbyterian Mission. Since returning I have received notification from the chairman of the examination committee that I had passed, making in the oral one hundred per cent. and in the written ninety-five per cent.

At a meeting of our Mission on June 19th, it was decided that Mr. McRae and myself should have charge of work in Ham Hung, a walled city of some 40,000 inhabitants, about 100 miles north from here, the capital of the Province of Ham Kyong Do.

My wife has devoted herself to language study and such participation in church work as her health permitted. Since June I find it necessary to have a separate language teacher for her, and was fortunate in securing a most excellent scholar, who is also a very efficient Christian worker.

OUR PIONEER IN KOREA.

An incident of Rev. W. J. Mackenzie's work is given by Dr. O. R. Avison, of Korea, in an article in "The College Missionary," in support of the contention against paying native agents by the home church:—

"In 1893, Rev. Mr. Mackenzie, of Nova Scotia, arrived in Korea, and settled in the village of Sorai, where there was already a small group of Christians, but as yet no organized church. The leader of the group took him into his house, gave him a room, and supplied him with food, and then acted as his language teacher and personal helper and assistant preacher.

When Mr. Mackenzie desired to arrange with him a definite payment for these services the man declined to receive anything but payment for the food supplied, which he estimated at \$3.50 per month, saying that he could not afford to accept pay for his services in Christian work, as that would surely deprive him of his influence in the community, and as he wished above all things to preach the gospel to his neighbours and see them converted to Christianity, he could not afford to do anything which would endanger his influence by lessening their belief in his sincerity, but would, as before, earn his own living on his farm and devote his leisure to the work of preaching.

This did he, and with such marvellous results that in 1895 the church in Sorai was formally organized with a baptized member-

ship of twenty-three, and a new and commodious church building erected by the native Christians on the site formerly used in sacrificing to the patron spirit of the village. A school was also established for the education of children of the Christians.

Mr. Mackenzie died the same summer, and the work devolved almost entirely on this native leader and the men who had developed around him.

In January, 1896, I visited the village in company with Rev. Dr. Underwood, and found the church crowded with villagers and people from the country-side, and, after a thorough examination of many candidates for baptism, twenty-three more were passed and baptized, and the membership thus doubled in less than a year after its first organization.

But not only so, for the leaders said the church building was already too small, and being encouraged to enlarge their boundaries they doubled the capacity of the building during the following year, and it was still filled with crowds of people desiring to hear the new teaching and learn what power was transforming the neighborhood.

And in 1898, Dr. Miss Whiting, after a visit to the village, reported to the annual mission meeting that out of a total of sixty houses in the village, fifty-seven were now Christian, while large numbers attended the services from the outlying country, coming in, in some instances, a distance of ten or twelve miles, while the magistrate reported that he seldom had a case from that district brought before him and that the Christians of Sorai were always the first to pay in their taxes.

Since then, too, the work has been going on steadily and the numbers have greatly increased. That congregation now not only pays its own expenses, but has assisted other struggling congregations to build churches, and it sends out from its midst those who are competent and willing to go out on paying their expenses and supporting their preaching tours to the surrounding villages, families while they are absent, as a result of which small congregations of worshippers have sprung up all around, until it has become necessary that some one well grounded in scripture, strong in faith and wise in counsel should spend his time in visiting these groups, teaching them the scriptures and advising with them in the many perplexities which assail them on account of their change of faith, and their tried leader, who in 1894 refused to receive foreign pay for his services, has been set aside by the parent congregation as travelling overseer, and as that takes all his time his fellow Christians combine to support him and his family. This spirit could never have been engendered, and therefore these results could never have been secured had the plan of paying natives (by the home church) to preach the gospel been followed.

A NEW DEPARTURE IN TRINIDAD,

Worthy of special attention is the following note from Rev. Wm. Macrae, of Princetown:—

Dear Mr. Scott,—A new and interesting feature in connection with the training of our native agents was introduced during the first week of the last autumn holidays. With the view to the quickening of spiritual life among our Christian workers, and promoting the unity of the Mission, it was agreed to bring all our catechists and native brethren together to San Fernando for a week of special prayer and study of the Word.

A carefully prepared programme was carried out to the letter. Meetings were held morning, afternoon and evening, at which lectures were given on the subjects assigned, followed by an informal conference, in which difficulties were discussed and methods of work talked over. Prominence was given to prayer at every meeting. Over forty catechists attended, besides three ordained native brethren, and all the missionaries.

The interest manifested at the first meeting was sustained throughout, and, indeed, deepened day by day. All felt the desire

for a special blessing on themselves and their work, and were eager in the search for spiritual good. The last meeting was one long to be remembered. The key-note was the need of the outpouring of the Holy Spirit to fit for the winning of souls. Over two hour were spent in prayer, praise and testimony as to good received. Then the conference was brought to a close by a few minutes' silent prayer, followed by the benediction. Thus ended five pleasant and profitable days, the results of which we trust will long be felt for good throughout this Mission.

The following is the programme in brief outline:—

- 1. "The Word" Dr. Morton.
- 2. "The Sacraments" Dr. Grant.
- 3. "Prayer" Mr. Macrae.
- 4. The Holy Spirit Mr. Thompson.
- 5. General directions for
Christian workers . . . Babu Lal Behari
- 6. Missionary Outlook . . . Mr. Soodeen

The effect on our workers, and through them, on our mission must be very helpful, and it is proposed to hold similar gatherings in future years.



Perhaps it were better for most of us to complain less of being misunderstood and to take more care that we do not misunderstand other people.

The heavenly life must have heavenly food; nothing less than Jesus Himself is the bread of life: "He that eateth Me shall live by Me."—Andrew Murray.

THE WHOLE WORK IN TRINIDAD
FOR 1899.

The following changes have taken place during the year:

In the month of June, Dr. Grant returned from Canada, quite renewed in strength and vigor. Mrs. Grant, having undergone a successful operation while in Canada, followed in October, entirely free from the facial pain from which she suffered so much and so long.

Mr. Fraser and family, accompanied by Miss Archibald, sailed for Canada in June, and returned in December, much improved in health.

Mrs. Macrae, who, on account of ill-health, was obliged to seek a change of climate, sailed for Canada in April, and returned with the Frasers in December, much invigorated.

Mr. Harold Clarke, who labored with much acceptance for two years as teacher in the Training School, retired in July, and was succeeded in August by Mr. Frank Smith of Musquodoboit, N.S.

Miss Sinclair, having completed her term of service, retired from the field in December. Miss Mary Layton, of P. E. I., has been appointed her successor, and is now on the ground.

At the April examination of the Training School, seven pupils out of ten were successful in obtaining certificates.

Initiatory steps have been taken to secure recognition for a School of Secondary Education in San Fernando, and finally affiliation with the Queen's Royal College.

To meet the growing demands of the Tunapuna field, the Rev. Hervey Morton, with the approval of F. M. Committee, has been appointed assistant to Dr. Morton, beginning with November.

The hearty thanks of the Mission Council are hereby tendered to the Colonial Co., limited, Sir Charles Tennant & Son, Messrs. Cadbury, Burnly, Turnbull, Lamont, W. S. Robertson, and the many other friends of our Mission, for generous contributions and continued interest in our work.

Statistics.

Canadian Missionaries.. . . .	5
Ordained Natives.. . . .	4
Catechists.. . . .	53
Bible Women	14
Baptisms, adults.. . . .	200
" children	280
" total.. . . .	480
Marriages.. . . .	79
Canadian Lady Teachers.. . . .	4
Schools.. . . .	59
Boys on roll	3,450
Girls on roll	1,353
Total on roll.. . . .	4,803
Average daily attendance.. . . .	2,743
Total enrolled during year.. . . .	6,389
Communicants, Jan. 1, 1899.. . . .	687

Added during year.. . . .	94
Died.. . . .	7
Removed	7
Gone to India	8
Suspended.. . . .	6
In good standing, Dec. 31, '99	753
Net increase.. . . .	66
Sunday Schools.. . . .	80
Number on roll.. . . .	3,308
Daily average	1,955
Contributions:—	
Proprietors.. . . .	\$1,450 00
Native Church.. . . .	4,682 54
Average per Communicant.. . . .	6 22

W. L. Macrae, Secretary.

THIRTY-SECOND ANNUAL REPORT

Of Rev. John Morton, D.D.

Tunapuna, Trinidad, Dec. 30, 1899.

Beyond a visit to St. Lucia in April, in the interests of our mission, I have not been absent from my field during the year, nor have I missed a single Sabbath service from illness or weather. My assistants, Revs. Paul Bhukhan and Andrew Gayadeen, have also enjoyed health and vigor for their work.

The former, from St. Joseph as a centre, has exercised his ministry over a wide field, north of the Caroni River and the latter over an equally wide district south of that river. I have pleasure in testifying to their fidelity as men and their acceptableness as preachers of the Gospel.

Eleven catechists have been employed, and three teachers rank as teacher-catechists, taking charge of a station in whole or in part. These catechists vary greatly in ability and promise. The teacher-catechists, and one or two others have the advantage of English, as opening to them extensive aids to study and preparation. These, if they prove faithful, will no doubt come to the front in the future. On the other hand some on the catechists' list are old men who do useful work for the present, but will, in time, give place to a better equipped class.

Two on our catechists' list only devote a part of their time to mission work. They are prominent men in their districts and cannot give up their ordinary work, except in part. It may be thought that these men should give their time and labour to the mission as unpaid workers. To such an arrangement there are two objections. First, they cannot afford to give up so much time as the work requires; and secondly, we could not control and push the work of a district were we to depend solely on voluntary aid. It seems better to contribute something and thus control and unify our work. At any rate the plan has worked well in some of our out-lying settlements.

Schools:

The Government began to assist Woodbrook school, Port of Spain, from January

1st, and Guaico school from April 1st, 1899. A new school was opened at Sangre Chiquito, just beyond Sangre Grande, July 1st, so that I have now 16 schools under my management, 14 of them assisted by Government, with 1,944 children enrolled for the year on the quarterly roll, and 835 in average daily attendance.

The management of these schools calls for much travel, activity and anxious thought. There is scarcely a week in the year in which the mind is not exercised over some one or more of them. The Government Inspector keeps his eye on the secular instruction and tests results in his annual examination. But the Religious training, general management and tone of the school depend greatly on our watchfulness. It is difficult to keep all the teachers up to their opportunities, mind in some and method in others being at fault.

The Secretary of State for the Colonies has ordered the introduction of agricultural education. His proposal is an excellent one, but the means suggested seem inadequate, and the result must be increased work and anxiety to school managers, at least for a time.

Bible Women:

Four Bible women were employed more or less continuously during the year. This branch of our service is founded on the principle that the Church ought to utilize all its available force, and that there is a special capacity in Christian women for a special sphere of Christian work. This sphere is chiefly and formally among women and children. Occasionally, however, it tells directly as well as indirectly upon the men. Our women during the year have done excellent service.

By these different agencies the knowledge of the Lord Jesus Christ, and of salvation through Him, has been brought to old and young through church services, schools and visitation. Magic lantern scripture pictures have also been used extensively and with excellent effect, in school-houses, in the shelter of work-sheds, and even in the open air, to reach those who cannot be drawn to Sabbath services.

Mrs. Morton, who has enjoyed excellent health during the year, continued, as in 1898, her Bible class for the advanced children of Tunapuna school—her sewing class for the girls, by which she earned three dollars a month for our mission funds—and her Temperance work. In addition she re-opened her "Girls' Home" in January and kept it on till Christmas.

The late Miss McCurdy, of Truro, made Mrs. Morton her residuary legatee. The sum arising from this she devoted to a work in which the donor was specially interested. Other sums were given by the L. B. M. Society of St. Andrew's Church, Truro, Nova Scotia, and by other friends.

These sums, with the legacy, amounted to \$251.48. The total expenditure was \$251.38. Thus, without any effort of planning, the amount received covered the outlay. The highest number in the "Home" was 12, and the average between 9 and 10. Five came from Princetown, three from Couva, and four from Tunapuna. The greater number of the girls will likely, ere long, be usefully settled. They have been trained with a special view to work among their countrywomen. Forty-five girls have thus been trained in the Tunapuna "Girls' Home" since it was opened in 1890. It now closes for a time. If funds providentially come to it, they will be used in a similar way.

In every threshing-floor there is some chaff, which in the winnowing may get into our eyes. In July this year some dismissed agents joined the heathen and rum interest in Tunapuna in a bold attack upon our work. Their conduct in this matter amply justified us in having previously dismissed them. The attack has failed—discipline has been maintained and strengthened, and the result has been a new experience to us and a distinct gain to our mission.

In the cause of truth, purity and temperance we must expect to suffer. Alexander the copper-smith lives in his descendants, who shout as of old, "Great is Diana!" "By this craft we have our wealth."

One hundred and seventy-six joined our Blue Ribbon Band this year, the total number enrolled being 826. It is not professed that every one of these has uniformly kept his first pledge, but the number who have done so is very remarkable and very encouraging.

In this district the last half-year has been a time of trial to the people. Our principal sugar estates have been practically in liquidation, with their future ownership uncertain. They have not therefore employed the usual labour. The rainfall has also been deficient, so that the people's gardens have suffered. This has affected our contributions for the year and it has driven some of our people out to the woods. It has been trying to them and to us; but we hope the present distress will soon pass away.

Miss Blackadder's report is herewith forwarded and the general report will refer to her past services and coming furlough.

The following buildings were erected during the year: a school and teachers' house at Sangre Chiquito, a teacher's house at Aronca and a catechist's house at Chaguanas. The statistics for the year show 170 baptisms, 77 of them adults; 23 marriages, and 150 communicants in good standing.

I have again to express my indebtedness to the Messrs. Cadbury for kindly sympathy and generous aid to our work.

It is over ten years since my last visit to Canada, and over five since I returned from Great Britain. I therefore ask leave to take furlough from May, 1900.

JOHN MORTON.

TWENTY-NINTH ANNUAL REPORT

Of Rev. K. J. Grant, D.D.

San Fernando, Trinidad,

January 1, 1900.

Through the good hand of our God upon us, we are permitted as a family to greet this New Year in more than ordinary health and vigour.

As I write, the street is thronged with people in their gayest apparel hastening to the Annual Regatta. In contrast with this, but a little later in the season, last year the noble S.S. Bruce was unable to force her way into Sydney Harbour, C.B., and after a delay of 36 hours we entered Louisburg. Extremes of temperature have many compensations, however.

Early in June I resumed work here, having spent the first five months of the year chiefly in Nova Scotia, but not in idleness.

Every part of the work here was in my absence, well sustained. To the Rev. Mr. Wilson, of the Scotch Church, and our own missionaries of other fields, we are much indebted for seasonable aid, cheerfully rendered not only in my absence but during Mr. Fraser's furlough also.

The Rev. Lal Behari, as the leader of the native contingent in active service, did his part with his usual ability, enthusiasm and fidelity, and some of his officers and men deserve special notice. "Diamond" district was attended to by the Rev. D. Ujagar who did his work well. Arthur Girdhari, as an all-round man, is almost indispensable. Thomas Biseson, an elder and a cocoa planter, has arranged to have his cultivation attended to by another, and he has given himself wholly to the work of the mission. Another elder, Charles Pryag, takes regular service every Sabbath and supervises schools within his reach, besides attending to the ordinary work of the eldership.

Statistics I leave wholly to Mr. Fraser, but, in the agencies at work to produce these statistical results, there is much to commend; much to awaken gratitude and hope. Our people are willing, liberal and thoroughly loyal to the parent church in Canada, and are planning with their missionaries to do more financially.

On the school work which is a power for good and which costs our church very little now, I shall not venture to enlarge.

The Training School of which I am manager, was in charge of Mr. Harold Clark the first seven months of the year, and of Mr. Frank Smith the last five months. Six resident and two non-resident students are in attendance. In April, at the annual examination, seven obtained certificates, and thus became eligible for engagement as teachers. This school sends out young men fairly well furnished, and its influence is distinctly visible in the tone and growing efficiency of our

schools. The Rev. Mr. Dustan noted this in his comparison of three teachers whose schools he had visited.

In connection with the Training School, about 30 general students were enrolled, giving an average of 24. Fees paid by them go to the head teacher, now Mr. Smith, who fills the position well, and from them he pays his assistant, a certificated teacher. These general students form the school of secondary education, and for its recognition and affiliation with Queen's Royal College, the Council have petitioned the Government.

In proof of sustained interest in our work by estate proprietors let me state a case. An old Scotch friend who knew from personal observation the character of our work, and who had for many years contributed largely to its support, was constrained regretfully, through heavy losses for four or five years in succession, to withdraw his grant. Unsolicited, a few weeks ago, he wrote me as follows:—"I am glad to hear that your schools are flourishing. I often wonder how the people in Nova Scotia are so good to us in Trinidad. We have been doing rather better for the last two years . . . and I feel bound to assist you again a little. . . I have pleasure to enclose you an order on my agents for \$100, and hope to be able to continue the same in future years."

The indications of progress were never more marked, as witnessed in attendance on the means of Grace, whether at the ordinary services or the Sunday schools, the prayer meeting, Christian Endeavour, etc. We know that God has been with us, and we take up the work of this New Year in the strong confidence that He who hath helped will help.

THIRTEENTH ANNUAL REPORT

Of Rev. W. L. Macrae.

Princetown, Trinidad, Dec. 30, 1899.

There are sixteen districts in this field in which services are regularly held on Sundays, as well as several others in which work is done less regularly. Each district has its own group of Christian people, some weak and struggling but others strong and hopeful. So much depends on the character and influence of the individual catechist of the district that we feel one of the chief needs of our mission is that of earnest, faithful, well-trained men of this class. By means of the College and individual training in our fields, we hope to see this need gradually supplied.

Notwithstanding present shortcomings, however, all our districts are gradually developing and consolidating. We mourn the lack of spiritual life throughout our field, yet we have met and dealt with more genuine anxious enquirers during the past year than perhaps during any previous year. There is gradually a moving among the dry bones,

although we have not yet seen the quickening from on high in the measure longed for.

The contributions of our native church are \$167 above that of last year. Mr. James Toolsee, one of our elders, gave a thank-offering of forty dollars in addition to his regular contribution which is also liberal.

In the month of May assistance was granted to the Elswick school. This makes the number of our assisted schools 12, and unassisted 3. The aggregate daily attendance is 614. This exceeds that of last year by 51.

Much credit is due Mr. Soodeen for earnest, faithful steady toil connected with these schools, as well as other phases of missionary work.

Miss Sinclair, having completed her term of service, retired from the field in December. She has left behind her an excellent record, both as a teacher and Christian worker. She returned home considerably reduced in strength and vigor, but amidst the regrets of the many whose welfare she sought. The work she laid down will be taken up by Miss Layton, who is now on the ground. Thus the workers change but the work goes on.

The usual stress has been laid on S. S. and C. E. work. Here we feel the need of earnest teachers and workers. These excellent organizations like the old-fashioned mill-stones, will give no returns unless some energetic hand steadily applies the motive power. One of the most important, and perhaps the most difficult phases of missionary work is "teaching to teach," and leading those who know the truth into earnest, steady, active service.

The returns of our Sunday-schools and C. E. Societies are encouraging but we feel they are not what they might be nor what they will be when all our workers have learned more thoroughly the art of winning souls. The average attendance of our 22 Sabbath schools is 477.

The Boys' Brigade has been sustained with interest throughout the year. Although the majority of our boys are very small yet our company has taken second rank in the Scriptural examination of the Trinidad Battalion.

By appointment of Mission Council, I visited St. Lucia in the early part of December and endeavored to advance the work in that Island. Many tokens of Divine favour and blessing have marked the year now closing, while not a few evidences of the necessity for humiliation and earnest prayer have been manifest.

NINTH ANNUAL REPORT

Of Rev. A. W. Thompson.

Couva, Trinidad, 30 Dec., 1899.

As stated in last year's Report, the headquarters of mission work in the Couva District were removed from Exchange Village

to higher ground, at Balmain. The work of removal began in December, and was completed in February, and on the first day of March we took up our residence in our new quarters.

It will take some time to get all the work adjusted to suit the change, but things are quietly shaping themselves. The opening up of a road to the north, through a fine Cacao settlement taps the whole of the upland country, and brings it much nearer to the new centre than it ever was to the old.

The change has settled one or two problems that have been before us for some time.

The church in Exchange Village has for a considerable time caused us much thought. Its situation was bad—very bad, just on the edge of the village canal, and it was often very far from being pleasant, to say the least, to sit on the canal side of the church during evening service.

The removal of the manse left the centre of the lot free, and to this centre was the church removed at the close of the year.

The expenditure thus entailed was met by special subscription from the English congregation and our East Indian friends.

Church extension was another long-pressing problem. Our church is far too small. Once it was moved to a better position the question of its enlargement came up before us.

After due consideration and advice, it was decided to build a new church at Balmain, and gather to it all the upland country people, leaving the church at Exchange Village to serve the wants of all those who live in the sugar estates, and the villages adjacent to them. This will amply meet the case, and will greatly promote the efficient working of this field. An earnest effort is being made to raise the funds for this work among our own people and their friends.

The workers, with one or two exceptions, gave good satisfaction during the very trying year just closed.

Four catechists were employed; eleven schools were in operation; twenty Sunday schools were conducted, and twenty-five regular Sunday services were held.

Miss Fisher labored with her wonted zeal and spirit until August, when, at the request of the Mission Council, she went to the aid of the Tunapuna District, where she still labors with much acceptance.

Henry Birbal, who got his first lesson from Miss Fisher, and worked his way up in her school until he entered the Training College—where, after two years' study he won a second class certificate—succeeds her and has done good work. He was the second one of the mission teachers to win a second class.

Charles Lalla, now in the Training School, is another of Miss Fisher's promising boys. Besides these, most of our Indian teachers and pupil teachers have had their training,

in whole or in greater part, in her school. She left us with an excellent record. Every day makes us more conscious of our loss.

No department of our work calls for special notice.

Our thanks are due to the brethren for timely help in our special work; to Jas. Arbuckle, Esq., who has placed the manse family, as well as the mission, under many obligations; and to all friends who in any way aided in our work.

Our trials have been many, but our mercies have abounded. The Lord hath been mindful of us; He will bless us.

The following table gives our statistics for the year in the Couva District:—

Canadian Missionary.. . . .	1
Ordained natives.. . . .	0
Catechists.. . . .	10
Bible women.. . . .	4
Baptisms, adults	30
" children.. . . .	45
" total.. . . .	75
Marriages.. . . .	17
Canadian lady teachers.. . . .	1
Schools.. . . .	11
Boys on roll.. . . .	565
Girls on roll.. . . .	241
Total on roll.. . . .	806
Average daily attendance	459
Total enrolled during whole year.. . .	1,018
Communicants, Dec. 31, 1898.. . . .	95
Added during the year	7
Died.. . . .	0
Removed.. . . .	0
Gone to India.. . . .	2
Suspended.. . . .	0
Total in good standing, Dec. 31, '99..	100
Net increase.. . . .	5
Sunday schools.. . . .	20
Scholars on roll.. . . .	914
Daily average	482
Contributions:—	
Proprietors.. . . .	\$ 468 00
Native Church.. . . .	1,044 00
Average per communicant.. . . .	10 44

FIFTH ANNUAL REPORT

Of Rev. S. A. Fraser.

San F'do, Trinidad, 30 Dec., 1899.

From the beginning of the year to the 1st of June I had charge of the English-speaking congregation in the town of San Fernando, in addition to my usual work in the country districts.

It was suggested by the Mission Council that I take my furlough immediately after Dr. Grant's return in June, and gladly concurred in their suggestion, and although I am physically strong, yet, when I embarked for Canada I had a firm conviction that my furlough had come none too soon. After a change of five months—not of complete rest—I and my family arrived in Trinidad on the

18th December, greatly refreshed and invigorated.

While at home I visited a large number of congregations, and everywhere received a hearty welcome. The majority showed an interest and enthusiasm in the great F. M. work of the Church which was very encouraging, but I am sorry to say there are some congregations and individuals who, forgetting the great command, give little or nothing for the support of Foreign Missions.

Would it not be possible for a committee of Presbytery or some enthusiastic brother to visit such congregations and arouse a living interest, as is done when a congregation fails to do its duty in giving to some of the other Schemes of the Church.

My work for the half year in Trinidad was carried on exactly on the lines of previous years. There were in operation during the year 17 week-day schools, with a total enrollment for the year, of 1802, and an average attendance of 835. Religious instruction is given regularly in all schools. There were 23 Sunday schools, with an enrollment of 1028, and an average attendance of 743. Also 18 night-schools in which Hindi is taught from Christian books.

The missionaries, assisted by two native ministers, nine regular catechists, four half-time men, and three Bible women, conduct services in 27 different places every Sabbath, and during the week they go from jungle to jungle, estate to estate, barrack to barrack, house to house, market to market, and stand on the street corners, preaching the Gospel of Christ, selling and distributing Bibles and Christian books and tracts.

Our regular staff of catechists has been weakened by sending to Jamaica at different times four of our good men, but we hope that others will soon be coming forward to take their places.

Two of our young men graduated from the Training School in the spring and are now doing good work as head teachers.

Government aid has been granted to Separia school. We were disappointed in not receiving aid for Esperance school as the Board of Education led us to expect. Two new commodious school houses which serve as places of worship on the Sabbath, have been erected in the southern district, one at Fyzabad, the other at Pusilac.

For further details of the year's work see Dr. Grant's report. The result of the year's work so far as figures can show is as follows: 150 baptisms, 27 marriages, 40 added to communion roll. Other statistics will be found in statistical report.

We regret to learn that Rev. Norman Russell is down with typhoid fever in a military hospital in India, from overwork in consequence of the terrible famine that there prevails.

Pouth.

Answers to the following will be found in the maps and reports in this issue.

1. Find the chief mission centres in Trinidad.
2. Name the missionaries at work in each?
3. How many years of service has each missionary given?
4. Along what different lines is mission work carried on?
5. In how many places is public worship conducted every Sabbath?
6. How many native preachers and catechists are there?
7. What is the number of schools and their attendance?
8. How many Sabbath schools and what is their attendance?
9. For questions on Korea, please turn to the pages for the juniors.

A curious document came under observation lately. It was a "bill of sale" for a wife, on one side of which was the imprint of the husband's right bare foot, and on the other side that of his right hand. (His mark.)—Dr. Malcolm, of Honan.

THE YOUNG BRAHMIN.

By Rev. Lal Behari, San F'do, Trinidad, For the "Record."

In the course of my visiting, not long since, I met a young man, one of the pupils of our first school in San Fernando, opened above twenty-eight years ago, and in this case, as in many others, one is made to feel how important the work of our schools is. In twelve years impressions are made that never entirely vanish. He saluted me kindly and soon in conversation we were face to face with Hinduism.

His father, a Brahmin, had recently died, and a special priest, known as a Mahapati, was called on the tenth day to perform the usual ceremonies.

The officiating priest is generously treated. The daintiest food, bedding, clothing, shoes, umbrella, etc., etc., are given him, in the belief that the departed will in some way be benefited by the gifts bestowed.

The priest in this case wished in addition a mule, but as the deceased's son had only one and as he depended chiefly on the work of this animal to win bread for his family, he declined to give it.

After the feast of the tenth, it was proposed that the son, my friend, should anoint the officiating priest, and go through certain rubbing and kneading processes, which are very refreshing, and it was urged that his departed father would share in all the good that fell to the priest.

The son could not understand how a dead

horse could eat grass. Indeed, he came to realize that the whole thing was a sham and a fraud. This feeling was intensified when I told him of my own father's death.

Here we drew nearer in sympathy and I obtained an intelligent hearing of the Gospel message. I tried to warn him against a persistent delay, assuring him that as nothing could be done for his departed father, so nothing after death could be done for himself—then the great impassable gulf would be fixed; but that now the gulf was bridged, the road was open, and that the Saviour of the world declares "I am the way."

My friend was evidently subdued in heart, and I left him feeling that the word that gives light and life was gaining an entrance.

FAMINE INCIDENTS IN INDIA.

Rev. J. Buchanan, M.D., our missionary to the Bhils, writing recently to his sister, gives some sad phases of famine life, how it takes humanity from man. He says:—

"In my last I mentioned two cases of almost murder for the sake of a little food, and before the letter had left I had two more cases in which the parties were near losing life; one from arrow wounds, the other from clubbing.

"This morning I was told of another case. A Bhil woman was bringing home four pounds of grain, when a thief, one of themselves, demanded it. She refused, saying that her child was dying of hunger, and that she would not give it up unless he killed her. She took her little parcel, tied in a cloth, in her arms, and threw herself on her breast on the ground to hold it the tighter. When the fiend of hunger saw this, he, close over her, shot an arrow into her back, took the corn and walked away.

"Another old man, an epileptic, who was getting medicine here and was greatly helped, was on his way home when another Bhil came along, and walked and talked for a while with him, and then suddenly, for the sake of a little bread he carried with him, turned on him beating him severely. The old man, Gulgi, had his bow and arrows with him but had no time to use them.

"These are treacherous times. None can trust another with safety. The pangs of hunger turn these wild hill people into brute beasts. The Mission building work going on here is of course a great help to those immediately at hand. I always felt that there was some advantage in having the work go on slowly, being done as far as possible by the Bhils themselves, but I did not realize the exceeding great good that it was to be, for I did not know there was to be a famine this year. God knew, and I look upon it as a very marked leading of Providence that we were led to go forward thus slowly with the work, doing it so largely with Bhil help, rather than bringing in Hindus to do it."

If you habitually permit evil things to have their right of way through you, or lodging within you, remember that in God's sight you are held equally guilty with those that indulge in evil acts, because you are with-held, not by your fear of Him, but by your desire to maintain your position among men.—Rev. F. B. Meyer.

"Think what I am."

Last Sunday a young man called at my door and asked to see me. Upon answering his request, I was met with a plea to give my caller a dime. Knowing the young man, and detecting odors of his liquor-laden breath, I refused to give him money. He declared that he did not wish it for liquor, but I knew better, and he understood that I did not trust his word. After conversing for some minutes about his unhappy and wicked life, he finally exclaimed: "Just think what I am. Nobody trusts me. Nobody believes my word. I lie without any hesitancy. Just think what I am." Pitiful, indeed. A brilliant young man; unusually talented; lost to usefulness; lost to the church; lost to his friends; lost to himself, and almost lost, it would seem, to God. Just think of it, and then breathe a prayer for the unhappy wanderer. And his name is Legion. How sad! How dreadful! Is it a sin?—Presbyterian Journal.

"Courage, Grand and Bold."

A tone of pride or petulance repressed,
A selfish inclination firmly fought,
A shadow of annoyance set at naught,
A measure of disquietude suppressed;
A peace in importunity possessed,
A reconciliation generously sought,
A purpose set aside—a banished thought,
A word of self-explaining unexpressed:
Trifles they seem, these petty soul-restraints,
Yet he who proves them so must needs possess
A constancy and courage grand and bold;
They are the trifles that have made the saints.
Give me to practice them in humbleness,
And nobler power than mine doth no man hold."—The Silver Cross.

"Lead us not into."

An officer with a message to William, Prince of Orange, rushed to the spot where William was directing his gunners to bombard a town. When the message was received, and the answer given, the officer lingered on the dangerous spot. "Do you know, sir," said the Prince, "that every moment you linger here it is at the peril of your life." "I run no more risk," replied the officer, "than your Highness." "Yes," answered the Prince, "but my duty keeps me here, and yours does not." It is incumbent upon every earnest soul to avoid temptation where duty does not call it into the wilderness.

Temptation is everywhere, but when we rush into special conditions for it, God is apt to leave us for our rashness.

The Debt of Honor.

Every son, when he goes away from home, carries with him the honor of the home to which he belongs, and he may either increase or destroy it. If he does well, his success is doubled, for it is not only an ornament to himself, but a crown of honor to his parents.

There is nothing in this world more touching than the pride of a father or mother in a son's success; and in the battles of life there are multitudes doing their best, living laborious days, shaking off the tempter, and keeping straight in the middle of the narrow way, for the sake of those far off whose hearts will be cheered by their well-doing, and would be broken by their ill-doing.

I do not think there is a sight more touching—certainly there is not one that touches me more—than when a youth, who has been away in another city, or in a foreign land, and bears in his face and demeanor tokens of his well-doing, comes back to the church in which his boyhood has been spent, and sits again side by side with the proud hearts that love him. Where is there a disappointment so keen, as he inflicts who comes not back because he dare not, having in the foreign land soiled his good name and rolled the honor of his home in the dust?—Dr. Stalker.

A Sweet-Minded Woman.

So great is influence of a sweet-minded woman on those around her that it is almost boundless. It is to her that friends come in seasons of sorrow and sickness for help and comfort; one soothing touch of her kindly hand works wonders in the feverish child; a few words let fall from her lips in the ear of a sorrow-stricken sister do much to raise the load of grief that is bowing its victim down to the dust in anguish.

The husband comes home worn out with the pressure of business and feeling irritable with the world in general, but when he enters the cosy sitting-room, and sees the blaze of fire, and meets his wife's smiling face, he succumbs in a moment to the soothing influences which act as the balm of Gilead to his wounded spirits that are wearied with the stern realities of life.

The rough schoolboy flies into a rage from the taunts of his companions to find solace in his mother's smile; the little one, full of grief with her large trouble, finds a haven of rest on its mother's breast; and so one might go on with instance after instance of the influence that a sweet-minded woman has in the social life with which she is connected. Beauty is an insignificant power when compared with hers.—Churchman.

THE ASSEMBLY COMMITTEE'S "PLAN OF STUDY."

Topic for Week beginning April 15th.

How the New Testament Grew.

Literature.

"The New Testament and its Writers," in Guild Text Book series, 20c. "Introduction to the New Testament," by Marcus Dods, in Theological Educator series.

We are glad to present to the Young People of our Church the following article by Rev. Prof. R. A. Falconer, B.D., of the Presbyterian College, Halifax. Prof. Falconer, writing in the light of the most recent scholarship, expresses himself in language so simple that no one need have difficulty in following him. So complete and luminous a picture of the origin and growth of the New Testament canon, cannot be found in so small compass elsewhere.

Suggestions.

This is essentially a meeting for study and information. Where possible secure the pastor to lead the meeting, and instruct his young people in this important subject. Let there be an opportunity at the close for questions. It might be well to spend ten or fifteen minutes in drill upon the Books of the New Testament, their order, purpose and chief contents.

How the New Testament Grew.

By Rev. Prof. R. A. Falconer, B.D.

Jesus did not set Himself in antagonism to the religion of Abraham and Moses, of the prophets and psalmists, but said concerning it, "I am not come to destroy but to fulfil." So from the beginning His followers had as their sacred book the Bible of the Jewish Church, what we call the Old Testament. Whenever in the New Testament an appeal is made to "the Scriptures," the Old Testament is meant, for the early Christians took constant delight in searching its law, and psalms, and prophets, for hidden treasure, foregleams of the Christ. They could trace in detail, resting on the book handed down to them by their fathers, the shadow cast by the reality they knew in their earthly and risen Lord and Saviour.

In that early church there was much worship. The brethren met at first daily, and afterwards in weekly gatherings at the larger houses of the well-to-do disciples for prayer, praise, interchange of Christian fellowship, instruction from the apostles, (Acts ii. 42-47), and doubtless often to hear letters read from some absent apostle or Christian prophet, or to receive a brother who had come with an epistle of commenda-

tion from a distant church. At these services the only book used was the Old Testament.

But there was also the living word. God had been speaking to their fathers from age to age in the Jewish writings by vision, prophet of law (Heb. i, 1); but within the memory of living men the divine voice had taken full volume and spoken in Jesus the Son. The gospel which had been preached to these Christians was athrob with the life of God. Quivering with power its word worked its way down to the most secret and delicate springs of the spirit, and touched the motives of conduct of the natural man till he saw what they are in the sight of God (Heb. iv. 12, 13). Of this word the sayings of Jesus were treasured as its most precious portion. Constantly repeated to one another the disciples found new meaning in those pregnant utterances, their experience illuminated the parables, and their hardships added richness to His promises. The sayings of Jesus and records of His life which were the richest spring of edification for believers, soon became stereotyped into fixed sentences and groups and when written down were the source of our Synoptic Gospels.

But from the first the apostles occupied the highest rank in the young church and their teaching was second only to a direct word of the Lord Himself, for they had been with Him, admitted to the innermost secrets of His life, and so could tell as no others could what was the mind of the Master. The burden of their preaching was similar to the confession of the Hebrew Christians, "I believe that Jesus is the Son of God who having made purification for sins has taken His seat at the right hand of the Majesty on high" (Heb. iv. 14; iii. 1).

Soon through the missionary activity of the Church new congregations were formed in Samaria, Syria, Asia Minor and other parts of the civilized world, and there was much coming and going of apostles, evangelists and prophets to strengthen the young churches into healthy life. Yet this personal intercourse was bound to be intermittent, and the apostles held their hand on those communities which were especially dear to them by writing letters to deal with some practical difficulty, to enlarge on some view of the gospel which they were in danger of misunderstanding, or to encourage them under persecution. We have reason to believe that such correspondence was large and that of the letters of the apostles, evangelists and others only the most important have been preserved for us.

Primarily these epistles were meant for the churches to which they were written, but the apostles were held in such high esteem that their letters were exchanged with neighbouring congregations, and were read in public worship, though they did not at first, nor did their authors seem to intend that

they should, rank alongside the Old Testament, or the sayings of Jesus. Thus by degrees those letters which were recognized as classic expositions of Christian truth, especially such of them as belonged to the large and central churches of Rome, Corinth, Ephesus, etc., were formed into a group of Pauline epistles, and passing along the highways of commerce soon became the property of the Christian world, and were read for edification in most Christian churches.

The Epistle of James may very probably date as early as 45 A.D., owing its origin to the necessity of checking some natural distortions of the gospel of grace on the part of Christians of Palestine who had once been Jews. 2 Peter, Jude, 2nd and 3rd John, which were designed, in the case of the latter two, possibly for private persons, in the former to counteract heresies in remoter districts of the world, had together with James for a length of time a somewhat local circulation, and found a tardy acceptance alongside the letters of Paul.

As time went on and those who had seen the Lord were passing away, the necessity arose of securing by writing the most important sayings of Jesus; and this seems to have been done not later than 65 A.D. From these as a source our first three evangelists each with a different purpose and with additional information, soon wrote their gospels, probably in the order Mark, Matthew, Luke. At once and for all they were accepted as trustworthy accounts of the life of our Lord, they were read in public service along with the Old Testament and were quoted as Scripture. At the same time, probably between 65 and 80, the Acts of the Apostles was composed and though dedicated to Theophilus seems to have been meant for the wide Gentile church, and as the continuation of Luke's Gospel it was accepted wherever the gospel went as a reliable account of the growth of the Kingdom of the risen Christ through the preaching of His apostles.

Dark days had overtaken the Church. Its existence was threatened in the last half of the first century by the Roman Empire with her impious worship of her own greatness in the deification of the Emperors. For oppressed Christians, whose very name was sufficient to condemn them to death, our Apocalypse, written often in symbols familiar enough to believers in those days but many of them unintelligible to us, was intended to bring comfort with the prophecy of a speedy relief through the slain Lamb who alone can open the book of the future.

We have the strongest grounds for believing that the Apostle John lived many years at Ephesus and died there at a great age about the turn of the first century. Under his guidance this city became a new centre for the production of Christian literature, the greatest examples being the Apocalypse, the fourth gospel, and the Johannine

epistles. He saw that the needs of the time called for another life of Christ, so he wrote his gospel, so distinct from the others, to tell how he as an eyewitness had found Jesus to be the Messiah of Israel and the Son of God, and that He alone is the source of eternal life.

For many years after the beginning of the second century of our era we have very little information as to the life of the Church. There had been many new and unexpected turnings in the road. A grave attack was made by the heresies of gnosticism, which at first securing a foothold in the Church, sought to use the writings of the Apostles to prove their theories, or counterfeited them under apostolic names. Also as the growing number of Christians compelled the attention of the ruling classes or the learned throughout the Empire, their writers and teachers found an increasing need of having a fixed and authoritative body of writings to which they could appeal to make a defence to the world of the truth they held.

About the middle of the second century an account of the services of the Christian congregation is given in the writings of Justin the Martyr, a cultured philosopher who after being converted to Christianity, seeks to set this religion persuasively before Roman readers. He tells us that on the Lord's Day in public worship, the Old Testament, the Memorials of our Lord, and apostolic writings were read. Though we do not know all that was included in the last, it is certain that by Memorials of our Lord he meant our four gospels.

Passing to the end of the second century the light grows clearer. Representatives of the greatest churches of Christendom, Irenaeus for the West, Tertullian for Carthage, and Clement for Alexandria, prove to us that the bulk of our New Testament was then regarded as Scripture, ranking with the Old Testament as the Word of God throughout the Christian world. But there was a narrow fringe of books about which they were doubtful; they had a solid nucleus with a nebulous margin. The Western fathers did not believe that Paul wrote Hebrews and so would not use it as a source of doctrine, while Clement of Alexandria counted it as a letter from the apostle to the Gentiles and accepted it as Scripture. Also the letters of 2 Peter, James, 2nd and 3rd John and Jude belonging originally to small churches, had not even yet come into use in the larger congregations in the centres. But a fact more remarkable from our point of view is that these great theologians treated as Scripture which was read in public in the churches, the writings of the Shepherd of Hermas, the Epistles of Barnabas and first Clement, etc. This practice continued for some centuries till the enlightened mind of the Church gradually sifted them out as not being worthy to stand beside the gospels or the writings of the apostles. A new

name, "Instrument" or "New Testament" in the West, and "New Covenant" in the East now begins to be applied to this collection of Christian books.

From the middle of the third till the beginning of the fourth century the Church set itself to examine more critically into its treasures under the lead of the great theologians Origen and Eusebius, and scholars of Antioch. They tell us that these books were accepted unreservedly as apostolic, the gospels, Acts, thirteen epistles of Paul, 1 Peter and 1 John: that others, James, Jude, 2 Peter, 2nd and 3rd John, Hebrews and the Apocalypse were regarded in some quarters with doubt; and that other apocalypses, epistles or writings, which were in use, but which have long ago disappeared from our canon, are spurious.

In the Eastern Church the Apocalypse of John, though its authorship had not been doubted hitherto, was for a time banished from the Scriptures, because of the extravagances of a millenarian heresy which it was supposed to countenance by the prophecy of the personal reign of Christ on earth for a thousand years; and also on account of the advance of Greek philosophy in the Church, to the spirit of which the Apocalypse seemed alien.

Now we are approaching the time when the New Testament took its final form. The Church had had another life and death struggle with a heresy called Arianism, a specious interpretation of our Lord's Person much in vogue with cultured thinkers, who if they had had their will would have dethroned our Lord from His position as divine. He would indeed have remained a glorious Being exalted far above man, yet standing with him on the hither side of a yawning chasm which separated them forever from God the Father. In the relief that came with victory there arose a stronger desire for unity between East and West. The giant theologian Athanasius of the East reached hands out to the West, and was met by Jerome and Augustine, with the result that the East gave up its doubts about the Apocalypse and the West accepted Hebrews. By 420 A. D. the New Testament as it now stands was accepted as Scripture in nearly every part of the Christian Church. Then the name "canon" was applied to it, the word meaning a rule; so that the "canon of Scripture" consists of those authoritative writings by which Christian doctrine and practice may be measured.

In the dark ages of a dead church which followed, the New Testament was blindly accepted as tradition, though no ecclesiastical dogma as to Scripture was formed till the Council of Trent, hurling defiance at the Protestant spirit of the Reformers, pronounced its anathema on all who did not accept as the Word of God every syllable in the vulgate translation of our Bible. Luther and Calvin on the other hand asserted that the Christian's faith rests on the living Christ, and that he must be allowed liberty

to go to the Bible and find Christ in it for himself.

Each individual searches the Scriptures and takes the truth now here and now there as it suits the needs of his heart, and is thus independent of human authority. But he also remembers that the Church is made up of the body of believers whose combined needs, and experiences are far wider than his, and knowing that the Bible has been handed down to us by the consensus of the Church as a whole, he will realize that there are many things in it that may not touch his life, but which are designed to meet wider needs.

However the Church as a body consisting of many members must always be ready to test her Scriptures and give a reason why she holds them. The principle of Rome is tradition; that of Protestant churches is by prayer and work and searching for the light of the gospel to win for themselves in every age the right to say by conviction that the Bible is the Word of God. Hence historical enquiry or criticism of which we hear so much to-day is a good thing. It is a sign of a living church. The Protestant church of to-day is blessed with a multitude of devout theologians and Christian scholars who are reverently enquiring into the meaning of the Scriptures, and are constantly giving us more powerful reasons for holding firmly to the gospels and the epistles which record the essentials of our faith; while they also seem to be affording proof that Luther and the larger Christian churches of the early centuries were in a degree losers, in not accepting some of the minor epistles as part of the Word of God.

The important question for the Christian Church to-day is not whether a writing of the New Testament is canonical, that is to say, whether it has had unbroken ecclesiastical sanction as Scripture since the fourth or fifth century, but whether it is a trustworthy source from the first century for apostolic teaching. And it is a matter for great thankfulness that the searching criticism to which the New Testament has been exposed during the last hundred years, has given the Church a more indisputable right than ever to claim at the end of the nineteenth century, that in the New Testament we are in possession of the very Gospel preached by Jesus and His Apostles.

"When I was growing," said John Newton, in his old age, "I was sure of many things. There are only two things of which I am sure now; one is that I am a miserable sinner, and the other is that Christ is an all-sufficient Saviour."

He is well taught who gets these two lessons. Have you learned them? They are worth more than any other wisdom. There will come a time when they will be worth more to you than all the world's learning, or all the world's gold.—Selected.

Childhood.

A Lesson in Geography.

You will find answers in the map of Korea on another page and in the stories of the missionaries' work there.

Where is Korea?

How is it bounded?

What was the name of our first missionary to Korea?

Where did he work. Find it on the map.

How many missionaries have we now there?

What are their names?

How many mission stations have we in Korea?

Name them and find them on map.

In what province of Korea is our mission?

How long will it take these three missionaries to teach all these heathen of Christ?

Try how many questions you can answer in "Youth" on another page.

What can you find in this "Record" about Century Fund Banks?

Would you like to have one?

A BRAVE BOY IN TRINIDAD.

By Rev. K. J. Grant.

For the Record,—

"Albert Saltani, a lad of twelve years, was baptized recently. The boy, with parents and a married sister arrived here from Calcutta five years ago.

Unlike most of the new arrivals he took to the school at once. His progress in Hindi and English has been steady. He reads both languages now with great freedom. He early showed an interest in his Scripture lessons, and two years ago he sought Christian baptism.

This greatly exasperated the whole family, and at their hands he was roughly treated—often bearing marks on his body of severe treatment. On one occasion, Mr. Fraser threatened to bring them before the magistrate if they did not restrain their hands from violence. Later the boy sought refuge under his sister's roof, as she showed herself merciful.

Gradually the opposition moderated, and now with the full consent of both mother and sister, and without any hindrance by the step-father, the boy is enrolled as a member of the church.

His sister, with infant in arms, with subdued feeling and tender interest, joined in the service, and from our long experience in this work, I would not be surprised at any time to find her a candidate for baptism.

What wrought this change in the views and feelings of the family? Perhaps the reply is found largely in the boy's answers to the following questions.

Do you pray?

Yes.

When?

Morn, night, and when I take my food.

Where?

Just in the room where we all live.

Do the people of the house know that you pray?

Oh, yes, they can always hear me.

He prayed aloud, he feared not, and was at the same time obedient, ready to help, trustworthy, and hence the change in his parents and friends.

It is for the purpose of aiding boys possessed of the manliness and Godly sincerity of this youth that the late Rev. G. M. Clark, of Ottawa and Halifax, made provision in his will to the extent of \$1,000, and we shall not fail in influencing to our utmost this promising youth.

"STRAWS" FOR BOYS AND GIRLS.

"Why didn't you keep that boy?" asked one merchant of another, referring to a boy who had applied for a position in his office.

"I tried him, but he wrote all morning with a hair on his pen. I don't want a boy who hasn't sufficient gumption to remove a hair from a pen.

"That is a very slight thing for which to condemn a lad."

"Pardon me, but I think it a very sufficient reason. There was a hair on the pen when he began to write, for I put it there to test him. I am satisfied that I read his character from that one thing."

"I didn't keep her because her finger nails would turn her down anywhere," said one member of a law firm to another in response to a question about a stenographer and typewriter whom he had had on trial. "She was a competent person, I think, but her nails"—He shrugged his shoulders and the subject was dropped.

"Oh, yes, she wrote a good letter," said the same man speaking of another applicant. "There was one thing I didn't like, and that more than counterbalanced the good points in her application. I don't want a typewriter who is careless about her machine. Her letters were blurred; her machine needed cleaning. If she wasn't careful enough to clean her typewriter when writing a letter of such importance to herself, she would be sure to be slovenly in her everyday work."

"I can't stand his voice. I'd as lief hear a buzz saw," said a man about a boy who applied for a position in his office.

"Tell that young woman we can't take her. Make up a good-sounding story if you can. She wears too many rings for us," said an editor in chief to his associate, speaking of a lady who was seeking a position as sub-editor.

One might go on indefinitely quoting similar cases. Trifles, perhaps some young man or woman may call them. But in reality they are no trifles, and in the business world nothing is trifling. Even straws may serve to show which way the wind blows.—Forward.

The Four Rats.

A poor working man told his wife, on awakening one morning, a curious dream which he had during the night. He dreamed that he saw coming toward him, in order, four rats. The first one was very fat, and was followed by two lean rats, the rear rat being blind.

The dreamer was greatly perplexed as to what evil might follow, as it has been understood that to dream of rats denotes calamity. He appealed to his wife concerning this, but she, poor woman, could not help him.

His son, who heard his father tell the story, volunteered to be the interpreter. "The fat rat," he said, "is the man who keeps the saloon you go to so often, the two lean ones are my mother and me, and the blind rat, father, is yourself."

"The Boy that Cheered us up."

"I shall be drowned! I know I shall. I shall never see mother again," cried the little ship's boy.

He might well be alarmed. The sea rose around them in mountains of green water, and tattered remnants of sails wildly fluttering at the top-mast, were all that the wind had spared.

"Jack," said his companion, holding on to the bulwarks as he crept along the slanting deck.

The roar of the wind well-nigh drowned his voice.

"Don't speak to me. I'm too frightened. We shall all be drowned. The captain says so. He says he can do no more."

"Jack," says the other boy, looking towards the captain, who seemed to have lost all heart; "Jack, do you remember the prayer-meetin' when we was in the Thames?"

On that very ship the first of them had been held. Just before they had started for Shields the river missionary had conducted one in the cabin.

"Jack, it's Toosday evening. It's eight o'clock. They was allers to have one somewhere on Toosdays. They'll be prayin' now."

The words had a calming effect on frightened Jack, and they were overheard by the captain.

"And, Jack, they won't forget us. I'm sure of that."

In a short time the wind veered a point or two. The captain, remembering the confident faith of the little ship's boy, took heart. They brought the ship under control, and forty-eight hours afterwards the collier was in the Thames.

"That's the boy that cheered us all up," said the captain, pointing out Dick to the river missionary.

"What made you pray, my boy?" asked the missionary.

"I thought if God heard us in the river, He'd be sure to listen to us at sea. Besides—

"Well?"

"Besides, I knew you'd be praying on some ship in the river, sir, and that you wouldn't forget us."

"Nor did I. We were remembering you."

"We must have a thanksgiving meeting," remarked the captain.

Not a man of the crew was absent. They gathered round the man of God on the deck, and, in sight of the crews of many ships all around them, thanked God for His mercies to them, and when the sailors who watched them heard the story, they could not utter one jeering remark.—"Our Own Magazine."

John Sunday's Sermon.

At a missionary meeting, John Sunday, a full-blooded Indian preacher, said:—

"There is a gentleman who I suppose is now in this house. He is a very fine gentleman, but a very modest one. He does not like to show himself at these meetings. I don't know how long since I have seen him, he comes out so little. I am very afraid that he sleeps a great deal of the time when he ought to be out doing good. His name is Gold.

"Mr. Gold, are you here to-night? Or are you sleeping in your iron chest? Come out, Mr. Gold, come out and help us in this great work of preaching the gospel to every creature.

"Ah, Mr. Gold, you ought to be ashamed of yourself to sleep so much in your iron chest. Look at your white brother, Mr. Silver; he does a great deal of good while you are sleeping. Come out, Mr. Gold! Look, too, at your little brown brother, Mr. Copper; he is everywhere, doing all he can to help us. If you won't show yourself, send us your coat,—that is, a bank-note."—Children's Missionary Friend.

The Little Foxes.

"Take us the foxes, the little foxes, that spoil the vines; for our vines have tender grapes."—Cant. ii. 15.

The little fox "selfishness" will spoil the fruit "love." The little fox "discontent" will spoil the fruit "peace." The little fox "impatience" will spoil the fruit "long-suffering." The little fox "a bitter word" will spoil the fruit "gentleness." The little fox "indolence" will spoil the fruit "goodness." The little fox "doubt" will spoil the fruit "faith." The little fox "pride" will spoil the fruit "meekness." The little fox "love of pleasure" will spoil the fruit "temperance." Beware of these dangerous little foxes.—Juvenile Missionary Herald.

When a Chinaman offers to sell you a few hens very cheaply, which he has just pulled down out of his capacious shirt sleeve, beware! They are stolen property.—Honani Missionary.

Receipts.

For the month of Jan.
by Rev. Robt. H. War-
den, D.D., Agent of the
Church. Address: Pres-
byterian Office, Toronto

KNOX COLLEGE FUND.

Reported.....	\$1325 03
Sunnidale.....	3
Beckwith.....	5
Underwood.....	7
Welland.....	4 50
Ratho.....	2
Scarboro, Zion.....	6
Waubashene.....	2
Fesserton.....	1
Coldwater.....	1
W Brant.....	4
Chesterfield.....	9 67
Thamesford.....	22
Egmondville.....	10
Iderton.....	3 59
Orangeville.....	10
Dorchester.....	5
Mt Forest.....	9
Allandale.....	5
Caledon, Mel.....	8
Thedford.....	3 55
A Friend.....	5
Woodstock, Kx.....	5
Manchester.....	2
Durham.....	30
Duart.....	5
Columbus.....	10
Fisherville.....	1
Tara.....	2
Beq J. Fisher.....	5
Scarboro, Knox ss.....	5
Almonte, St J's.....	13
Hyde Park.....	2 50
Walkerton.....	4
Komoka.....	1 50
Beechwood.....	7 15
Chatsworth.....	6
New Glasgow.....	4
Tor, Erskine.....	50
Seaforth 1st.....	9
Clifford.....	22
Almonte, St A.....	5
Ashburn.....	1
Rev Menzies.....	
Honan.....	10
Brooklin ss.....	7
Hibbert.....	30
Fergus, St A.....	8
Florence.....	4
Markham, Mel.....	13 45
Tor, Central.....	70
Melbourne.....	4 05
Bethesda.....	8
Tor, St Marks.....	3
Paisley, Kx.....	3
Ham, Kx.....	35
Varna.....	2
Glencoe ce.....	9
Kintyre.....	15
Durham bc.....	2
Port Credit.....	4
Madoc, St P.....	9
Tor, Kx.....	70
Drummond Hill.....	11 38
Ham, Erskine.....	20
do do ss.....	6
Prescott.....	1 80
Scarboro, St A.....	9
Guelph, Chal.....	46
Gorrie.....	3 53
Orono.....	4
Grafton.....	10
Beachburg.....	4
Alvinston.....	10
Preston.....	4
Camlachie.....	5
Flesherton.....	2 50
Lobo.....	6
N Caradoc.....	4

Dunville.....	5
Tor, Fern Ave.....	2 60
Bowmanvil.....	6
Caradoc, Cooke's.....	5
Bothwell.....	3
Thames Road.....	20
Kirkton.....	14
E Zorra.....	1
Elora, Kx.....	5
Scott, Uxbridge.....	2
Paris.....	20
Swinton Park.....	4
Tavistock.....	5
Brooke, Chal.....	4
Goderich, Kx.....	15
Belvil, John.....	40
Cayuga.....	6
St Cath, Kx.....	19
Sarnia, St A.....	22
Perth, Kx.....	15

\$2308 80

QUEEN'S COLLEGE FUND.

Reported.....	\$ 200 46
Beckwith.....	5
Parry Sound.....	5
Dutton.....	10
Scarboro, Zion.....	6
Three Rivers.....	5
W. Brant.....	2
Cotswold.....	2
Mosa.....	5 50
Newtonville.....	3
Douglas, S Bush.....	2
Scotlaid, etc.....	7 25
Melrose.....	3
Brockville 1st.....	40
Glenvale, HarWil.....	10
Fisherville.....	1
Scarboro, Kx ss.....	5
Lachine, St A.....	15 25
Almonte, St J.....	13
Hyde Park.....	25
Middleville.....	1
Darling.....	1
Pictou.....	4 78
Madoc, St Col, St	
Pa.....	20
Tor, Erskine.....	25
Almonte, St A.....	5
Oil City.....	5
Brightside, Dal.....	10
Fergus, St A.....	10
Bathurst, S Shrbk.....	3
Tor, Central.....	30
Sydenham, Kx.....	2
Ham, Knox.....	35
Eldon.....	15
Eganvil, Dore.....	8
Glencoe.....	5
Madoc, St Pet.....	4 50
Ham, Erskine.....	10
Se rboro, St A.....	9
Guelph, Chal.....	8
Orono.....	2
Rylstone.....	6
McDonald's Cor.....	13
Elphin.....	8
Snow Road.....	10
Beachburg.....	4
Alvinston.....	5
Campbellford.....	24
Beaverton, St A.....	22 06
Flesherton.....	7
E Garafraxa.....	5
Summerstown.....	3 20
Parkenhams.....	4
Penelon Falls, etc.....	2
Bowmanvil.....	6
Caradoc, Cooke's.....	5
Kaslo.....	19
Scott, Uxbridge.....	2
Goderich, Kx.....	15
Lakeview.....	1 25
Cayuga.....	4

St Cath, Kx.....	19
Sarnia, St A.....	22
Perth, Knox.....	15
\$766 50	

MONTREAL COLLEGE FUND.

Reported.....	\$188 69
Beckwith.....	5
Corbett.....	1
Wmston Heph.....	9 80
Appleton.....	5
Brockville 1st.....	16
Manchester.....	2
Buckingham.....	14 50
Lachine, St A.....	15 25
Almonte, St J.....	13
Granton.....	2
Mont, Erskine.....	53 51
Inverness.....	6
Lancaster, Knox.....	50
Almonte, St A.....	5
Russell.....	6
Chat auguay.....	2
Beauharnois.....	7
Ham, Kx.....	15
Glenco.....	4
Mont, Chal, J M S.....	15
Madoc, St Pet.....	4 50
Ham, Erskine.....	8
Guelph, Chal.....	8
Mont, Erskine.....	384 49
Beachburg.....	10
Westmount.....	25
Ormsdown.....	24
Pakenham.....	4
Hyndman.....	5
Georgetown.....	14
Cote des Neiges.....	2
Que, Chal.....	40
Scott, Uxbridge.....	2
Goderich, Knox.....	15
St Therese.....	8 62
G Woodstock.....	5
Cayuga.....	3
St Cath, Kx.....	10
Perth, Kx.....	15

\$973 86

MANITOBA COLLEGE FUND.

Reported.....	\$329 12
Beckwith.....	5
Underwood.....	5
Amos.....	15 10
Innerkip.....	38
Woodville.....	17
Olds.....	2
Wellington.....	3
Dutton.....	10
Scarboro, Zion.....	6
Carlue.....	2 35
Richmond.....	10
W Brant.....	2
Ayr, Knox ch.....	12 85
Nassagaweya.....	5
Corbett.....	1
Egmondville.....	12
Innisfail.....	6
W Gwillimbyrlst.....	3 52
Mosa.....	6 50
Wmston, Heph.....	5 75
Appleton.....	5
Dorchester.....	5
Mt Forest.....	5
Pinkerton.....	5
Allandale.....	5
Brockvil, 1st.....	20
Manchester.....	2
Normanby, Kx.....	5 90
Durham.....	6
Columbus.....	9 25
Eden Mills.....	2
Tara.....	2

Wpg, Kx ss.....	25
Orr.....	14 25
Mandaumin.....	3
Almonte, St J.....	13
Chatsworth.....	4
Middleville.....	1
Darling.....	1
Ailsa Craig.....	12 70
Tor, Erskine.....	15
Seaforth, 1st ch.....	1 75
Clifford.....	6
Almonte, St A.....	5
Port Edward.....	2
do ss.....	1
Russell.....	5
Hibbert.....	14
Fergus, St A.....	8
Florence.....	1
Markham, Mel.....	5 25
Tor, Central.....	50
Chateauguay.....	2
Beauharnois.....	5
Pres Ch, Ireland.....	185
Tor, St Marks.....	1
Little Mtn.....	10
Ham, Knox.....	15
Eldon.....	5
Eganvil, Dore.....	4
Glenco.....	9
Franklin.....	12
Port Credit.....	1
Madoc, St Pet.....	8
St Andrews.....	3
Tor, Knox.....	20
Chilliwaick.....	3
Ham, Erskine.....	15
do ss.....	5
Scarboro, St A.....	9
Prince Albert.....	15
Guelph, Chal.....	13
Orono.....	2
Grafton.....	10
Mont, Erskine.....	50
McDonald, Cor.....	2
Elphin.....	1 25
Snow Road.....	1 75
Beachburg.....	8
Alvinston.....	5
Campbellford.....	13
Ormsdown.....	8
Carp, Lowry, Kin.....	4
Preston.....	1
Camlachie.....	5
Beaverton, St A.....	2 95
Belmont.....	8
Georgetown.....	10
Wellesley.....	5
Dunnville.....	2
Tor, Fern ave.....	52
Bowmanvil.....	4
Cote des Neiges.....	2
Bothwell.....	1 33
Kaslo.....	5
Que, Chal.....	40
Lacombe.....	3
Scott, Uxbridge.....	2
Paris.....	20
Priceville.....	4
Tor, St A.....	25
Goderich, Kx.....	15
Lost Riv.....	1 75
Cayuga.....	2
Nelson ss.....	4 25
St Cath, Kx.....	10
Sarnia, St A.....	22
Perth, Kx.....	15

\$1675 47

HOME MISSION FUND.

Reported.....	\$18926 92
Crosshill.....	5
Petite Cote ss.....	5
Sunnidale.....	7
Beckwith.....	5
Temple Hill.....	15
Port Dalhousie ss.....	2 84
Parry Sound.....	28
Underwood.....	31 50

Friends, Carlue.....	4
Welland.....	44 85
Inverkip.....	2 25
W Hunter.....	5
R C W Roseisle.....	7 50
Ratho.....	18
Madoc, St Pet, mb.....	10
London, Chal ce.....	2 25
Lamblin, b.i., soc.....	66
Olds.....	3
Mt Pleasant ss.....	22 50
Wellington.....	6
Moore Line.....	5
Eramosa, 1st ce.....	6
A Johnston.....	5
Duart ce.....	9
Scarboro, Zion.....	13
do ss.....	10
Carlue.....	15 65
Edinboro Brough- ton Pl.....	485
Richmond.....	35
Waubashene.....	5
Fesserton.....	2
Coldwater.....	3
Pictou ss.....	2 50
Carleton Pl, Zion.....	200
Three Rivers.....	5
Claude, whms.....	19
West Brant.....	20
Chesterfield.....	46 35
Brucefield, un.....	18
Berlin ce.....	6 75
Pictou, Prince.....	37 68
Truro, St A.....	100
Mid Musqdbt.....	25
Windsor, St J.....	7
Clifton Imbs.....	5
Springside.....	33
Pugwash.....	19
Rog Hill, Cape J.....	26 20
Cotswold.....	4
Thamesford.....	100
Nassagaweya.....	18 50
D H McLean, SFn.....	15
Newbury, yphms.....	10
Corbett.....	2
Preston ss.....	5
Mrs Hodgkins.....	5
Moffatt.....	10
Egmondville.....	48
Sydenham, St Pl.....	11
Brantford, Zion whms.....	200
Laguerre.....	2 50
Wallacet'n yphms.....	20
Londesboro.....	1
Tor, Bloor.....	69 07
Innisfail.....	7 80
Deseronto, Rdmr.....	23 50
Mosa.....	2
Wmston, Heph.....	30 67
Edmonton.....	20 50
Keewatin.....	10
Orangeville.....	31
Brooklin.....	18
Appleton.....	20
Dorchester.....	10
Maple Vall y ce.....	8
Lake Charles ce.....	5
Chatsworth bc.....	10
Barrie Presby.....	15 72
North Bay do.....	19 10
Algoma do.....	30 34
Port Lock.....	9
Glasgo, Belhaven.....	242 50
Greenock, St Mchl.....	19 40
Rounthwait chms.....	31 57
do whms.....	20 06
Mt Forest.....	22
Newtonvil.....	70
Storrington.....	6
Woodvil.....	5
Scotland, Dun- dee, St Mary's.....	242 50
Douglas, S Bush.....	22 25
High View.....	6
Lancaster, Kx ss.....	18
Hayfield.....	7 63
Scot nd, Micksbg.....	44
Pinkerton.....	10
Allandale.....	23 65

Warwick, Kx ce. 5	Florence..... 6	Beverly..... 1	AUGMENTATION FUND	Palmerston..... 10
Ancaster bbmb. 11 50	S Westminster. 33	Bruc. field Un... 10	Reported..... \$3,159 67	Melbourne..... 5
Vancouver, St A. 75	Rodney ce..... 25	Campbellford. 72	Sunnidale..... 5	Chateauguay... 7
Orono ss..... 3 14	Galt, Central... 56 15	Cobourg bc..... 22 84	Temple Hill..... 13	Beauharnois... 20
do ce..... 21 54	Martintu uce... 13 50	Ayr, Knox..... 29 85	Underwood..... 12 25	Metcalfe..... 50
Drumbo..... 1	W William ce... 8 52	Westmount..... 110	Welland..... 5	Bethesda..... 9
do ss..... 6 80	Cowal yphms... 20	Belmont ss..... 16	Strangfield..... 6	Tor, St Mark's.. 10
do yps..... 15 53	Bathurst, S Shbk 25	Westmount..... 25	Innerkip..... 8 37	Sydenham, Kx... 16
Melrose..... 8	Moose Creek... 2 50	Ormsdown..... 140	Wellington..... 5	Douglas, Creef.. 20
Lonsdale..... 2 50	Tor, Central..... 260	Chater, etc..... 10	Dutton..... 10	Meadow Lea..... 3 90
Shannonvil..... 3 25	"..... 250	Tor, St A ss..... 17	Scarboro, Zion... 8	Little Mtn..... 6
A Friend..... 5	" ss..... 30	Carp, Lowry, Kin 20	Richmond..... 15	Ham, Kx..... 105
Brockvil 1st..... 220	" bc..... 7	E Templeton.... 5 79	Waubaushe..... 13	Eldon..... 5
Mont, St John's. 16 55	Friends..... 10	Belgrave..... 4	Fesserton..... 6	Yarmouth ss... 10
Manchester..... 25	Palmerston..... 50	Preston..... 11	Coldwater..... 10	Eganvil, Dore... 32
Ballantrae..... 4	Melbourne..... 12	Paisley, Knox... 20	Clarl Pl, Zion... 112	Miss Clark, Lobo. 5
Durham..... 67 07	Chateaguay..... 28	Columbus ce.... 17 50	W Brant..... 5	Mrs A McBain, do 5
Lachute..... 5 45	Beauharnois... 75	Oshawa bmb..... 15	Cotswold..... 2	Rev Dr Hamilton 7
Amherst Isld... 15	Metcalfe ce.... 2	Flesherton..... 5	Thamesford..... 30	Glencoe..... 75
Columbus..... 52	Mont, Lacroix ss 1	E Garafraxa.... 12	Corbett..... 2	Mont, Chal jms.. 19
Buckingham... 57 45	Bethesda..... 15 75	Leeds..... 114 10	Moffatt..... 9	Hillsburg..... 23 43
Fishervil..... 12	Pres Ch, Ireland 1212 50	Summerstown... 12 90	Egmondville.... 13 91	Rutherford ce... 13
Cromarty..... 10	E. H. B..... 125	L'Original ss... 4	Ham, McNab..... 80	Fergus, Mel..... 50 55
Tara..... 15	Tor, St Mark's.. 10	Pakenham..... 40	Innisfail..... 7	Kintyre..... 18
Galt, Kx ss..... 50	Douglas, Creef'd 20	Hyndman..... 10	Wmstn, Heph... 8 60	Franklin..... 10
Wroxeter ce M.. 16 46	Little Mtn..... 25	Gamebridge..... 27	Keewatin..... 10	Durham ss..... 3
Sintaluta..... 25	Ham, Kx..... 263 40	ce..... 24	Orangeville..... 10	do bc..... 2
Win, Kx ss..... 75	"..... 250	Georgetown..... 43 75	Brooklin..... 20	Port Credit..... 2
Virden ss..... 3 65	Shakespeare ss.. 4	Virden..... 2	Appleton..... 20	Friend..... 5
Arrow River... 15	Eldon..... 30	Fenelon Falls, etc 14	Cote des Neiges. 100	Tor, Knox..... 178 89
Orr..... 39 50	Oshawa ss..... 11 05	Well sley..... 15	Mt Forest..... 10	Rounthwaite... 22
N W'minstr ce. 16	Yarmouth ss... 5	Stratford, St A ss 10	Newtonville... 3 23	Chilliwick..... 10
Scarboro, Kxypca 16 36	Miss McMartin.. 1	Esquesing, un ss 3 80	Douglas, Sc Bush 20	Thedford ss.... 7 46
do do ss..... 20	Eganvil, Dore... 32	Oak Lake, St Dav150	Poplar Point.... 3	Drummond Hill. 15
Lachine, St A... 47 60	Alex McBain..... 5	Lobo..... 70	Scotland, Mksgb 19 50	Ham, Erskine... 50
Almonte, St J... 150	Argyle, No 12 ss. 5	N Caradoc..... 32 30	Allandale..... 10	do ss..... 10
do mb..... 100	D MacLaren Otta125	Dunnville..... 12	Centre Bruce... 8 32	New Lowell..... 6
Hyde Park..... 15 75	Glencoe..... 100	" ss..... 5	Napier..... 7	Scarboro, St A... 38
Ho stein ce.... 6 19	" ce..... 60	Tor, Fern ave... 5 20	Drumbo..... 22 85	Prince Albert... 7
Walkerton..... 18	Mont, Chal jms.. 45	Bowmanvil..... 50	Melrose..... 4	Guelph, Chal... 86
Komoka..... 13 50	Mosa yps..... 20	H Birks, Mon... 250	Lonsdale..... 2	Guorrie..... 3 52
Port Arthur... 25	S W minster ss. 7	Mrs Birks..... 250	Shannonville... 2	Orono..... 8
Ignace..... 10	Rutherford ce... 5	Portland wkfld.. 5	Friend..... 5	Beq, Jas Kelso... 26 37
Avonmore..... 13	Kintyre..... 75	Rothwell..... 8	Brookville, 1st. 100	Osgoode Line... 10
Granton..... 2	Morden ss..... 26 55	Thanes Road... 60	Woodstock, Kx, ce 5	Grafton..... 20
Beechwood ss.. 2 96	Franklin..... 10	" ss..... 10	Manchester..... 15	Kylstone..... 6
Nassagaweya... 34	urham ss..... 5	Kirkton..... 4	Norval ss..... 3 41	Iroquois..... 15
Chatsworth..... 31	" bc..... 3	Kaslo..... 10	Durham..... 23 35	Mont, Erskine... 402 27
Win, W'minstr. 70	Port Credit..... 8 60	E Zorra..... 19 20	Amherst Isld... 15	Aylmer..... 3
Erin ss..... 6	Scotland, Perth	E Adelaide..... 8 32	Columbus..... 23 25	McDonald's Cor. 8
Leith..... 1 70	U P Pres..... 242 5	Deseronto, Rdmr	Aberarder..... 8	Ephin..... 5
Middlevil..... 8	Deer Park..... 5	mb..... 20 75	Buckingham... 15	Snow Road..... 6
Darling..... 6	Friend, Crom... 15	Elora, Kx..... 10	Fisherville.... 4	Beachburg ss... 14
Otta, St Pauls ss 20	Friend "..... 10	Quebec, Chal... 309 25	Tara..... 2	Alvinston..... 25
Monck..... 10	Tor, Kx..... 487 25	Norwich..... 25	Que, Chalm bc.. 16	Campbellford... 36
Belmont yps k.. 15	Slocan jee..... 4	Lacombe..... 14	Sintaluta..... 2	Westmount..... 90
Harriston, Kx ss. 10	Virden..... 7 50	London Junction 2	Almonte, St John100	Ormsdown..... 140
Watford..... 32 34	Teeswater ss.... 17	Scott, Ux..... 20	Hyde Park..... 12 85	do vil ss.... 11 90
Bowmanvil ce.. 10	Carl Pl, Zion yps 16 50	Paris..... 221 99	Walkerton..... 4	Tor, St A ss.... 15
Hintonburg ss.. 5	Chilliwick..... 2 50	Priceville ss... 10	Port Arthur... 16	Carp, Lowry, Kin 15
Petrolea..... 25	Thedford ss.... 7 46	Priceville..... 20	Granton..... 5	E Templeton.... 1
Mont, Erskine.. 31	Drummond Hill. 32 82	Tavistock..... 27	Chatsworth..... 10	Preston..... 5
Arthur..... 3 75	Ham, Erskine... 120	" ss..... 2 25	St Lambert ss... 10	Camlachie..... 6
Fergus, St A... 5	" ss..... 55	Tor, St A..... 173 47	Win, W'minstr.. 10 90	Singhampton... 2 59
Enniskillen... 2	" ce..... 20	Flos..... 5	Middleville.... 3	Maple Valley... 3 41
Inverness..... 30	" jee..... 1	Goderich, Knox. 107 64	Darling..... 2	Oshawa b m b.. 1
Holland..... 14	Riverside..... 13	Battleford..... 15	Monck..... 4	Flesherton..... 2
Lancaster, Kx... 4 75	Scarboro, St A.. 44	Dauphin ss..... 2 15	Manitou..... 30	Belmont..... 40
Ailsa Craig..... 55 80	London 1st yps.. 18	Bellevil, John.. 118	Hintonburg ss.. 15	E Garafraxa.... 5
Madoc, St P, St Cl 30	Hanover whms.. 16 50	" k..... 12	Petrolea..... 35	Leeds..... 61
Barrie bc..... 12	Prince Albert... 15	Willoughby..... 15	Mont, Erskine.. 15	Summerst'n.... 18
Niagara, St A... 15 32	Guelph, Chal... 173	Cayuga..... 34	Enniskillen... 2	L'Original ss... 3
Eramosa 1st ss. 11 78	Bristol..... 38 25	Mitchell, ss.... 6 97	Inverness..... 10	Pakenham..... 25
New Glasgow... 4	Gorrie..... 6 90	Abram Rowand.. 6	Holland..... 7	Hyndman..... 20
Criman, yphms.. 30	Orono..... 25	Oxbow..... 10	Lancaster, Knox. 43 82	Georgetown... 28
Dumbarton ss... 12	Welland ce.... 5	Nelson ss..... 6	Mad, St Pl St Col. 4	Fenelon Falls, etc 7
St Thos, Alma ss. 9	Villiers ce..... 5 25	Chippewa..... 6	New Glasgow... 2	Wellesley..... 5
Tor, Erskine... 125	" ss..... 5 75	St Cath, Knox.. 150	Dunbarton..... 4	Oak Lake & St D 50
Quaker Hill ss.. 4 05	Grafton..... 20	" bc..... 19	Tor, Erskine... 60	Lobo..... 16
Seaforth 1st... 71 77	Rylstone..... 8	Smithville..... 6	Seaforth, 1st... 11 20	N Caradoc..... 9
Blake..... 3	Scotstown..... 5 75	Bear Creek..... 7 80	Virden..... 15	Dunnville..... 8
Virden..... 16 25	Iroquois..... 20	Sarnia, St A... 100 34	Clifford..... 40	Tor, Fern ave... 5 20
Shanks lms..... 19	Avonmore ce... 6 25	Perth, Knox..... 200	Almonte, St A... 65	Bowmanville... 70
Lachute..... 9 80	Mont, Erskine. 379 30	Scott, Ux..... 10	Sarnia, Albert.. 5	Cote des Neiges. 3 97
Clifford..... 81	Aylmer..... 3 50	\$33,241 81	Fergus, St A... 5	Caradoc, Cookes. 20
Almonte, St A... 130	Metcalfe ss..... 12	RESERVE FUND.	Florence..... 6	Bothwell..... 7
Oil City..... 5	McDonald's Cor. 29 05	Beq THPatterson700	3 Westminster.. 24	Thames Road... 28
Ashburn..... 10	Elphin..... 18	Beq Jas Kelso... 26 38	Bathurst, etc... 8 34	Kirkton..... 18
Sarnia, Albert.. 5	Snow Road..... 22		Tor, Central... 115	Kaslo..... 12
Russell..... 10	Beachburg ce... 34 75		do ss..... 30	E Zorra..... 1 50
Hibbert..... 22	" ss..... 8		Blytheswood ce.. 2 50	Elora, Knox.... 5
Fergus, St A... 20	Alvinston..... 25			Quebec, Chal... 200

Inverness..... 3	Hx. St A 12	Shannonville..... 2	E Templeton.... 2	A Dawson..... 5
Holland..... 9	London Junction 2	Friend..... 2 50	Preston..... 3	Dr Mackay..... 6
Lancaster, Knox 1	Scott, Uxbdg... 2	Brookville, 1st... 45	Oshawa bmb.... 1	A S McLean... 5
Ailsa Craig 13 21	Paris 20	Manchester..... 5	Flesherton..... 1	R C H Sinclair... 5
Madoc, St Pa St Cl 2	Swinton Park... 4	Durham..... 10	E Garafraxa.... 4 50	J B Mullan..... 4 50
B.shopsgate, ss... 3 50	Priceville..... 3	Leamington..... 4	Summerstown... 2	D L Campbell... 5
Niagara, St A..... 1	Tavistock..... 11	Amherst Isld ... 4	Pakenham..... 5	J D Anderson... 4
New Glasgow... 4	Tor., St A 30	Duart..... 5	Georgetown... 15	R V McKeblin... 3 75
Tor., Erskine... 15	Battleford..... 5	Columbus..... 9	Fenelon Falls, etc 3	J Burnett..... 4
Seaforth, 1st.... 7 60	Bellevil John... 35	Buckingham... 30	Oak Lake, etc... 10	J Backie..... 4 50
Viriden..... 3	Cayuga..... 5	Fishervil..... 1	Lobo..... 6	Dr Hamilton... 5
Clifford..... 9	St Cath, Knox. 20	Tara..... 3	N Caradoc..... 4	J Becket..... 5
Almonte, St A... 5	Sarnia, St A.... 20	Sintaluta..... 2	Tor, Fern ave... 2 08	J Ross..... 6
Clinton, Willis.. 12 62	Perth, Knox.... 24	Jas Kienear..... 50	Bowmanvil..... 5	J W Little..... 4
Point Edward... 2 53		Lachine, St A.... 45	Cote des Neiges. 9 79	J A Claxton.... 41
“ “ ss. 1	\$3362 30	Almonte, St J... 30	Caradoc, Cooke's 4	R Laird..... 3 75
“ “ ce. 1 17		Hyde Park..... 4	Bothwell..... 1	F McCuaig..... 5
Russell..... 8		Walkerton..... 5 50	Thames Road... 12	R McNoble..... 25
Hibbert..... 20		Komoka..... 1 57	Kirkton..... 9	W Robertson... 4 75
Fergus, St A.... 15	Minister's Rates.	Port Arthur... 3	E Zorra..... 1	H Cameron..... 4
Florence..... 3		Granton..... 2	Norwich..... 5	P H Hutchinson. 7
S. Westminster.. 5	Reported \$2344 91	Chatsworth..... 3	Lacombe..... 1	Jas Cameron... 5
Markham, Mel... 5 60	D. Fleming..... 8	Wpg W'mnstr. 20	London Junction 2	J McFarlane... 4
Bathurst, S.Shbk 4	J. F. Scott..... 8 10	Middleville..... 1	Scott, Uxbdge .. 3	P Fleming..... 4
Tor., Central.... 40	W. M. Fleming. 8	Darling..... 1	Paris..... 20	W K Shearer... 4
“ ss..... 15 01	J. Abraham..... 8	Manitou..... 10	Pricevil..... 4	J M Whitelaw... 4
Melbourne..... 8 90	J. R. Bell..... 10	Petrolea..... 20	Tavistock..... 7	J McKenzie..... 3 75
Chateauguay... 5	J. Wilkie..... 8	Mont, Erskine.. 10	Tor, St A 30	R M Croll..... 3 75
Beauharnois... 14 50	J. Douglas..... 10	Willoughby.... 4	Battleford..... 4	J M Aull..... 4 50
Bethesda..... 2	D. D. Miller... 38	Enniskillen... 1	Bellevil, John. 10	G C Heine..... 6
Paisley, Knox... 9 51	John Hogg..... 12	Inverness..... 3	Cayuga..... 7	J Gray..... 35
Douglas, Crefd. 3	J. M. Macalister 8	Holland..... 9	St Cath, Kx.... 40	A R Linton..... 3 75
Little Mtn..... 2	D. O. McArthur. 12 12	Lancaster, Kx. 1 50	Sarnia, St A.... 20	J Currie..... 5
Ham., Knox.... 22	M. McLeod..... 8	Lansdowne, etc. 3	Perth, Knox.... 20	R M Craig..... 20 30
Eganville, Dore. 7	J. Argo..... 8	Ailsa Craig..... 10 05	Maxwell..... 11 53	W McKinley... 5
Quebec, Chal... 30	G. Arthur..... 8	Madoc, St Pa, St		T J Thompson... 28 20
Varna..... 2	S Young..... 8	Col..... 2	\$5,274 43	A McD Haig.... 4
Glencoe..... 9	Dr. Hamilton... 8	New Glasgow... 4		\$1,339 52
Mont, Chal, jms. 9	Dr. Paterson... 8	Tor, Erskine.... 45	Minister's Rates.	
Kintyre..... 25	H. H. McPherson 8	Seaforth, 1st... 9 10	Reported..... \$802 51	ASSEMBLY FUND..
Morden..... 5	R. McNabb..... 8	Viriden..... 3	R Thynne..... 4 50	Reported..... \$2,397 89
Franklin..... 5	W. Robertson... 8	Clifford..... 20	J F McLaren... 4	Crosshill..... 2
Port Credit..... 1	P. H. Hutchinson 10	Almonte, St A... 5	J F Scott..... 4 25	Sunnidale..... 1
Madoc, St Pet... 12	G. C. Heine..... 8	Clinton, Willis. 8 29	W M Fleming... 4	Beckwith..... 5
Tor., Knox..... 135	Dr J. S. Black.. 28	Russell..... 8	D B Macdonald. 4	Amos..... 9 90
Rounthwaite... 7 30	A. Mc. D. Haig 8	Hibbert..... 30	J Abraham..... 5	Innerkip..... 2
Chilliwick..... 3	\$2601 13	Fergus, St A.... 1	J Hastie..... 6	Black River... 2
Drumm'd Hill... 8		Florence..... 3	J R Bell..... 6	Wellington... 1
Ham., Ersk... 15		S W'mnstr..... 8	S J Taylor..... 4	Scarboro, Zion ch 1
Scarboro, St A.. 13		Markham, Mel.. 6 65	T G Thomson... 4	Richmond..... 5
Paisley, Knox... 25		Bathurst, S Sher. 4	H Sinclair..... 6	Waubashene... 1
Prince Albert... 5	AGED AND INFIRM	Tor, Central.... 126 75	P Musgrove.... 4 57	Chesterfield.. 2
Guelph, Chal p.. 37	MINISTERS FUND.	Melbourne..... 2 45	J Douglas..... 4 50	Brookfield..... 2
Gorrie..... 4	Collections.	Chateauguay... 6	F W Farris..... 10	Truro, St A.... 5
Orono..... 3	Reported..... \$3,492 15	Beauharnois... 16	H McQuarrie... 4	Economy..... 2
Grafton..... 10	Sunnidale..... 2	Bethesda..... 2	A tevenson... 3 75	River John.... 2
Rylstone..... 4	Underwood..... 5	Paisley, Kx.... 10 49	Dr Mowat..... 8	do W B..... 2
Iroquois..... 10	Wellington..... 3	Little, Mtn..... 2	John Hogg..... 6	Springside.... 6
Mont, Ersk... 25	Fort Coulonge.. 7 43	Ham, Kx..... 37	T D McCulloch 8 20	Cotswold..... 1
McDonald's Cor. 2	Scarboro, Zion. 4	Eganville, etc.. 7	Prof Baird..... 16 40	Thamesford... 4 20
Elphin..... 1 25	Richmond..... 6	Glencoe..... 25	J M Macalistr.. 4	Corbett..... 1
Snow Road..... 2	Waubashene... 2	Mont, Chalm jms 14	J A McKeen.... 4	Moffatt..... 1
Beachburg..... 10	Fesserton..... 1	Morden..... 5	G Crombie..... 3 75	Egmondville... 3
Alvinston..... 4	Coldwater..... 1	Franklin..... 5	W D Ballantine. 8	Sydenham, St P. 3
Campbellford... 13	Three Rivers... 1	Port Credit..... 1	W W Craw..... 4	Greenbank..... 25
Westmount..... 10	W Brant..... 7	Madoc, St Pet's. 18	J Cumberland... 3	Innisfail..... 2
Ormistown..... 12	Thamesford... 4	Tor, Kx..... 187 86	John Wells..... 5	Fairmede..... 1
Carp, Lowry, Kin. 6	Nassagaweya... 16	Rounthwaite... 8 50	H. Boys..... 5	Mosa..... 3 50
E. Templeton... 1	Corbett..... 2	Chilliwick..... 3	R. Hughs..... 10	Montrose..... 2
Preston..... 2	Moffatt..... 1	Ham, Ersk... 25	J M D Duncan... 5	Wmstn, Heph... 5 05
Camlachie..... 2	Egmondvil..... 10	Scarboro, St A.. 13	J Malcolm..... 5	Norman..... 2
Oshawa, b m b... 1	Sydenham, St P. 6	Paisley, Kx..... 25	T Oswald..... 3	Ba'linafad... 3 40
Beaverton, St A. 7 92	Greenbank..... 1 50	Prince Albert... 5	Dr McNish..... 7 50	Mayfield..... 3 45
Flesherton..... 1	Ham, McNab... 61 10	Guelph, Chal... 45	J W Cameron... 4	Mono Centre... 1 56
Summerstown... 4 70	Mosa..... 3	Gorrie..... 4	O Bennett..... 4	Camilla..... 4 62
Pakenham..... 5	Wmstn, Heph... 5 40	Orono..... 4	J White..... 5	Erin..... 6 85
Georgetown... 15	Orangevil..... 10	Rev R Laird... 6	A W Craw..... 4	Caledon, St A. 1 70
Fenelon Falls, etc 3	Appleton..... 5	Grafton..... 10	H Edmison..... 4	Hillsburg..... 4
Oak Lake, etc... 10	Dorchester... 5	Rylstone..... 4	J Fairie..... 7	McIntyre..... 1 20
Lobo..... 5	Westmeath... 3 29	Iroquois..... 10	W W Hardie... 4 50	Caledon, Mel... 1 60
N. Caradoc..... 4	Mt Forest..... 7	Mont, Ersk... 75	A Hamilton..... 4	Claude..... 4 85
Dunnville..... 3	Douglas, Se Bush 2	McDonald's Cor. 3	J A Claxton.... 54	Everett..... 85
Toronto, Fern av 2 60	Scotland, etc.. 5 50	Elphin..... 1 50	A McLean..... 5	Maxwell..... 1 25
Bowmanville... 5	Allandale..... 1	Snow Road..... 2	J Argo..... 4 25	Black's Corner. 2 50
Cote des Neiges. 8 79	Mrs A R Creel- 1	Beachburg..... 14	S Young..... 4	E Garafraxa... 3 51
Caradoc, Cooke. 4	man..... 1	Alvinston..... 2	J Eadie..... 4	Horning Mills. 3 45
Bothwell..... 1	Mosa..... 1	Campbellford... 14	G Ballantyne... 3 75	Priceville..... 4 79
Thames Road... 9	Drumbo..... 5	Westmount..... 10	T S Glassford... 5	Swinton Park... 2 80
Kirkton..... 7	Melrose..... 4	Ormistown..... 35		
E. Zorra..... 80	Lonsdale..... 1	Carp, Lowry, Kin 6		
Norwich..... 5				
Lacombe..... 1				

Singhampton 1 20	Belmont..... 5 60	Sydenham St P. 3	Metcalfe ce 2	Belleville John . 20
Maple Valley.... 1 25	Summerstown... 2	D Munroe, Crnwl 25	Mont, Lacroix ss 2	Cayuga 15
Keldon..... 2 10	Pakenham..... 4	Laguerre..... 2 50	Bethesda 5 00	Mitchell ss 6 96
Appleton..... 3	Hyndman..... 3	Wmstn, Heph..... 25 80	Sydenham, Kx . 5	Chippewa 6
Dumbiane..... 3	Georgetown..... 6	Edmonton..... 3	Douglas, etc..... 4	St Cath, Kx. 50
Newtonville... 2	Fenelon Falls, etc 2	Orangeville..... 6	Little Mtn..... 2	Bear Creek 5 06
Storrington, etc 5	Wellesley..... 2	Brooklin 4	Ham, Kx..... 50	Perth, Knox..... 20
Douglas, Sc Bush 2	Oak Lake, etc... 3	Appleton 10	Shakespeare ss . 4	
Moore, Kx..... 2	Lobo..... 4	Dorchester..... 5	Miss MacMartin. 1	\$12,300 71
Scotland, etc... 3	N Caradoc..... 2	Croft 2 41	Eganville, etc... 15	
Allandale..... 4	Tor, Fern ave... 1 30	Mt Forest..... 10	Alex M Bain... 5	POINTE AUX
Napier..... 2	Bowmanvil..... 2	Douglas, etc... 3	Mrs Clark..... 5	TREMBLES.
Melrose..... 1	Cote des Neiges.. 2	Lancaster Kx ss. 17	Glencoe..... 25	
Beechridge..... 1	Warren..... 3 80	Scotland, etc... 11	Mont, Chal, jms.. 18	Reported \$1,809 39
Brockvil, 1st... 10	Caradoc, Cooke's 3	Pinkerton..... 8 10	Hillsburg 23 40	Wellington 1
Ma'chester..... 3	Bothwell..... 1	Allandale..... 5	Kintyre 28	Cornwall, Kx ss. 50
Normanby, Kx.. 4 40	Thames Road... 5	Scarboro St A ss 30	Franklin 1	H Morton, Mont. 10
Durham..... 13 30	Kirkton..... 4	Caledon, Mel... 2 09	Durham ss..... 2	Drum'd Hill..... 12
Glenvale, etc... 1	Kaslo..... 3	Drumbo..... 4 30	Port Credit..... 1	C.W.Davis, Mont 50
Amherst Isld... 1	Louisbourg.... 2 70	Petrolea ss..... 5 15	Madoc, St Peter. 17	Mr & Mrs Riddell,
Duart..... 3	E Zorra..... 50	Shannonville... 2	St Andrews..... 12 60	C Pl..... 50
Buckingham.... 10	Elora, Kx..... 8 70	Melrose..... 3 75	Prkev WMRoger 208 55	Brucefield un.... 9
Fisherville..... 1	Lacombe..... 1	Lonsdale..... 1	Tor, Kx..... 190	Hx Park ss..... 50
Sintaluta..... 1	London Junction 2	A Friend..... 10	Rounthwaite... 5 50	N Glasg Un ss.. 106 55
Mandanmin.... 1	Scott, Uxbdg... 4	Brockville 1st.. 40	Teeswater ss... 10	C des Neiges ss.. 10
Almonte, St J... 8	Paris..... 10	Mont St John's.. 39 75	Thedford ss..... 7 46	Columbus ss..... 33 33
Komoka..... 2	Tavistock..... 3	Woods'k Kx ce.. 5	Drum'd Hill... 15	Egmondville ss, bc. 8 20
Port Arthur... 2	Battleford..... 2	Manchester..... 8	Ham, Erskine... 30	Galt, Kx wfms.. 14 05
Granton..... 3	Bellevil, John.. 10	Durham..... 20	W Adelaide..... 4 40	Martt'n Burns ss. 18
Chatsworth.... 2	Sarnia, St A.... 14	Glenvale, etc... 6	Arkona..... 4 70	Mont, Chal ss... 50
Middleville.... 1	Perth, Kx..... 15	Lachute..... 3 25	Scarboro, St A.. 35 50	Appleton ss..... 50
Darling..... 1	Avonbank..... 2	Amherst Isld... 2	Prince Albt.... 4	Campbellton ss. 25
Manitou..... 5		Duart..... 10	Guelph, Chal... 79	Fergus, St A ss.. 25
Willoughby.... 1	\$2,966 90	Columbus..... 15 25	Bristol..... 2	Woodville..... 14 75
Enniskillen.... 1		Saltfleet ss..... 4 30	Gorrie..... 3 35	Brooklin, Har ss. 25
Inverness..... 5		Thanet..... 1 50	Orono..... 10	Kirkton ss..... 25
Holland..... 4		Buckingham.... 18	Villiers ce..... 5 25	Friend..... 5
Pleasant Bay... 1 55	FRENCH EVANGELIZA-	Fish rville..... 4	" ss..... 5 71	Brookville 1st.. 50
Lancaster, Kx.. 90	TION FUND.	Tara..... 6	Grafton..... 15	Winchester ss... 50
Ailsa Craig..... 5		Wpg Kx ss..... 50	Rylstone..... 4 25	Ballinafad ce... 6 25
Madoc, St P, St Col..... 2	Reported ... \$8,442 45	Orr..... 8	Iroquois..... 10	Norval ss..... 40
New Glasgow... 1	Com Cable Co... 100	Beq. J. Fisher... 5	Mont, Ersk... 299 54	Carluk St P ss.. 25
Tor, Erskine... 15	Cr ssbill..... 2	Carl Pl Zi jmb... 50	Aylmer..... 3	Vankleek Hill ss. 50
Viriden..... 2	Petite Cote ss... 5 00	Scarboro Kx ss.. 5	McDonald's Cor. 5	Watford ss..... 7
Clifford..... 3	Sunnidale..... 2	Lachine St A... 42 75	Elphin..... 3	Paris ss..... 50
Clinton, Willis. 5	Beekwith..... 10	Almonte St J... 23	Snow Road..... 4	Tara..... 2
Point Edward... 1 95	Temple Hill.... 10	" mb..... 7	Alvinston..... 7	Galt Kx ss..... 50
do ss..... 35	Parry Sound... 7	Hyde Park..... 5 75	Campbellford... 10	Bristol Cor ss... 6 50
Russell..... 5	Underwood..... 18	Walkerton..... 4	Westmount..... 50	Lucknow ss..... 12 50
Hibbert..... 10	Friends..... 1	Komoka..... 6	Ormsdown..... 130 78	Jas Kinnear..... 50
Florence..... 2	Welland..... 6	Granton..... 2 40	Island School... 5	St Lambert ss... 5
S Westminster.. 4	Amos..... 2 25	Beechwood ss... 2 96	Allan's Cor ss.. 3 73	Ottawa, St P ss.. 15
Markham, Mel.. 3 65	Innerkip..... 13 90	Chatsworth..... 8	Carp, Lowry, Kin 15	Perth, Kx ss... 50
Berlin..... 3 60	W. Hunter..... 5	Erin ss..... 3	E Templeton... 1	Streetsville..... 25
Thorburn, Suth R 2	Ratho..... 2 25	Leith..... 1 70	Preston..... 3 74	Quebec, Chal ss. 50
Bathurst, etc... 2	Lambton l & c s. 64	Middleville.... 3	Camlachie..... 7	Mrs A S Burnett. 40
Chateauguay... 2	Wellington..... 2	Darling..... 1	Oshawa bmb... 1	Brooklin ss..... 16 67
Beauharnois... 3	Wexford ce..... 5 60	Manitou..... 10	Flesherton..... 1	Harrowsmith ss.. 5
Bethesda..... 2	A Johnston..... 5	Harriston Kx ss. 5	Belmont..... 10	Tor, Central ss.. 25
Tor, St Mks.... 3	Scarboro Zion... 7	Petrolea..... 35	E Garafraxa... 5	" bc..... 25
Douglas, etc... 1	Richmond..... 5	Mont, Erskine.. 15	Leeds..... 83	Mrs A S Morton. 50
Little, Mtn..... 3	Waubaushehne. 1 35	Inverness..... 5	Summerstown... 11 60	Hamilton Kx ss. 50
London, Chal... 3	Fesserton..... 1	Holland..... 7	Pakenham..... 10	Yarmouth ss..... 5
Eldon..... 4 50	Three Rivers... 5	Lancaster Kx... 36 82	Hyndman..... 10	Miss MacMartin. 1
Glenvil, Dore... 2	W Brant..... 8 50	Clinton, Willis ce 5	Georgetown..... 32	Valleyfield..... 10
Glencoe..... 10	Pictou, Prince... 37 68	New Glasgow... 5	Fen Falls, etc... 7	Port Hope 1st ss. 20
Rutherford ce... 2	Mrs Caldwell... 1	Dunbarton ss... 7	Wellesley..... 3	S Westminster ss 7
Morden..... 5	Nine Mile River. 2	St Thos, Alma ss 3	Oak Lake, etc... 15	Kintyre 4 50
Franklin..... 2	Elmsdale..... 3 50	Tor, Erskine... 20	Lobo..... 7	Tor, Kx..... 150
Port Credit... 1	Strathalbyn... 16	Seaforth 1st... 18 45	N Caradoc..... 5	Ham, Erskine ss 50
Madoc, St Ptr's. 1	Brookfield..... 6	Viriden..... 6	Dunnville..... 9	Wmster't A ss.. 50
Glenmorris.... 4	Truro St A..... 15	Lachute..... 9 50	Tor, Fern ave... 2 60	Kirkwall ce... 3
St Andrews.... 5	M Musquodoboit 15	Clifford..... 20	Bowmanville... 4	Osgoode Line... 6
Rounthwaite... 2	Windsor, St J... 10	Almonte St A... 34	Caradoc, Cookes. 4	Rugby ss..... 4
Chilliwaick... 2	Economy..... 4	Clinton, Willis. 12 10	Bothwell..... 4	McDonald's Cor. 3
Prince Albt... 2	Doaktown..... 4	Ashburn..... 2	Thames Road... 26	Port Elgin ss... 25
Guelph, Chal... 16	St John, St John's 3	Sarnia, Albrt... 2 20	" ss..... 20	Cobourg ss..... 50
Gorrie..... 3 70	Wolfville..... 2 77	Russell..... 21	E Zorra..... 3 50	Ormsdown vil ss. 50
Orono..... 2	Clifton Imbs... 3 50	Hibbert..... 36	Elora, Kx..... 3	Tor, St A ss... 20
Grafton..... 5	Beq J McKinley. 20	Fergus, St A... 4	Quebec, Chal... 200	L'Original ss... 3
Iroquois..... 3 48	Pictou Kx..... 21 40	Florence..... 2	Norwich..... 5	Pakenham..... 6
McDonald's Cor. 1	Pt Hastings, etc. 18	Cannington ss... 2 05	Lacombe..... 1	Westmount ss... 10
Elphin..... 1	Bedford..... 2 30	S Westminster.. 11	London Junc... 2	Cote des Neiges. 17 90
Snow Road..... 1	Waverly..... 75	Markham Mel... 9 40	Scott, Uxbdg... 6	Mayfield ss... 11 55
Alvinston..... 2	S Richmond.... 4 45	Bathurs, etc... 10	Priceville..... 4	Tor, St Mks ss.. 50
Campbellf d... 6	St Andrews.... 3 86	Tor, Central.... 10	" ss..... 5	Tavistock ss.... 2
E Templeton... 1	River John..... 2	Friends..... 10	" ss..... 2	Flos..... 3 47
Preston..... 2 10	" " wb... 4	Palmerston... 5	Tor, St A..... 25	Goderich Kx ss.. 50
Camlachie..... 3	Nassagaweya... 19	Melbourne..... 3 75	Goderich, Kx... 30	Almonte, St J ss. 50
Beaverton, St A. 4 35	Corbett..... 2	Chateauguay... 8	G Woodworth... 5	Avonbank..... 16
Flesherton... 1 75	Moffatt..... 2	Beauharnois... 15	Battleford..... 2	\$3,885 61
	Egmondville.... 22 75	Metcalfe..... 1 25		

Marshdale, ce... 8	Truro, First 171 09	Trenton 39	Truro, First..... 10	J Layton 4
Shubenacadie, ss. 11 29	Trenton 12 16	Riv John 45	Trenton 2	A F Thompson... 5
Spr'ghill, St A, ce 50	Hx., St. Matt.... 5	St John, St Matt. 3	Newport 3	J A Crawford... 3 26
Richmond 3	Riv John, Salem 50	Coldstream 15	Hx, Ft Massey... 25	W J Fowler..... 4
E. Ri. St Marys, ce 4	St John, St Matt 5	Murray Hrbr, etc 30	Red Bank, etc... 1	A L Fraser..... 4
Hx, Chal., jce... 6	Moncton, whms. 121	Newport 30	Hrbr Grace..... 1	A D Archibald .. 4
Noel, ce 15	Mrs. McAllen, int 36	Tabusintac, etc.. 5 75		Wm Grant 5
LoStewiake, ylms 14 25	Hx, Ft Massey... 400	Dr MacGregor... 2	\$574 08	J H Chase 7
Alton, jce 2 25	Coldstream 25	Summerside..... 85		J P Falconer.... 4
Hopewell, St Col. 120	Neill's Hrb. St P, ss 4 50	Dalhousie 50		
" wfms. 31	Millerton, etc... 4	Cardigan 15		\$358 26
Pictou, St And .. 43 60	Murray Har., etc 5	Mid Stewiacke... 45	MANITOBA COLLEGE.	Grand Total. \$2778 25
Bethesda 3	Newport 19	Hrbr Grace..... 10		
Sydney, St And.. 25	Pugwash, St M ce 5		Reported..... \$31 15	
Dr. MacGregor.. 2	Dr. MacGregor.. 6		Glassville..... 2	
Harvey, wh&fms. 17 10	Amherst, St Ste. 7		Black Riv, St S.. 2	
Red B'k, Whtnyvl 2	Summerside..... 10 58		Charlott'n, St J. 5	FRENCH EVANGELIZA-
Rev. J. D. Murray. 2	Cardigan 5	COLLEGE FUND.	Dartmouth 15	TION.
H. W. Brook, ls. 16 30	Milltown, St J. 7 12	Reported \$6563 22	Tignish, etc... 3	
Total... \$2424 69	Loch Uist, rfnd. 4 25	Up Musqdbt.... 6	Trenton..... 5	Reported..... \$1296 58
	Mid. Stewiacke.. 12 65	St Andrews ss... 20	Hx, Ft Massey... 50	Up Musqdbt.... 5
	Earltown..... 3 25	St Peters Road .. 10	Hrbr Grace..... 2	St P. ters Road.. 7 75
	Hrbr Grace 14 50	Coburg Road ... 8 20		N Glasgow Jas .. 23 10
		Onsley, int 90		Mt Stewart, etc.. 10
HOME MISSIONS.		Mrs E C, int 36		St Stephen..... 11 50
Reported \$5768 50	For North West.	St John, St Dav. 60		Mid River, C B .. 10
Up. Musqdbt.... 15	Mid. Stewiak... 33 50	N Glasgow, Jas. 15 76	AGED MINISTER'S	Charlott'n..... 35
Isaac's Hrbr... 7 25	Westvil., Crml.. 25	Mt Stewart, etc.. 12	FUND.	Pictou, Prince... 1 50
St Andrews..... 20 47	N. Glasgo, Jas.. 50	Fairville..... 2 50	Interest and	Richmond..... 3
St Peters Road.. 18	St Stephen..... 9	Portapique 6 18	Collections.	Blue Mt ss..... 1 98
Cape North..... 8	Thorburn, ce ... 16	St Stephen..... 9 50		Meiklefield, ss. 2 08
Coburg Road... 10	Hopewell, St Col. 45	Earltown..... 2 68		Garden, Eden ss. 2
New Glasgow un 75	Maitland, ce ... 21	Riverside, Bass.. 11 62	Reported \$1917 73	Grand River..... 2
Westvil Carm, mb 20	" jce 5	Glassville..... 10	Up Musqdbt.... 2	Noel Shore, c e.. 9 55
Saltspgs, W.R. Sta 20	Charlott'n, Zion. 40	Charlott'n, Zion. 20	Milford ce..... 3 15	New Mills, etc... 30
Sherbroke..... 10	Pictou, Prince.. 1 5	Pennfield, Boc... 5	St Peters Road.. 4	Valleyfield..... 15
Little Lake .. 4 50	Blue Mntn..... 6 25	Pictou, Prince... 6	Mrs S C int..... 13 50	Tignish, etc... 20
E. Herbley, int .. 25	Mid. Riv., Pictou 25	Richmond..... 6	St John, St Dav. 25	St Peters, C B... 4
St John, St Dav. 50	Noel ce 5	New Carlisle, etc 10	N Glasgow, Jas.. 8	New Richmond.. 7
Cpbellton, St A. ss 10	Noel Shore ss... 4	Port Hastings, Pt	Mt Stewart, etc. 6	N Shore, N Riv.. 30
N. Glasgo, Jas. 120 83	Dartmouth 10	Hawkesbury..... 12 15	Albert Paul, int. 33	Trenton 3
MtStewrt, WStP. 24	Pictou, St And. 27 79	Coup, Causo scl.. 10	Princeton..... 2	River John, Salm 12
Fairville 7 25	Sydney 6	Gra d River..... 16	St Stephen..... 9 36	Hx. Ft Massey.. 75
Portapique 6	Red Bank Whit. 2	Black Riv, St S.. 10	Mid River, CB... 5	Coldstream..... 8
Shubenacadie, ss. 2 73	Trenton 10	New Mills, etc... 25	Glassville..... 5	Millerton, etc... 1 10
St Stephen..... 10	Hx., Ft Massey. 375 00	Valleyfield 16	Jn Johnston, int. 70	Murray Hrbr, etc 2
St John, St Ste, ss. 40	Total... \$8933 35	Dartmouth 95	Charlott'n, Zion. 10	Newport 2
Shubenacadie... 30 72		Tignish, etc... 20	Pennfield, Boc... 7 50	Cardigan..... 3
St Johns, St And 5	AUGMENTATION FUND	St Peters 5	Pictou, Prince... 10	Low Stewiacke... 10
Earltown..... 10	Reported \$2420 01	New Richmond.. 6	Richmond 2 30	Mid Stewiacke... 20
Saltspings, Eb.. 31	St And ss..... 28	N Shore, N Riv.. 20	Blue Mt, Garden. 5	Hrbr Grace..... 3
Riverside Bass. 8 71	St Peters Road .. 20	Sydney, St A.... 25	Grand River..... 2	
Rocklin, ce 3	Coburg Road 17	Truro, First..... 65	Charlott'n, St J.. 10	\$1676 14
Harcourt, Mill Br 4	Tabusintac, etc. 5 15	Trenton 5	New Mills, etc... 5	
Maitland ss... 19 85	Westvil, Crml .. 35	River John, sal.. 25	Valleyfield..... 6	PT. AUX TREMBLES
Beechmont, C B. 1	Little Lake, CB.. 6	St John, St Matt. 4	Dartmouth..... 15 90	SCHOOLS.
Middle Riv., C.B. 11	St John, St Dav. 150	Hx, Ft Massey.. 263 40	Tignish, etc... 5	Reported..... \$287 05
Woodstock 17 43	Mt Stewart, etc.. 15	Coldstream 10	St Peters, CB... 3	Hopewell, un ss.. 15
Glassville..... 7	Fairville 2 50	Millerton, etc... 5	N New Richmond.. 4 55	Shubenacadie, ss. 4
Bay of Islands.. 5	Portapique 7 42	Murray Hrbr ... 10	N Shore, N Riv., 20	Elmsdale, ss.... 8 53
Charlott'n, Zion. 35	St Johns, St A.. 11 30	Newport 12	Sydney, St And.. 20	Elmsdale, ce.... 16 47
Pennfield, etc... 13 50	Earltown..... 30	Tabusintac, etc. 4 25	Truro, First..... 30	Pictou, Prince, ss 50
Pictou, Prince.. 8	Riverside, Bass. 11 67	Amherst, St Ste.. 30	Trenton..... 3	Hx, St Matt 50
Milford, Gay Riv. 37 72	Midelle Riv, CB. 10	Summerside..... 10	River John, Salm 3	Dalhousie, ss.... 15 45
Richmond..... 13	Hx Grove..... 29	Cardigan 12	St John, St Matt. 1	Pt La Nine, ce... 10
Port Daniel, etc. 10	Bay of Islands.. 5	Low Stew..... 21	Hx, Ft Massey... 75	
PortHastings, etc 27 60	Pennfield, Boc... 31	Milltown, St J.. 8	Newport..... 1	\$456 50
Oxford 3	Charlott'n Zion. 32	Red Bank, etc... 13	Dr MacGregor... 2	Grand total.. \$2132 64
Thorburn, etc... 45	Pictou, Prince. 129	E K, int 15 46	Sheet Hrbr 3	
Blue Mt, ss 5	Milford, Gays R.. 1	Mid Stew..... 20	Amherst, St Ste. 10	ASSEMBLY FUND.
Blanchrd R'd, ss. 2 25	Richmond..... 6	Hrbr Grace..... 3	Summerside..... 5	Reported..... \$133 43
Meiklefield, ss.. 5	Sherb, Goldnvl.. 20		Jos Burrill, int.. 30	Up Musqdbt.... 4
Garden, Eden, ss 2	Boularderie..... 40		Cardigan..... 4	St Peter's Road.. 1
Caraquet, rfnd. 19	New Carlisle, Pt		Low Stew..... 4	St John, St Dav. 10
Student's Assoc 114	Daniel..... 25		Coldstream 3	Clifton, N S..... 5
Grand River.... 20	Blue Mt, Garden 4		Millerton, etc... 1	N Glasgow Jas.. 8
Black Riv., St Ste 10	Grand River 30		Murray Hr N, etc 3	Mt Stewart, etc. 4
Wentworth..... 70	New Mills, etc... 60		Mid Stewiacke.. 10	Portapique 2
Charlottn, St Jas 50	Valleyfield..... 15		Hrbr Grace 2	Princeton..... 4
Noel Shore, ce... 4	Dartmouth 27	BURSARY FUND.		Middle River.... 3
Lower Selma, ce.. 2 60	Tignish, etc... 30	In Nov receipts		Glassville..... 3
Castlereas 4 50	St Peters, CB... 25	\$3 00 omitted,		Charlott'n, Zion. 5
New Mills, etc. 60	Louisburg, CB.. 25	making total		Pictou, Prince.. 7
Valleyfield 60	New Richmond.. 40	reported... \$481 93		Richmond 1
Dartmouth 133 10	N Shore, N Riv.. 30	St Andrews ss... 3 65	Rates.	
Tignish, etc... 70	Truro, First..... 60	N Glasgow, Jas.. 14	Reported..... \$292 50	
St John's Pres.. 20	Black Riv, St S.. 2	Mt Stewart, etc.. 5	M A McKenzie.. 5	
St Peter's C.B.. 10	New Mills, etc... 5	Earltown 6 50	Prof Falconer... 4	
New Richmond. 18	Valleyfield..... 15	Glassville..... 4	R Cumming..... 4 50	
N Shore, N Riv. 35	Dartmouth 27	Pictou, Prince... 10	W R Calder..... 4	
Sydney, St And. 15	Tignish, etc... 30	Black Riv, St S.. 2	A Gandier..... 4	
	St Peters, CB... 25	New Mills, etc... 5	G S Carson 4	

New Carlisle, etc. 4	PAID UP SUBSCRIPTIONS FOR CENTURY FUND.	Sabb'th Schools	W J Fowler..... 32 66	Themsford, kd.. 4 56
Charlott'n, St Jas 8		FOR CENTURY FUND.	T G Johnston ... 15	Dorchester Ch. 4 05
Mid Musq'dbt... 5			W Dawson..... 15	Rev Mal Kay... 10
New Mills etc 5			G Millar..... 15 20	Peabody..... 2 11
Valleyfield 3				Desboro..... 1 61
N Shore, N River 3		Reported .....\$2153 24		Keady..... 6 40
Truro, First..... 6	Reported \$2113 25	West Bay..... 6	\$1849 06	Dutton, yps.... 35
Trenton 3	Wolfville..... 10	Margaree..... 2		Mount Forest... 8 36
Rev John, Salem 4 79	Canard 4	New Glasgow, Jas 32	Collections.	" " ce... 10
Hx, Ft, Massey.. 20	Lakeville..... 19	Ham, St Andrews 11	Summerside..... \$5	E Normanby 6
Coldstream..... 2	J W McCulloch. 20	Mackenzie Cor... 4 25	Pugwash..... 4	St And whm aux 10
Newp'rt..... 2	Westvil, Carmel. 20	Cape North 7	Richmond Bay, Lot 16 2	T Frost..... 5
Amherst St Ste. 5	Rev A V Morash. 5	Parrsboro St Jas 20	Campbellton.... 4	Crumlin..... 5
Dalhousie 3	Rev W T Bruce 25	Valleyfield 5 66	J B MacLean ... 1	B R Higgins.... 5
Cardigan 1 60	" W R Calder 25	Whim RoadCross 8 34		McKillop, Duff.. 4 30
Low Stewiacke 3	" J M Fisher. 10	Graham Road... 4 15		" " Caven. 3 15
Milltown, St Jas. 2 33	DNForbes TyVal 2 50	Milltown, St Jas. 10	\$16 00	Egmondville ... 1
Mid Stewiacke... 4	Hx, Ft Massey .364			" " ce..... 11 50
Harbr Grace ... 1	R B Sutton, Hx. 25	Total \$2263 64	QUEEN'S COLLEGE FUND.	Wm Aitchison 1
	Mrs C Archibald. 25		Received by J B McIver, Treasurer.	Hyde Park, mb.. 32
Total \$276 15	Rev A Gandier.. 50	Receipts.		Jas Laing..... 10
	Rev A Grant 5	By other Treasurers.		Moore Line, ce.. 20
	" A B Dickie.. 5			Lucknow 6 59
	" J M Sutherland..... 5	WIDOWS' AND ORPHANS' FUND OF THE MARITIME SYNOD.		Vanneck bc..... 7 80
	Matilda Young.. 1	Received by Rev Thos Sedgwick, DD., Secretary, from July 10, 1899, to Jan. 25, 1900.		Dundas St ce... 5
WIDOWS' AND ORPHANS' FUND.	Rev D Drummond 10	Ministers' Rates.		Mrs J O Tait... 5
	St Geo, Penn, Boc 25	Reported \$1102 95		Jean L Boggs.. 4
	Rev LH Maclean 15	T Nicholson..... 14		Mrs Munn..... 2
	" A Cameron. 15	J D McGillivray. 14		Dr Gray 4
	In mem J D Munsey..... 100	J S Sutherland.. 14		Tavistock, ce... 2 35
	Ethel Ferhome.. 5	E Scott..... 17 50		St George, ce... 4 05
	Rev Jas W Fraser 100	W M Wilson..... 12 09		Erskine bcl.... 25
	Nicholas Riv, ce. 2	A Ross 14		" " ce..... 13 08
	Mrs J McCal'm Noel 10	D MacGregor... 14		Haines ave ss... 9
	Jennie McCal'm Noel 5	J W Fraser..... 14		Hillsburg ss.... 5
	Mrs WD O'Brien 3	R Cumming 17 50		Melville hms... 9
	G W O'Brien ... 4	J A Cairns..... 14 20		S S S London... 5
	Rev J Rosboro.. 25	J F McCurdy... 14		Central bc..... 17 18
	Mrs J Rosboro. 12 50	W Stewart..... 10 50		Valetta, Fletcher. 50
	Rev R McLean. 25	R A Falconer... 14		Seaforth, ce.... 15
	Rev D McRae.. 25	A Simpson..... 20		Mrs J Bell..... 6
	West Cape, PEI. 20	J H Kirk..... 14		Knox ss, & miss. 30
	M in River, NB. 4 16	CS Lord 14		Bolton, Caven bc. 13 60
	W Branch, NB.. 4 23	W McLeod..... 14 20		Ham, Knox miss. 3
	Mid Riv, Pictou. 46 43	A McMillan... 7		Durham 39 39
	John Tattie.... 10	A M Thompson.. 10 05		P Reith 6
	Clifton, PEI... 231	C MacKinnon... 25		Friend 10
	Summerfield, PEI 81 35	R C Quinn..... 17 50		R J Robertson.. 2
	Granville, PEI.. 37 50	J S Carruthers 14		Arthur..... 7 30
	D Y Stewart... 50	T Sedgwick, DD. 14		Rev D A McLean 1
	S M Hogan 5	McL Harvey..... 14		Ham, Knox.... 25
	H McKenzie 10	A B McLeod..... 14		Tor, West ce.... 11 86
	Geo Gordon..... 5	M G Henry..... 10 60		Kirkwall, ce... 3
	Charles Glenn.. 5	J Rose 17 50		Gravenburst, ss 8 43
	Maud Glenn 1	T Stewart..... 20 36		Brantford Zion bc..... 50
	Rev T Nicholson. 1	ES Bayne..... 14		Norval, ce..... 6 48
	Mrs P Woodworth 1	A D McIntosh.. 17 70		Guelph, St An bc. 12
	J C Row, Hbr Grace 25	J C Herdman... 14 40		Bradford ce.... 2 45
	Geo Patterson, Hrbr Grace 25	A F Thomson... 14 20		Erin Burns ce... 3 50
	OV Travers, Hrbr Grace 10	J R Coffin..... 17 90		Orangeville bc. 12
	Mrs EMunn, Hrbr Grace 5	J Fraser..... 14 67		" " ss... 3
	Norman Munn, Hrbr Grace 25	P McDonald... 14 40		TH McMahon... 5
	Mis B Davis... 2 50	R Laing..... 20		Blyth St And ce. 50
	Wm Duff 50	K McKenzie.... 14 40		London St And ss 10
	John Duff 5	A T Love 7 2		Bluevale 5
	James Duff..... 5	A S Morton..... 29 62		Rev P Scott.... 3
	R D McRae.... 20	R G Vans..... 21 60		Cromarty, ce... 10
	Miss Hutchings.. 4	E J Rattee..... 14 40		Almonte..... 5
	D McLeod..... 10	G E Ross..... 28 96		Seaforth, Willis ce 7
	Miss Munn 5	J H Cameron ... 14 80		S W'minister... 13
	Rev J Carruthers 50			Kintyre..... 15
Total \$14,574 30	Total \$3898 42			Ham, Erskine... 15
				" " ss... 20
				" " ce... 10
				" " jce... 5
				Rugby, Esson ss. 4
				Belmont..... 8
				Oshawa bmb... 2 25
				Chippewa 6

FORM OF BEQUEST.

"I leave and bequeath the sum of,—(the amount to be written in words, not figures)—to the Fund of the Presbyterian Church in Canada,—(here state either Eastern or Western Section)—and I declare that the receipt of the Treasurer for the time being, of the said Fund, shall be a good and sufficient discharge to my Estate and Executors."

Received from Man. N W T and B C, by Rev Prof Baird, treasurer.	S Edmonton. 5 Win, St Giles. 50 Ft Qu'Appelle. 6 Rev D Campbell. 10 Hilton. 15 Comox. 5 Rathwell, Ind'rd. 11 Fai light. 4 Shanks, Oak Riv. 20 Victoria, 1st. 50 Riverside. 8 Crowstand. 5 Battleford. 4 Oxbow. 10 Moosejaw. 20 Mrs F T Dodds. 5 Victoria, Kux etc. 2 Vic, 1st Chinese. 10 Beulah, Blaris. 20 Birdtail Ind miss. 5 Regina, Ind sel. 5 Round Lake. 5 Whitewood. 3 Sheol Lake. 15 Dominion City. 5 Birtle. 20 Newdale. 10 Belmont. 8 Dundas and Vict. 10 Nelson. 35 Meadows. 2 Glen ale. 5 Neepawa. 40 Binscarth. 10 Alameda. 5	Kildonan. 75 Rounthwaite. 15 Lumsden, etc. 15 Fairlight. 2 Prospect Hi Bluf. 14 Broadview. 9 30 Hargrave. 4 25 Brandon. 70 K McKenzie, Wpg. 50 Calgary. 4 25 Colleston. 2 Pilot Mound. 35 Glenora. 3 Rev SW Thomson. 20 Qu'Appelle. 15 Vic. St Pauls. 5 McLean. 2 Kinistino. 3 Win, Knox. 220 " " bc. 30 Yorkton. 10 Rev J H Jarvis. 5 JBMcLaren, Win. 25 Rev Prof Baird. 25 Mrs Watt. 25 James Stuart. 25 H J McDonald. 25 Alex McD'ld. 25 Helen King. 50 Port Arthur. 30 Win, W'minster. 75 25 Carberry. 25 Virden. 27 50 Fairmede. 10 Win, St And. 185	Wapella. 10 15 Lethbridge. 12 00 P la Prairie. 120 00 Swan Lake. 8 80 Win, Pt Douglass. 40 Nanaimo. 21 Vict, St And. 50 Burnside. 15 St Lukes. 8 Clandeboyne. 4 Columbia. 4 David Smith. 1 Estevan, Portal. 7 Wawanesa. 15 Win, M Luther Ch. 5 Headingley. 12 25 Posen. 4 Calgary. 3 Brandon. 50 Hartney. 10 Win, J Leslie. 25 Oakville. 5 Rosenfeld. 6 85 W D Russell Win. 25 R R Scott. 20 Beverley St. 5 Hamioia adl. 2 25 ColH Campbell W. 16 20 DRDingwall Win. 25 Wm Whyte. 25 Regina. 35 G R Crowe Win. 50 Stonewall. 9 50 Brant, Argyle. 1 60 Grassmere. 3 50	Ninga. 17 45 Souris. 30 William Clark. 25 David Horn. 25 W E James. 12 Elkhorn. 5 Beausejour. 2 Suthwyn etc. 8 Sunnyside etc. 5 00 Meadow Lea etc. 10 Minnedosa. 20 Blythfield. 10 Bas-wood. 10 Okotoks. 5 Belmont, etc. 3 Calgary. 5 Morris. 4 50 Bellafield. 15 00 Fort William. 30 Summerside. 5 Wolseley. 7 Hurrican Hills. 3 Meadow Lea adl. 30 Lariviere. 11 Highview. 5 Calgary. 9 75 Moffat. 6 Morden. 45 25 Manitou. 50 Holland. 14 Douglas etc. 20 Sintatula. 7 RM Thomson Win. 25 Rev J s Farqson. 15 Emerson. 25
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LITERARY NOTICES.

Moses Drury Hoge, for fifty-four years pastor of the Second Presbyterian Church, Richmond, Va., and for much of that time a leader in the South and known world-wide, passed away in 1898, and before us is his *Life and Letters* by his nephew, Payton Harrison Hoge, published by the Presbyterian Committee of Publication, Richmond, Va. The best biography is not that which writes most about its subject but which, linking with skill his written or spoken utterances, makes the subject live in the pages of his "Life." This the author has well done in an attractive and goodly volume of over 500 pages. Fresh, racy, varied, sympathetic, it passes the long, rich life in most interesting review. Moreover, it lacks not the stern and thrilling for the civil war came in his prime. Richmond was one of its centres, and Dr. Hoge's personality was a conspicuous one during and after that trying time. The book is one of the not too many that, once begun, compels their own reading. Price, cloth, \$3.00; half Morocco, \$4.00.

Twelve Pioneer Missionaries is a neat volume of 300 pages by George Smith, LL.D., published by Thomas Nelson & Sons, Edinboro. Its object, at this the close of the first century of modern missions, is to "recall the names and perpetuate the deeds of the pioneers." The twelve here selected are from the 13th to the 19th century. They are Presbyterian, Congregational, Anglican, Roman. They are English, Scotch, Irish, Spanish, Dutch, Swiss,

Brahman, Parsee. They are of different ranks, from peer to peasant. Some of the names, Carey, Marshman, Duff, are familiar. Others, Wilson, Greig, Lacroix, Goreh, Nauroji are less known. The names represent types, nationalities, new departures, and while interesting as individual biographies, each has a wider interest as preparing, along a new and added line of march, the way of the Lord.

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The value of learning depends upon the way in which it is used.

A free gospel which some one else has paid for is often a substitute for pew rents.

It is possible to be crammed full of knowledge and empty of common sense.

The only greatness is unselfish love. There is a great difference between trying to please and giving pleasure.—Drummond.

True nobility is shown by gentle consideration and courtesy to all, and brings its own reward in the extra fineness of perception its practice bestows.

To do wrong is to inflict the surest injury on our own peace. No enemy can do us equal harm with what we do ourselves, whenever and however we violate any moral or religious obligation.—Channing.

The late Lord Shaftsbury said he felt more honored by a little girl who asked him to guide her across a crowded London street, "because he looked so kind" than by all the plaudits of the great.

Live not for selfish aims. Live to shed joy on others. Thus best shall your own happiness be secured; for no joy is ever given freely forth that does not have quick echo in the giver's own heart.—Beecher.

In five hundred years, says the "Indian Witness," no really useful invention or valuable discovery has originated in any land outside the pale of Christendom. Neither Asia nor Africa for twenty generations has contributed a single idea from which the world is reaping comfort, enrichment, or uplifting impulse.

Morning family worship is a strong seam well stitched on the border of the day to keep it from ravelling out into contention, confusion and ungodliness. Wise is that Christian parent who hems every morning with the word of God and fervent prayer.—Theodore L. Cuyler.

"It is easy enough to be pleasant
When life flows on like a song,
But the man worth while is the man who smiles
When everything else goes wrong;
For the test of the heart is trouble,
And it always comes with the years,
And the smile that is worth the praise of earth
Is the smile that shines through tears."

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Kindly attentions in the home are ever timely and welcome. The aged, the sickly and the infirm call for loving words, as well as needful service. The pleasant smile, the cordial manner and the cheerful performance add greatly to the charm, refinement, joy and comfort of the household, and it will pay every member of it to do his and her very best toward making the family life smooth, sweet and happy.—Ex.



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BREAKFAST SUPPER.

It is the fine souls that serve us, and not what is called fine society.—Emerson.

"Any man's fall in mature years can be traced to some fault he has always allowed in himself."

Therefore to him that knoweth to do good, and doeth it not, to him it is sin.—James 4: 17.

It makes a great difference in the force of a sentence whether a man be behind it or no.—Emerson.

The worst education which teaches self-denial is better than the best which teaches you everything else, and not that.

If we spent half as much time trying to overcome our faults as we do trying to hide them, they would have been cured long ago.

Manners are the shadows of virtues; the momentary display of those qualities which our fellow-creatures love and respect.—Sydney Smith.

Three things make home the dearest spot on earth—piety, love and obedience. One thing is enough to rob it of all its charm—selfishness.

If you have not lately made any mistakes, it may be well to inquire whether you have made anything else worth mentioning.—Bible Reader.

The know-nothing, the do-nothing, and the be-nothing scheme of life can only end in outer darkness and ineffable distress.—Joseph Parker.

Benjamin Franklin once said to a servant, who was always late but always ready with an excuse: "I have generally found that the man who is good at an excuse, is good for nothing else."

One thing is clear to me, that no indulgence of passion destroys the spiritual nature so much as respectable selfishness.—George MacDonald.

Every day is a little life, and our whole life is but a day repeated. Those, therefore, that dare lose a day are dangerously prodigal; those that dare misspend it are desperate.—Bishop Hall.

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation.—John 5: 24.

"Success is costly if we pay for it in lowered standards and degraded manhood and womanhood. Failure is not defeat if we remain true to what we know is right and noble."

I like to study a book of the Bible at a time. If my wife should send me a letter of eight pages, and I should read one page at a time, I would forget what she was saying.—D. L. Moody.

The secret of happiness is not in the size of one's purse, or the style of one's house, or the number of one's butterfly friends; the fountain of peace and joy is in the heart.—Dr. T. L. Cuyler.

Great battles are really won before they are actually fought. To control our passions, we must govern our habits and keep watch over ourselves in the small details of everyday life.—Sir John Lubbock.

There can be no more solemn and heart-searching inquiry than upon this subject of influence. Will you face this great fact, that your life is making or marring others, and you are responsible.—Rev. G. Campbell Morgan.

Be noble! and the nobleness that lies in other men sleeping but never dead, will rise in majesty to meet thine own. Then wilt thou see it gleam in many eyes. Then will pure light around thy path be shed, and thou wilt nevermore be sad and lone.—James Russell Lowell.

My experience has taught me that nothing can so well fit a man for active duty as temperate habits, abstinence from intoxicating liquors, and plenty of sleep. With these to fortify a man he can stand great hardships, arduous duty, and extremes of climate without suffering greatly.—General Wheeler.

Ten things never to be regretted:—Living a pure life, hearing before judging, thinking before speaking, harbouring clean thoughts, standing by your principles, being generous to an enemy, stopping your ears to gossip, bridling a slanderous tongue, being square in business dealings, putting the best construction on the acts of others.—Sel.

A small girl, who was an unnoticed listener at a family discussion the other morning, suddenly asked: "Mamma, is everybody wicked?" "Why, no, my child, of course," answered mamma. "What do you ask such a question as that for?" "Only because you haven't said a nice thing about any one to-day." The rest was silence.—Capetown Methodist.

Secure a good name to thyself by living virtuously and humbly, but let this good name be nursed abroad and never be brought home to look upon it. Let others use it for their own advantage; let them speak of it if they please; but do not thou use it at all, but as an instrument to do God glory and thy neighbor more advantage. Let thy face, like Moses' shine to others, but make no looking-glass for thyself.—Jeremy Taylor.

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Until you have learned to control your thoughts, you will never be able to live a godly and righteous life. As a man thinketh in his heart, so is he; and it is because the thoughts that we entertain in the hostelry of the soul are such worthless and vain ones that our words and acts often bring so heavy a disgrace on the name we love.

Well might the wise man say, "Keep thy heart above all keeping, for out of it are the issues of life." When the heart is right, the ear and the eye and the mouth and the foot will necessarily obey its promptings; but when the heart is wrong, filled with tides of ink, like the cuttlefish, it will develop itself in the impurity to which it gives vent.

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Some Mistakes in Life.

It is a great mistake to set up your own standard of right and wrong, and judge people accordingly; to measure the enjoyment of others by our own; to expect uniformity of opinion in this world; to look for judgment and experience in youth; to endeavor to mold all dispositions alike; to look for perfection in our own actions; to worry ourselves and others with what cannot be remedied; not to yield in immaterial matters; not to alleviate all that needs alleviation so far as lies in our power; not to make allowances for the infirmities of others; to consider everything impossible that we cannot perform; to believe only what our finite minds can grasp; to expect to be able to understand everything.

And the last and greatest mistake of all is to live for time alone, when any moment may launch us into eternity.—Sel.

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NOTES.

"Rejoice! rejoice! still cried the crowd—
My mother answered with her tears,"
Is the old time tale of the orphan child whose soldier father's life had helped to win the nation's triumph, and who could not understand why the mother wept when others all were glad. The voice of joy and thanksgiving has these days past echoed Britain's drum beat round the world; but round the world, not only in Great but Greater Britain, there is the sad refrain from hearts and homes made desolate.

To know that loved ones fall bravely at the post of duty is a solace of its kind, but it cannot touch the sore spot in the bereaved heart. God alone can reach that with his healing touch. Let the Te Deums of an Empire mingle with their thanksgiving much of prayer for those who have paid the price of victory.

Read the "Famine Scenes," on another page, and remember that the present famine is the worst recorded in India's history; that the famine area is about 600 miles long and as many wide, with 60,000,000 of people; that 5,000,000, the population of Canada, are

already wholly dependent upon help beyond themselves; that there are yet four months before the earliest possible harvest; that our own mission field of Central India, which never knew famine, though the best part of the famine district, is now the centre of it; that 3 cents a day will feed a hungry one; that there is no way in which our gifts will do so much good as through our own missionaries; that help, when given by them, will also win an entrance for the Gospel, and that the place to send help for that object is to our church agents in Halifax or Toronto, Mr. McCurdy or Dr. Warden.

A nation is builded of its people. The Church and school are the bond, the cement that binds these people into a solid, loyal, whole. No matter how good the natural qualities of the building material, without the church and school a community or nation rapidly disintegrates and hastens to its fall. Without the Church, moral influences wane; self rules, might makes right, savagery prevails, true national life is impossible. The ancient heathen nations declined and fell when they lost faith in their gods. Religion is a national necessity and the better it is the better the nation. But the school is also necessary. Without it religion will become mere blind superstition. Scotland has long been noted alike for church and school, and the world knows the result. If the alien peoples filling our country are to be a strength to the country there must be church and school, and the school under decidedly religious influence. Our Home Mission Committee is aiming to erect among these new settlers in the Northwest, as rapidly as means will admit, buildings that will answer for both church and school, and to appoint among them missionaries who will give them knowledge, secular and religious, on week days and on Sabbaths. No more patriotic work can be done than aiding the committee in thus building up at once the Kingdom of Christ and a strong loyal Canadian-British people.

"We do not want a South Africa west of Lake Superior," is a favorite expression of Rev. Dr. Robertson, when pleading for help to carry on Home Mission work and thus aid in assimilating the alien masses that are pouring by tens of thousands into our fertile Northwest. The phrase has much of meaning. The United States has a gigantic problem in the foreign multitudes thronging thitherward. But ours is a more difficult one, for many of these foreign peoples come from lands where the sentiment is distinctly anti-British, and while many of them do not bring much else they bring this sentiment. If left to themselves they will be centres of disaffection. There is no way of welding them so quickly and thoroughly and sympathetically into our national life as by winning them to an intelligent religious life; and no agent so valuable to the Empire as the missionary and minister.

Of two things our Dominion Government should have a care: First, not to admit too large a proportion of foreigners as immigrants; second, not to settle them in large blocks of thousands, where they will remain undigested, unassimilated, a foreign, unsympathetic, unhealthy element in our body politics. Last year some 50,000 immigrants found in our wide land a home. This year a larger number is coming. The larger proportion of these are from Central and Northern Europe. Most of them are ignorant. Many have little religion worth the name. Every effort should be made to encourage immigration from Britain and the older provinces, and to discourage too large an inflow of alien population, alien in race, in language, in loyalty to our Empire.

From April 21 to May 1 will be held in New York City the World's Second Ecumenical Conference on Foreign Missions, representing the Protestant Missionary Societies and Missions of the World. The first was held in London in 1888. Preparations have been making for it for four years. Closing up as it does the end of the first century of Christian missions, planning and praying for far greater advance with the beginning of another century, great things are hoped from it. The conference is undenominational. All churches are asked to assist in bearing the expense. Any church sending \$5 will receive a Report of the Conference in two handsome volumes, valued at \$2.50. Make orders payable to George Foster Peabody, 156 Fifth Ave., New York.

The Century Fund is making good progress. More than half the amount aimed at has been subscribed. About 800 of our ministers, or about two-thirds of the whole number, have subscribed nearly \$80,000. The canvass is being diligently pushed. Some congregations have completed the work. Others have it in progress. It meets with almost universal good will and support. It too is a "Patriotic Fund" in the truest sense. Its aim is to make Canada a better country. It will put all the schemes of our church in a position that they will do more and better work as they enter upon another century.

"The Western Presbyterian" states that with all that is done in the West there are 24,000 boys and girls under 14 years of age in the Province of Manitoba alone not within reach of Sabbath schools.

The Synod of Hamilton and London will meet in St. Andrew's Church, London, on Monday, April 30, at 7.30 p. m. Clerks of Presbyteries are requested to send all necessary documents to the Clerk of Synod, J. H. Ratcliffe, St. Catharines, at least eight days before date of meeting.

One of the most valuable funds of our Church is the Church and Manse Building Fund of the Northwest. With a capital of only \$55,000 it has been instrumental in erecting some 400 churches and manses. In some cases small sums were granted as free gifts. In others as loans without interest. In yet others, at a low rate of interest.

The French Protestant Churches of Montreal have been holding a series of revival services. They have been assisted by Rev. S. Delagneau of Boston. Much interest has been manifested. The French Protestants have been brought together, made to feel their unity and to realize their numbers; all of which has given them much encouragement.

The Manitoba Indians have been doing well. At Lizard Point they are entering with heart and hand upon the work of building a church. The chief gave twenty logs. The Indians have already placed sixty logs on the ground, and thirty days work have been promised towards its erection. The sum of \$61 in cash has been subscribed, of which \$25 came from the reserves.

Calls.

From First Church, Vancouver, to Mr. R. G. Macbeth, of Winnipeg. Accepted.

From North and Centre Dawn, Ont., to Mr. Robert J. Ross of Tamarisk, Man.

From Knox Church, Roxborough, to Mr. R. McLeod, of Ripley, Ont.

From St. Paul's, Truro, to Mr. P. M. McDonald, late of Wolfville.

From Glamis, Ont., to Mr. P. M. McEachern, of Waterdown.

From Malcolm and Crawford, to Mr. A. Leslie, of Gobles.

From Port Morien, to Mr. K. J. Macdonald, of Beaverton.

From Knox Church, Cannington, Ont., to Mr. D. M. Martin, of Tweed.

From Dresden, Ont., to Mr. N. Lindsay, of Lobo and Caradoc. Accepted.

From Mitchell, Ont., to Mr. A. McAuley.

From Strathroy, Ont., to Mr. H. A. Macpherson, of Acton.

From Comox, B. C., to Mr. Thos. Menzies, of Revelstoke.

From Strathcona, Alta., to Mr. R. M. Dickey, late of Dawson City.

From Bridgewater, N. S., to Mr. E. M. Dill.

Inductions.

Into Knox Church, Guelph, March 1, Mr. James Wilson.

Into St. Andrew's Church, Lancaster and Curry Hill, Feb. 13, Mr. J. N. Tanner

Into Strabane and Killbride, Feb. 28, Mr. P. J. McLaren.

Into Chalmer's Church, Toronto, March 20, Mr. R. G. Davey.

Into Cooke's Church, Kingston, March 27, Mr. Alex. Laird.

Into Allandale, Ont., March 27, Mr. H. D. Cameron.

Resignations.

Of New London and Kensington, P. E. I., Mr. Chas. Mackay.

Of Richmond, Ont., Mr. James Bryant.

Of Dominion City, Mr. G. W. Faryon.

Of Knox Church, Toronto, Dr. Parsons.

Of Olds, Alta., Mr. P. Naismith.

Of Dunwich, Ont., Mr. John McNeil.

Of Tamworth, Ont., Mr. Ballantyne.

Of Cookstown, Ont., Mr. G. B. Greig.

Of Sawyerville, Que., Mr. F. W. Gilmour.

Of Carp, Lowry and Rinburn, Mr. J. McLaren.

Of Hamiota, Man., Mr. C. Moore.

Of Souris and Bay Fortune, P. E. I., Mr. J. R. Mackay.

Obituaries.

Rev. George Law, pastor since 1898 of Deloraine and Whitewater, Man., died at the latter place, Feb. 27, in his 57th year. He was a native of Aberdeenshire, Scotland.

Rev. John Scott was born at Bellingham, Eels, Northumberland, England, Dec. 22, 1824, and received his early education in

that country. His first mission was at Bath, Ont. Removing to Napanee, the first Presbyterian minister to be settled there, he remained eighteen years. At Jamestown, North Dakota, he passed away, Feb. 19.

Presbytery Meetings.**Synod of the Maritime Provinces.**

1. Sydney.
2. Iverness, Orangevale, 15 May, 11 a. m.
3. P. E. Island, Charlottetown, 22 March.
4. Pictou, New Glasgow, 1 May, 1.30 p. m.
5. Wallace, Wallace, 7 May, 7.30 p. m.
6. Truro, Truro, 10 April, 11 a. m.
7. Halifax.
8. Lunenburg.
9. St. John, St. And., 10 April, 10 a. m.
10. Miramichi, Bathurst, 27 March.

Synod of Montreal and Ottawa.

11. Quebec, Sherbrooke, 3 July.
12. Montreal, Mont., Knox, 26 June.
13. Glengarry, Alexandria, 10 July, 10 a. m.
14. Ottawa, Ottawa, Bank St., 1 May, 10 a. m.
15. Lanark & Ren., Carleton Pl., 17 Ap., 10.30.
16. Brockville, Lyn, 10 July.

Synod of Toronto and Kingston.

17. Kingston, Picton, 3 July, 11 a. m.
18. Peterboro, Peterboro, 10 July, 9 a. m.
19. Whitby, Oshawa, 17 April, 10 a. m.
20. Lindsay, Uxbridge, 26 June, 10.30.
21. Toronto, Toronto, Knox, 1st Tues. ev. mo.
22. Orangeville, Orangeville, St. And., 1 May.
23. Barrie, Barrie, 17 April, 10 a. m.
24. Algoma, Richard's Landing, Sept.
25. North Bay.
26. Owen Sound, Owen Sound, 10 April.
27. Saugeen, Palmerston, 10 July, 10 a. m.
28. Guelph, Guelph, St. A., 15 May, 10.30.

Synod of Hamilton and London.

29. Hamilton, St. Cath., 15 May, 10.30
30. Paris, Chal., Woodstock, 10 July, 11 a.m.
31. London.
32. Chatham, Chatham, 10 July, 10 a. m.
33. Stratford, Stratford, 8 May, 10.30 a. m.
34. Huron, Clinton, 8 May.
35. Maitland, Wingham, 15 May, 9.30 a. m.
36. Bruce, Port Elgin, 10 July, 10 a. m.
37. Sarnia, St. A., Sarnia, 9 July, 7.30 p.m.

Synod of Manitoba and the North-West.

38. Superior.
39. Winnipeg, Man. Coll., 8 May, bi-mo.
40. Rock Lake, Morden, 10 April, 1.30 p. m.
41. Glenboro, Glenboro, 10 July.
42. Portage, Portage la P., 7 May, 8 p. m.
43. Brandon, Brandon, 8 May.
44. Minnedosa.
45. Melita.
46. Regina.

Synod of British Columbia.

47. Calgary.
48. Edmonton.
49. Kamloops.
50. Kootenay.
51. Westminster.
52. Victoria, Victoria, St. A., 4 Sept. 10 a.m.

EXPERIENCES IN YUKON.

By Our Missionary, Rev. J. A. Sinclair.

What men endure in the search for gold will never be known and the heroism of helpfulness by our missionaries and others is also beyond our ken. The following extracts of a recent letter in the "Western Presbyterian," by Rev. J. Sinclair, our missionary at Lake Bennett, give glimpses of what is done and suffered:—

Week before last a poor fellow got both his hands terribly frozen. A "musher" started out from Summit in spite of warnings in the face of a big storm. A telegraph message was sent to Fraser, seven miles this side, telling them to look out for him.

When he did not turn up in a reasonable time, Ryan, a section man at Fraser, started out to try and meet him. Ryan went four miles and then turned back as the storm was increasing. But he soon found great difficulty, as the snow and ice would form over his eyes so that he could not see. He took off the right mitt to pick the snow off his face, and in a minute he found that his thumb was frozen. He then took off the other mitt to rub snow on the frozen thumb and both hands were soon so benumbed that he couldn't get on either mitt, and had to walk all that way back with both hands almost bare. He will lose all his fingers and thumbs of both hands and half of the right hand as well.

In the meantime the man he started to relieve had turned back and went into a different tent from the one from which he set out without reporting. He was safe by the fire while this heroic fellow lost his hands in an effort to rescue him. When I visited him in the hospital the other day, he was making no complaints, either of the careless fellow's conduct, whose life he tried to save, or of his terrible prospect. Such is the grit and heroism of some of our chaps in the North-land.

Our pretty, cosy little church is the most popular rendezvous in town for the best people. They hold socials, write letters, have business meetings, meet engagements, read, smoke, file saws (when there are no ladies present), and sometimes do a little courting in the place, which, in a better equipped town, they would reserve exclusively for worship.

We have as many as eighty and a hundred at church sometimes on Sunday evenings, even in these days when Bennett is almost deserted by all whose business does not compel them to remain during the winter. At our weekly Tuesday evening social we are always crowded, and last Tuesday many had to go away not being able to get inside the door.

At those socials I have had collections given for the maintenance of our indigent hospital patients. The first collection

amounted to \$55 within three minutes after I first mentioned the case and the need!

The way it started was the following:—A man named Flaherty had been sick for a month in a little tent eight feet by ten, down on the beach, all alone excepting when some of the boys would drop in after work and spend an hour with him. This was before I knew anything about him. He was being treated for Bright's disease, but having to make his own fires and get his own meals, of course got gradually worse. When I called he had just been told that he must go to a hospital or die. He had only thirty dollars left, the doctor who had been attending him having taken fifty dollars for his services. The fare to Skagway would cost ten dollars, hospital treatment from fifteen to twenty-five dollars per week.

That evening at a social in our little church I told of finding him. A chap in a front seat who had at least smelt the cork of a bottle of Scotch, blurted out, to the intense amusement of the crowd, "Let her go at that, parson, pass the hat. I'll start 'er with a fiver." "But," I said, "it has been already started with a twentier." "Well then," was the ready response, "I'll make it a ten. Rustle the hat." The hat went round, he put his ten on, and in three minutes we had fifty-five dollars. The fellow who started it with twenty dollars handed it to me with an expression that was neither orthodox nor classical and need not be reproduced in print, but its spirit was Christian. I took him over and placed him in the railway hospital where he cost us three dollars per day, and that was the lowest rate they could make, being nearly what it cost them, the Division Superintendent told me.

Later on I had another collection—for at one time I was personally responsible for the payment of seventy-three dollars per week for Atlin patients), which amounted to fifty-two dollars, another of forty-two dollars, and last week while I was absent they took a collection of twenty-three dollars and twenty-five cents. What's the matter with Bennett?

The same night that I took Flaherty on the train I heard moans from another part of the car. I went to see what was the matter and found a young chap from Acton, Ontario, delirious with typhoid fever. He had come thirty miles from Caribou Crossing in a row boat when it was blowing and four below zero. Soon the conductor of the train came around and told me that he and his chum had only one ticket between them and no funds. I bought a ticket for the sick man, as the chum was also a convalescent and could not be put off the train. I took the sick man along with Flaherty to the railway hospital and both men were admitted on my personal guarantee that the funds would be provided. Next day the Acton man's temperature fell below normal and for a week he was expected to die. But

thanks to good care and medical attendance, and to having led a clean temperate life he rallied and is now a convalescent in a hotel in Skagway. His eyes filled with tears the other day when he asked what he was to do about his hospital fees, and when I told him that they were all paid and that he need not bother about them until able to return the money.

While he was in Bennett resting for three days before starting for Skagway, a doctor here charged him twenty-two dollars for four visits and a little medicine. I made the duffer "cough up" twelve dollars of that extortionate charge under threat that I would have him arrested for practising without license. I, of course, first appealed to his sympathy, but found that he had neither sympathy nor conscience.

The chum who was travelling with him travelled on his ticket, for when he recovered consciousness he showed me that that one ticket was his. This is "one better" than stealing the coppers off a dead man's eyes. I am confident that this young man will never forget what the church of his home and boyhood has done for him. The memory of how she has picked him up will be a better antidote for scepticism in his belief than all the apologetics ever written.

On Christmas Day a fellow came to the church asking me to admit his chum to the hospital. I told him that we had none, but could take him to Skagway if the case was serious. I sent him to have a doctor examine his patient, promising to call in an hour. When I called I found a fellow in a bunk-house, in a high fever and other symptoms of pneumonia. He had taken sick on the way to Dawson, and had lain on some brush in his tent down on the lake for five days during the first big storm. The doctor had called, had remarked that he had considerable fever, asked if his fees would be forthcoming and on finding that he would have to wait for his fees, left abruptly, telling his partner to give him a little quinine! I put mustard on him that night and next day took him to the hospital at Skagway. He is now out again, having narrowly escaped a serious attack of pneumonia.

Mr. Whitten, manager of the Golden North hotel at Skagway, a great friend of mine, with whom I lived for over a year, was killed on January 10th by a fall from a gang-plank of a steamer. His wife wired me that day and I went over on the first train, taking along also a patient for the hospital. That was the last train, for a worse storm than the former one has blocked the road ever since. I "mushed it" back getting in last night after a wild old trip. This is the second time I have had to do this as I was caught in the previous storm, having then also taken over an indigent patient to the hospital.

Last time I faced a gale with the ther-

mometer twenty-five below zero. Perhaps I wasn't cold, but thanks to former acquaintance with Jack Frost I "didn't get a bite," being the only one out of a party of a dozen who escaped. But I see that those tramps are putting some more wrinkles in my face. I made the twenty miles from the Summit to Bennett in six and a half hours' actual walking yesterday over a bad trail. I fancy you will say that the tramps "must be making other changes in my aldermanic form, too." Well, as they say here, "that's no josh, either." I feel like a foundered horse to-day, but will be all right to-morrow.

So we peg away doing what we can to minister to body and soul. The results we cannot count in large church membership, in self-sustaining congregations, nor in large financial returns. This work at present does not pay in money, but I feel that in many places far from here, the church will feel a new throb of life and loyalty from what may seem rather reckless expenditure out here. In this work of relief we are simply carrying out the original spirit of the apostolic church whose first church officers were a charity committee rather than a modern Board of Management.

"THE TRUTH."

Whatever may be said about other publications, there is one paper in Canada that speaks without fear or favor what the publisher believes to be right. It is "The Truth," published monthly in Trenton, N.S., by Rev. H. R. Grant, in the interests of temperance and righteousness. Tender and helpful in a marked degree to all who want to do right, a MAN in capitals, Mr. Grant knows no half measures in his efforts to put down the liquor traffic and save the young. The paper has what it calls "The Black List." In this are printed, month after month, the names of all in Pictou County who have been convicted of selling strong drink. When it finds that any one so convicted has given up the business the name is dropped. Otherwise it is continued in every issue. The list in heavy black letter is no honor roll. Those who are given such free advertisement would no doubt gladly dispense with it but there is only one way of escape from being thus publicly branded as the destroyers of home and country, and that is, as Sam Small used to put it, "Quit." The paper is not large, and is only 25 cents a year. It is straightforward, common sense, and in "dead earnest." Christian and Temperance workers will find it a healthful tonic.

If our Sunday schools are turned into Bible schools, where the very words of Holy Writ are studied, and helps and methods less depended on, those who teach and those who are taught will derive that illumination which ever comes from the entrance of the truth of God.—Episcopal Recorder.

FAMINE SCENES IN INDIA.

Rev. J. Fraser Campbell, D.D., our missionary at Rutlam, writes:

"The distress is increasing and must increase. Yesterday on my way home from our morning service I met a stream of miserable creatures, and finally the extreme emaciation of one little tot brought me to a stand. Immediately I was surrounded, his father showed me that another who was being carried in a basket was still worse, and other people had their own miseries to show. I had them come to the house, began with milk and hot water for the children and had food prepared for all. About forty were fed, and among them was a particularly emaciated man who was recognized as having been here before with a brother, his wife and child, but now he was alone—the rest had died, he said.

"This morning about 6 o'clock when I was dressing I heard a man's voice crying; the sound came from waste ground near our house, and I sent a man to enquire. The word came back that the man's child had died. Later I found that it was the one who was in the basket; it proved that it was still alive, though in the cold of the early morning it had seemed to die. The parents with tears besought me to take the children and bring them up. I did what I suppose you would have done—arranged to take the mother and three children meanwhile and give the man some work. But it is probably too late to save all of the children.

"Meanwhile word came that the carrion birds were at the corpse of a boy in another part of the same ground."

Dr. Margaret McKellar, our medical missionary in Neemuch, in a letter of Feb. 12, just received, says:

"For over 100 years there has not been a like distress, consequently last September the poor people in less favoured districts began flocking into Central India, feeling sure that here they would get food and fodder, but alas! they were doomed to disappointment. It has been with great difficulty that those in authority have driven back outsiders to their respective states to be provided for by their own Rajahs.

"It was while these streams of people were passing to and fro that we started in a small way to give food. From September 11th to December 31st we gave bread or grain to 55,912 souls. At first, we gathered them on our own compound and were able to tell them of the "Bread of Life," as well as give them the bread that perisheth. The congregating of them together in this way was discontinued by order of the Commanding Officer, for fear of bringing infectious diseases so near the British soldiers.

"Since January 1st I have been giving bread and boiled peas from my cart, going to and coming from my dispensaries

to those on the roads, and in this way about 8,000 more have received a little.

"It is sad to see men, women and children winnowing the dust of the streets and following the heavy-laden carts of wheat, in the hope of picking up a few grains to eat; sadder still to see them breaking up excrement on the road for particles of undigested food, which they greedily devour. In the villages round about many are grinding down the barks of certain trees to mix with the flour to make their bread and then only get one meal every second or third day.

"When thousands are on the march, many a mother with her new-born babe found shelter in one of our "mangers" and was fed and cared for until she was strong enough to continue her journey with her people.

"Some 200 souls have been taken in by our mission in Neemuch. Of that number several are children forsaken by their parents in the Bazaar streets or out in the fields, who were picked up by policemen or some of our workers and brought to the orphanage, where they are tenderly cared for by the big girls, who were saved from the famine of three years ago. Others were brought by their parents. The number might have been double or treble what it is had we been willing to buy the children brought to us for sale. Is it not sad that the pangs of hunger so stifle tender parental feelings that for a "mess of pottage" they are willing to sell what should be dearer than life to them? Not a few have been found by wells "sick and helpless and ready to die."

"Saturday as I was coming home from my city dispensary I found a woman lying by a well and saw that she was too weak to come for the food, so I went to her, but before she would touch the food she pleaded for a drink of water. There is no telling how long she may have been there, within two or three yards of the well and scores coming and going for water but no one gave her to drink. I had only boiled grain left, as I had given all the bread away, which when she tasted, she asked for bread. I said if she would stay where she was that I would go and bring her some bread, clothing, and all that was necessary. An hour later Miss Campbell and I returned in the moonlight, with a bottle of milk, bread, a warm blanket, and a bullock cart for her.

"In the meantime she had dragged herself away to the verandah of an empty house where she had been sleeping for some time with her only child a bright-eyed boy of 8 or 9. Both were trying to warm themselves over a fire of sweepings. She was too far gone to taste the bread and milk we had brought for her so the boy got them.

"We got them into the cart, and, as we were ready to start, the bystanders said there was another woman and her child. Sure enough, lying without any covering, was the mother, with her daughter in a

pitiable condition, as she had been bitten by a dog. They, too, were put into the cart.

"Monday evening, on passing the same well, I found another poor woman, whose cry too was for water. I asked a woman who was drawing water at the time, to give her a drink, but she refused. Taking the tin with which I scoop out the boiled peas to the people and helping her to sit up, for she was too weak to get up by herself, I forced the woman to give me some water for her. In a very short time she was put into a cart and brought to the shelter of the Home, where the kind, motherly matron began caring for her at once, but she was too far gone to revive. The following morning she passed the way of all living.

"When they come to us they are so wretched, so hungry, so dirty and deceitful that we say: 'How shall I put thee among the children?' Therefore we have opened up a receiving home, where they are bathed, have their heads shaved, clean clothes given them and cleanly habits taught them. When they are ready they will be drafted into the Orphanage.

"An old man came one day with his only child and gave her to us, desiring at the same time that we feed him too. He was very ill so we sent him a few days later in a cart to the Charitable Hospital. He was not taken in, and, as the instructions were to take him then on to the Relief Camp, as there is a hospital there also, we saw him no more. The driver said that when he found that he was being taken to the Poor House he jumped out of the cart. We fear that the truth of the matter is that when the driver learned that the distance was so great he dumped him out on the roadside for the man was too weak to leave the cart by himself. A man was sent to search for him but in vain.

"The daughter too was thought to be at the point of death when she was brought to the sunny side of our house and put on the verendah where she might breathe her last away from the noisy babble of the 60 inmates of the Orphanage. From that time she seemed to get a new lease of life, although for days her life hung in the balance. Miss Campbell kept her in her own study for weeks and now she is back with the others, well, although far from strong.

"In all our care for the sick ones we have been greatly hampered by not having a hospital where they can be properly nursed. We have had as many as 30 "in patients" at a time, to treat, without the conveniences of a hospital.

"Another item of good news has come from the home land since I started this letter. Our W. F. M. S. has voted \$500 for use in the present distress amongst the women and children. Like the five loaves that sum is good as far as it will go, but "what are they (the dollars) among so many"?

How fitting to the above are the words of a Calcutta newspaper, *The Englishman*, which says of a famine incident:

"The only comment we would make is that it is a mere sample of unnumbered similar cases of the most abject distress. It should be read and re-read by everyone who has a rupee to spare, and who has the heart to feel, and the head to understand, that the smallest coin which he flings, perhaps thoughtlessly, to the relief fund, may save at least one human life. We trust that the narrative of this missionary, dreadful in its simplicity, will be widely noted, and that it will give a stimulus to the public meeting to be held in Calcutta this week in order to inaugurate a new relief fund. Great, almost overwhelming as are the necessities of the time, its opportunities are greater still."

The same paper says:

"Every day it becomes clearer that the black record of the year 1897 will be eclipsed by the present one. Famine, plague and war were the spectres which brooded over that memorable period—a period to which one and all bade farewell with a feeling of doleful satisfaction that the calamities it had brought were too gigantic, too phenomenal to coincide again. But they have all come back, and with greater intensity than ever. India gazes horror-stricken at the progress in South Africa of one of the most desperate struggles in which the Empire has ever been engaged, while nearer home the famine returns show a total of 4,000,000 upon relief works, and (largely owing to the plague ravages) the death rate in Bombay has reached the staggering total of 400 per day.

"It is, as the Viceroy recently observed, an unparalleled situation, and if His Excellency could say this with regard to the famine alone, how much more true does it become when we consider the concurrent progress of famine and plague?"

Rev. Dr. Buchanan, M.D., our missionary among the Bhils, writes of the sore need on account of the prevailing famine, mentioning incidentally an instance, not as among the worst, but as showing how a little timely aid wins entrance for the Gospel.

"A man, his wife, and their children came along a couple of weeks ago in great destitution. I gave them a couple of pounds of corn on trust and provided them work. The trust, at a time when there is almost no trust in the country seemed to take hold of him and he listened to the Gospel very attentively for some time.

He has been working ever since and getting the small wage of four cents a day and his wife three cents. With this they have to try and support their family. I am having him taught a while every day and now he seems inclined to believe in his and our God.

"News of trouble comes to us from many quarters," writes Mr. Mitchell, of Honan, "but we have to report that in four weeks spent in touring, we have met with scarcely any unpleasantness from the people, and with much friendliness. Occasionally questions are asked as to why it does not rain, and whether it will rain this year or not. Many have given up all hope of sowing this year."

Canada and China. A Contrast.

What here would be called a year of plenty—writes Dr. Malcolm from Honan—might at home be called a hard year, and I am free to confess that, before coming to China, I did not appreciate the real meaning of the word "famine." Boyhood's days are fraught with memories of barns and granaries stuffed to bursting, and very vivid are the recollections of times, when, trying to pack a few more sheaves under the ridge-pole, the long shingle nails which protruded through the barn roof yearly scarred the scalp. But while at home some years are better than others, no such thing as famine is ever dreamed of.

What a contrast here, where harvests are so often a failure and where swarming villages are as numerous as farm dwellings in the home land; and while the export of grain is absolutely prohibited here, this year's output of wheat alone, from two of the home provinces is estimated at forty millions of bushels.

But God's gifts of grace far outnumber his temporal blessings, and what poverty-stricken China needs to-day is not so much food and clothing, but the Gospel of the Grace of God. Are we who are so greatly favored doing our duty in behalf of China's millions?

Famine in China as well as India.

Two salutations are unheard in China, viz.—"Good morning, have you used ——'s soap?" and "This is a fine day." The first would be meaningless in this "Land of the great unwashed," where soap of any kind is an almost unknown quantity. The latter would be equally out of place, for all days are clear and bright. But to those who know, there is untold sadness in these "beautiful" days. Unlike our beloved Canada, where there is alternate rain and shine, in Honan the weather is fine the year round, excepting the rainy seasons, and that is why a Honanese looks at us in such amazement when we remark that it is a fine day, and says by his looks, if not in so many words:—"Why do you make such a remark? Of course it is a fine day. Aren't all the days fine? And is it not just because all the days are so fine that we have not enough to eat?"

It is therefore in a year like the present, when there has been no rainy season, that one of Longfellow's dreary rainy days would be looked upon as "beautiful," for it would at once bring joy to these sad hearts, and

fruitfulness to the dry ground. The usual salutation here is: "Have you eaten?" which is much more to the point in this great land of want than a commonplace remark about the weather.—Dr. Malcolm.

He was worth working for.

Mr. Mitchell, one of our Honan missionaries, says that—"The care of the churches in this field is often not a matter of much comfort, but occasionally one meets with such a believer as to make up for a number of disappointments.

The other day, at a place thirty miles from the station, I told a man that on the following Sabbath we should eat the Lord's Supper. He at once replied: "I'll be there. I've been gathering fuel for some days, and to-morrow I'll carry some water for my mother, and go in on Saturday." So on Saturday he tramped the thirty miles to be one of the little band to commemorate Christ's dying love."

TWENTY-SEVENTH ANNUAL REPORT

of Rev. H. A. Robertson,

Erromanga, New Hebrides, Dec. 20, 1899.

To the F. M. Com. E. D.:

Again the time has come round for me to discharge the duty, which is always a pleasure, of preparing and sending away my annual report of our work and the work of the teachers on Erromanga. Health, one of the greatest of blessings, has been bountifully lavished upon ourselves as a family throughout the whole year. For this we are devoutly thankful.

In referring to our good health last year, 1898, our dear friend, the late Dr. Morrison, wrote: "What a comfort and joy it must be to be able, with the bound of health to carry on the work with a fine swing!" It was when his own strength was failing that this earnest worker wrote those words. May those of us who are now in the full enjoyment of the inestimable blessing of health consecrate that boon to the service of our Master more than ever before.

Sickness Among the People.

Would I could tell you that our Erromangans have also had a year of good health, and that there have been few deaths among them. The reverse of all this is true in their case, for there has been, and still continues to be, much sickness over the whole island, and alas! a large number have died, and at the present time both influenza and measles are prevalent and doing their work of death among our poor people.

It is these dreadful epidemics, not the ordinary diseases and little attacks of intermittent or remittent fever, or fever and ague, they can grapple with fairly well, but they

are mown down before even a mild form of epidemic. Before this influenza and the measles came, there was much sickness and many deaths, but since their coming many strong men and women and young people have been cut off.

The measles were carried to Tanna and Erromanga by the "Sydney Belle," a Queensland labour vessel. No matter what care may be taken at the Queensland end to see that no one likely suffering from such epidemics is allowed to leave any port for the Islands, it will be vain to hope for freedom from the consequences that must follow, so long as there is no government at this end to make and enforce regulations to prevent the introduction of diseases, when vessels, wherever from, or however employed, arrive in the group. I need not point out to readers how absurd it would be to allow any ship arriving, say from London or New York, to go right up to a dock at Halifax before she had been passed by the health officer of the latter port, no matter how good the bill of health given at London or New York may have been at the time of departure of the vessel.

The Labor Traffic.

The labor traffic can never be and never has been "regulated," and our one hope now is, in its utter suppression, when confederation of all the Australian colonies becomes a fact, as happily it is in Canada. But thank God Canada has never had the disgrace of a so-called "labour" traffic, as unfortunately Queensland has had for years. Had Queensland, of her own accord, given up forever this infamous traffic it would always continue to be a great honour to her, and would have, in some considerable measure, wiped out her stain; but if she is only compelled to it by a confederation there will be small thanks to her. She had the chance a few years ago, but she lost it when she renewed the traffic. It do most earnestly pray for confederation for this reason and for the greater reason, namely, the progress and success and increase of Australia herself.

Personally, to ourselves as a family, those in the labour vessels are most kind and obliging, and are often men of education and refinement, but the whole traffic is destructive to our work at all times and is the most potent factor in the extermination of the natives, an extermination now rapid.

While writing about this labour traffic, a subject and actual fact always painful to me, I must mention that a large number of our young men and boys under special training at our principal station, as well as many of those under the care of the teachers at the outstations, left for Queensland during the year, but more especially during the months of midwinter, when the traffic was represented by a number of vessels in the islands. This was a sore blow to me in my work among themselves for their future education and good, and most discouraging to my daughters, who had been spending so much time in teaching them.

Whole schools of promising youths were thinned out: If the indolent and those of bad character and bad influence only had gone, we would let them go, with all our heart, but they unfortunately seem to have a strong influence over the good youths and boys and are vigorous in using that influence, as bad people do not like to be alone in anything adverse to prosperity and the higher good of the greater number.

Death of Yomot.

And now before I change to facts and hopes that are cheering and bright let me tell you of one event that took place in September last, only ten days after we left our station to come here to Sydney. But that event, though of deep sorrow to my family and myself, has a very bright side, yes stretching away back for forty-two years and inseparable from the history of the Erromangan mission. We heard by letters from the teachers, as well as from the missionaries who came to Sydney by the steamer in November last, that Yomot, our first elder and the ablest and bravest friend the mission at Erromanga ever has had, died on Sept. 20th. Though grieved to learn that he had died, we were not much surprised, for he had been failing in health for a number of years, and under God his life was, I believe, prolonged by our attention to him, and by nourishing food and by relieving him of all work which might expose him to wet or cold, by sea or by land. Though not retired we allowed him to be very much his own master and only to teach, preach and visit as he felt inclined and able to do, but I paid him his full salary up to the last, and well I might, for he had been of immense service to the Erromangan mission.

I would like to tell the Committee more about our departed friend Yomot and what a help and protection he ever was to us in the earlier years of our labours and dangers, but I must not make my report much longer. However, I intend to write a short sketch about this once strong and even "iron man," and I feel I would be wanting in my duty to our church, represented in Erromanga for nearly forty-three years, if I failed to do so.

Owing to age and failing health and the peculiarities which I fear all of us take on as we grow older, for few of us "grow old gracefully," Yomot was not so helpful to the work in latter years as he would otherwise have been, and his strong force of character, and his acknowledged power as a leader among his countrymen, made it hard for him to adopt mild measures sometimes, which I have always found not only the most enlightened, but which succeed best and prove of the most permanent good to the natives themselves, for if the bow be bent overmuch it is almost sure to break. But Yomot throughout all his forty odd years as a firm friend of the mission had a clean record, and a stainless life.

A few days after Yomot died, Molis, another teacher and elder, died.

Schools.

Much close attention has been given to teaching, and more especially at the two central stations, where classes have been conducted daily, with the exception of Saturdays, and the progress of the children and young people has been most encouraging, and more than in any former year have the parents and friends of the children helped us in getting the children and young people to attend regularly the classes provided for them.

Perhaps the only drawback of any importance to the progress of the Mission on Erromanga now is the Queensland labour traffic. So many young men and boys have gone to Queensland, and so many are anxious to go, that we find that in most of the districts the most hopeful class of our people are either away, or unsettled, and so we are discouraged in our efforts to impart a more thorough education to our young people than they have hitherto enjoyed.

The Lord's Supper has been dispensed five times during the Synodical year, and each time at a different district. Three years ago we began to press upon our Dillon's Bay people, who can read well, the great benefit to themselves that would result if they would commit to memory a Gospel. A number began to do so. I selected the Gospel by John, and quite a number are now well on with that Gospel, and a few have finished it and have begun Mark.

In free labour the teachers and better class of people have re-thatched two of our mission buildings at Port Narevin and nine at Dillon's Bay, and they have cleaned all the roads leading from the head stations and have gone with me any time when I have been visiting the districts and schools.

New Testament in Erromangan.

For many years I have been engaged in translating portions of the New Testament and have given as much time to this important work as other work that could not have been neglected without injury to the mission, would permit. In 1878 I printed 1,000 copies of the Acts of the Apostles, in Sydney; in 1884 an equal number of copies of Matthew and Mark, in Toronto, and in 1890 2,000 copies of the four Gospels and the Acts, in Sydney. Besides these we have had four editions of our Catechism and Hymnal printed in the islands and at Sydney, from time to time, as we added new matter and former editions were exhausted. Whatever printing was done in the islands for us, was done without money and without price, by Messrs. Paton, Watt, Annand, Laurie, and Gunn.

Any editions of our Hymnal and Catechism printed and bound in Sydney we have paid for out of proceeds of our mission arrowroot, prepared annually by our better class of Christian natives, for unfortunately with us as with churches everywhere in the world, we have not a few slugs and para-

sites who have a name to live but none of the power.

All portions and books of the Scriptures we have had printed, were printed and bound at the expense of the British and Foreign Bible Society in London, in the first instance, and we have refunded the whole sum, with the exception of £30, which this noble society generously deducted when we made our last payment of the balance due on the edition of the Gospels and Acts.

The Bible Society also printed Genesis and Matthew for James D. Gordon as a free gift, for at that time there were few Christians on Erromanga to help.

During the past year I have been enabled to give a considerable portion of the forenoons of four days of each week when not visiting district schools and settlements, to the most important work I can now do for the firm establishment and permanence of the mission on Erromanga, namely, completing the translation of the New Testament. And my special object in coming to Sydney at this time is to finish and revise and transcribe that work and have it printed directly under my own personal superintendence, and I can do all this much better here than on Erromanga. I feel that woe is me if I do not give the Erromangans the entire New Testament, and that no amount of general missionary work, not even the preaching of the Gospel, can supply the lack now of the written Word of God in building up and establishing the people in the faith.

I therefore feel that "This one thing I do." A duty too long delayed, and the only duty, as regards Erromanga and the Erromangans, that I reproach myself for not doing, but hitherto I have been hindered. This has not been according to my heart, but no one man can do everything and perhaps as I now know the Erromangan language better than I did some years ago, the work will be better and more nearly correct than if it had been done earlier. And how our better men and women are now fairly hungering for this precious treasure! This too urges me forward in the work, at once difficult, laborious and intensely interesting.

I have just completed arrangements with the Bible Society to have the complete New Testament in Erromangan printed and bound here in Sydney, under their auspices, and for them and at their expense, the Society allowing me to refund the whole cost of printing and binding, year by year, as we may be able to prepare and dispose of arrowroot for that purpose, after paying the salaries of our own teachers on Erromanga.

Our Sale of Arrowroot.

We shipped 2,000 pounds of arrowroot in August, in the steamer "Thermopylea" of the White Star Line. That fine steamer was wrecked on that homeward voyage and our arrowroot was lost, but fortunately Dr. Cosh had insured it, as he always does for

me, and the amount, about £100 sterling, when recovered by Dr. Cosh's agents in London, will form our first refund to the British and Foreign Bible Society toward the cost of printing and binding the New Testament, and that we may find it impossible to apply the money to the Teachers' Fund, or to any other object on Erromanga however good in itself, I am asking Dr. Cosh to write to London at once, instructing that the whole of this insurance money be immediately paid to the Bible Society as I have indicated, and gradually, as our constant friend, Mr. Barnett of Glasgow, can find a market for our arrowroot, we will reduce the balance till we shall, I trust, pay off every shilling of it. Mr. Barnett finds much more difficulty now than formerly in disposing of our arrowroot as so many other New Hebrides missionaries are sending arrowroot to Scotland, but in a recent letter to me Mr. Barnett says he will do his best to find a market for Mr. Mackenzie's arrowroot and mine. What a friend Mr. Barnett has been in helping us in this way for many years! Indeed, but for his help we never could have disposed of our arrowroot.

A New Stage in Self-Support.

I am quite resolved, for their own real and permanent good, that the Christian natives of Erromanga shall now and henceforth pay the salaries of their own teachers on their own island. I do feel that the Canadian Church should now be relieved of the expense of the Erromangan mission to that extent.

Our Erromangans are very far from being a rich people. Even as we understand the term in reference to native races. They are among the poorest in the group, as their island has few, very few, cocoanuts upon it. But that is the people's fault, for not planting them, as the soil will grow anything which can be grown in the tropics anywhere. Yet they are not poor, and where there is the will there is always the way; and since they can and do spend money for tobacco, guns, hair oil, perfumeries, and upon too much heavy needless clothing in such a warm climate, and upon other foolish things; I have no hesitation in pressing upon them their duty as professed Christians to support entirely and freely and ungrudgingly and systematically their own faithful and hard working teachers. And if they will not do so then they shall not have them, for after years of thought and prayer and planning in connection with this important department of the work, my wife and I have come to the conclusion that the time has fully come when the Erromangans should support all native helpers on their own island, build and keep in repair all the native-made school houses and churches, and paying for all their own books, including the complete New Testament, and that to keep the Christians of our island any longer in swaddling-bands would only prolong

their helplessness and foster the natural selfishness of the human heart.

When I paid the teachers at the close of the sacrament at the end of April (1899), I distinctly told them, firmly but kindly, that that was the last money they would ever receive from the Presbyterian Church in Canada as salaries, and that we must now look to the people themselves for their support. I had announced this the previous evening at the close of our Gospel meeting to over 100 people, including 200 church members, and we must go forward in this matter.

Our own feeling is one of the deepest gratitude to God, who has given us the victory in contributing, on our beloved Erromanga, this year, £100 in cash, and arrowroot to the value of at least £200 more, thus heading the list for the whole group for this year at the time of our synod, in June last. I do thank God for supporting and blessing my efforts against heavy odds on Erromanga in this matter.

A Year of Progress.

With the exception of the sickness and mortality on the island and the untoward outcome of the Queensland labour traffic, draining our field of so large a proportion of our able-bodied, strong young men and lads, I regard our twenty-seventh year of missionary labours a very successful one upon the whole. One of the most solid proofs of this statement is that fact, already referred to, viz., the amount given by the natives for the support and extension of the Gospel. Another evidence is that never before have parents and friends of the little children taken such a lively interest in the education and general improvement of the children committed to their care, and this we have found to help us immensely in our classes at the leading central station, Dillon's Bay, in which our second daughter has taught for over four years and our third daughter nearly one year. Still another point of encouragement and comfort to myself is that during the past three years I have had all my hitherto multifarious work better in hand than during my other period since our settlement on the island more than twenty-seven years ago.

Statistics.

Missionary, 1; teachers, 30; elders, 18; teachers and servants helping other missionaries, 12; church members, 330; marriages, 12; population in July, 1898, 1,500; contribution for Teachers' Fund, in cash, £72; from proceeds of arrowroot for Teacher's fund, £28; total, £100; arrowroot prepared for mission, 5,000 pounds, value in cash £200; making total contributions £300 sterling for the whole year, an average of nearly \$5 per communicant, or \$1 each for every man, woman and child on the island.

LATEST FROM REV. DR. ANNAND.

Tangoa, Santo, New Hebrides.

Dear Mr. Scott,

The turning of the year, as with you at home, brings its special work and cares, and even more than with you its memories and reflections, for we are so far removed from friends and kin.

About the beginning of November we were visited with a severe kind of influenza. It attacked almost every one on the station. The coughing some days in school was anything but edifying. Upon some of our number it settled in a more serious form. An infant of three weeks, a daughter of one of our students, was the first to succumb. A week later a child in the village passed away.

The Story of William.

The next day one of our students died after seventeen days' illness. His case was a very sad one. His father became the first Christian on his own island, and William was baptized in childhood. He, when a lad, to escape the restraints of home life and to see something of the world recruited for Queensland. Instead of returning to his home when his term of service was ended, he remained a time in the colony and then engaged as one of a boat's crew on a labor vessel.

While associating with heathen he learned to reverence their fetishes. To protect himself from the bullets and spears of the savages he bought a small sacred stone from an Ambrim man in Queensland for the sum of five pounds ten shillings sterling. This he carried with him everywhere and as he escaped all dangers he gave his fetish the credit thereof.

Finally returning to his own island, where all were then Christians, he also made a profession of faith and was received into church fellowship. Soon after that he and some others came away to the Training Institution. For a time he gave us some trouble here but eventually he settled down to good work. Apparently he was greatly improved, and he joined the evangelistic workers and took an active part in their labors.

Before his death we learned to our surprise that he had never thrown away his fetish; but that he had even carried it with him for protection when going out to speak to the bushmen. When taken seriously ill he hid it somewhere. His death under such painful circumstances cast a gloom over our whole company.

Deeds of Darkness.

Then in some parts of the inland districts the enemy is remarkably active. Two murders have been committed within a fortnight. A man who is unpleasantly known at this station lately shot a man and cut-

ting up his body he exchanged the pieces for pigs.

The Bright Side.

On the other hand, as compensation for the cares and sorrows connected with the foregoing, we have had the great joy of seeing all the people of Tangoa, and also some of those of Abinaus and Araki, breaking from their old heathen ways and placing themselves under instruction. The old village of Tangoa is being deserted and thirteen new houses are now going up on a new site near to Mr. Bowie's church. The new life is to be started amid new surroundings. Even the chief, whom few expected to see join us, is now working industriously at his new house.

The last Tangoan heathen, to escape the persistent entreaties and prayers of our workers, fled to Malo. Some of the bushmen who are appealing in vain for teachers to settle among them have sent two of their lads here to be taught the gospel so that they may carry it back to their people. Some of our people, both men and women, are engaged every evening in teaching the new pupils.

Our Students and their Work.

In the end of November three more of our students completed their four years' course of study and returned to their homes on Malo. In December two others finished their term here. Thus the number of our students has fallen to seventy-two.

Our student evangelists are still actively engaged in urging the heathen to accept the life offered in the gospel. There have been only two accessions to the Christian party since my November letter. One old man, who had promised to come over, has not kept to his word, because, he says, that the devil is pulling him back more strongly than our lads are drawing him towards the Saviour.

Our Holiday Season.

The Christmas vacation with its anticipated pleasures and its two weeks' holidays gave joyful activity to all our young people. Great preparations for these glad days were made. Who does not enjoy a holiday after long months of labor? Good work brings real happiness, but brief rest and recreation are necessary to lessen the friction in life's movements.

With ourselves one of the joys was that the steamer bringing our mails and stores from Sydney was about due. It is a great pleasure to receive our letters and supplies on the eve of our holidays, and to see fresh stores coming in as the old stock becomes nearly exhausted. To have the latest word from loved ones far away, and two months' fresh news of the world to peruse during our resting time is happiness only to be known by experience.

Prayer and Blessing.

We kept the week of prayer for foreign missions, beginning on the 22nd of November. We are expecting greater blessings in answer to the prayers of God's people throughout the world.

We had our half-yearly communion service about the middle of December when a large company of us partook of the sacrament. All Mr. Bowie's teachers and the few church members at his station joined with us in the feast. We had a season of refreshing, showers of blessing. Our collection amounted to about twelve dollars.

Early in December Mrs. Annand and I had a very pleasant visit to Malo. We had been unusually busy for some time owing to illness among our people and to the demands upon our time by those coming in from heathenism. Then we were ourselves suffering from the influenza and consequently were wearied. Mr. and Mrs. Landels, hearing that we were needing a rest, sent over their boat for us; so leaving our assistants in charge we set out on rest and pleasure bent. Under the influence of our hosts' loving care and genial hospitality the charming retreat soon benefited us.

WORK AMONG THE BHILS.

Letter from Mrs. Dr. Buchanan

Amkhut, Alirajpur, India, Jan. 29th, 1900.

Dear Mother,

Many thanks for Xmas calendar and books. The former is very pretty and with the latter the children are delighted.

We are all very well indeed and enjoying Amkhut exceedingly. I have never known such joy as these last weeks. I suppose it comes partly from being again together after my long sickness and absence in the hospital from home and its loved ones.

But so many of the people seem ready to receive Christ that our hearts are glad with a deeper joy than this world or its pleasures can give. We had such a precious communion service a week ago last Sunday. We had held nightly prayer meetings during the week of prayer followed by a week of special meetings in view of communion service. These two were held nightly, while daily John and I had each a class.

In my class were the three Bhils baptized last year and three of our orphan boys. John had nine Bhils, all of whom want to be baptized. This class he still teaches daily and often comes in with a heart overflowing with gladness.

I do not think I ever felt more touched than on the evening before communion when John welcomed into the Church of Christ those poor people giving them the right hand of fellowship.

Our hearts are glad for our orphan boys. We feel repaid for all India has cost us.

Let me tell you of three of these boys. Two of them were with us before we went home and while we were at home, they were with Dr. Campbell at Rutlam. The other was a famine orphan received by Miss Jamieson. We brought him out last year and he has been working for John all the year and is such a comfort, so faithful and earnest. He sat down at the Lord's table for the first time. One of the others we brought out this year. I am teaching him to do housework. We have no doubt that both boys are not only rescued from suffering, but are saved for eternity. The third, also with us before we went home, is cooking for the Bhil orphans. He, too, is a bright little Christian.

Did John tell you of our Bhil orphans. We have twelve of them. I teach them for an hour daily. We have a large and deeply interesting Sunday School. My class numbers from twenty to thirty. It is really too large, but such a joy.

We have besides services every morning at seven and again at one, noon, for all the workmen. On Wednesday evening we have a class for the study of the Sabbath School lesson. John and Cassels (Dr. Buchanan and their little son) go almost every morning to some little settlement to tell the people of Christ. Cassels has a little pony and is quite a horseman.

There is much suffering around us on account of the famine, and it takes much of our time giving out food to the people. They have to walk to Ali Rajpur, sixteen miles, to get food, and when weak and hungry it is so hard for them to go so far with only a few annas and get so little, so we are doing what we can to get them food here, but it means a lot of work, and often we feel that the people are so hungry that it is hopeless to try and reach their souls while their bodies are in such need.

Pray much for us and this pleasant work.

LETTER FROM HONAN.

By Rev. J. A. Slimmon.

It is interesting sometimes to get a look at things from a Chinese point of view, and I had the opportunity of doing so the other day, when I was interviewed in my Inn by Mr. Li.

Mr. Li is an intelligent B.A. Son of an ex-magistrate, and merchant in the town of which his father was once the "big man." He had the fat, smug, comfortable look that men of his class usually have, and commenced conversation in the half-playful, bantering tone that some people at home adopt when speaking to children—and which children rebel against inwardly. This is the tone complacent Chinamen adopt towards foreigners and only drop it when the

foreigner has sufficient language and readiness to meet them on their own ground. For they are extremely thin-skinned and writhe visibly when the laugh is turned against them.

Finding that I had language enough to engage in serious conversation Mr. Li began to ply me with questions, questions which are occupying the thoughts of the best men in China to-day. He surprised me by the amount of information his questions showed him to possess.

Starting off with Russia he asked how the Trans-Siberian Railway was progressing. When would it be finished? What was the true object of it? How would it affect China? Did Russia mean to occupy all north China leaving Shantung to Germany, and the Yangtsi valley to Great Britain? We discussed these points at length, and he added "We fear Russia but who does not? Even Great Britain fears her. The scattered possessions of Britain," he said, "are at once the source of her wealth and the weak point in her armor. Russia's possessions are all in one place, easily defended, therefore she is free to devote all her energies to extending her kingdom and she will never rest till she has absorbed not only China, but India too."

Then he went on:—

"Why doesn't Britain come to our help against our common foe? America, of course takes nothing to do with outside affairs, Germany and France would gladly help to break up China. But Britain wants China kept intact because only thus can the open door be preserved. If China is divided among the powers, her market will be limited to the two or three provinces that fall to her share, whereas now, nearly all the business is in her hands."

"In your country," he went on, "everyone can make his voice heard. In China we dare not speak of national affairs, but any man in your country can make his voice heard in parliament. Will you not urge them to come to our help? "Alas!" he said, "we are not so well off as Turkey is. Small and feeble though she is, she is safe, because each European power is ready to defend her against the others. We are in great danger of becoming like India."

When I remarked that China's only hope or help, lay in herself; that unless she reformed, nothing could save her. "Yes," he said, "reform is the only thing, but how can we set about reform, when our officials are full of jealousies, and trust and sincerity are unknown in the kingdom?"

Then he wanted my opinion of the two leading statesmen in Peking. "What did I think of the different squadrons? Were the foreign drilled troops effective? Could the Kansuh troops make any stand against foreign troops?"

He refused altogether to be drawn on the subject of Kang Yil Wei, and turned the conversation to international politics, asking

why was there a difference made between criminals and political refugees?

We then got on to a discussion of religions. He maintained that the religion of China was the same as that of western nations in that it had for its end the instruction of the people in morals and the worship of God, only that the Chinese method had the advantage over, and was more reasonable than the western, in so far as that we would begin with God, who was far off, and from that come to the duties of man towards man; while in China the emperor and parents were acknowledged as God's representatives; and to do our duties and worship them was to do our duties and worship God. As for so-called idolatry it was no more than the use of images and the crucifix in the Roman Catholic Church, and that when people bowed to the images it was no more than reverencing them for their great virtues, and such reverence would lead to the desire to imitate them.

When pressed upon the point he had to confess that whatever the theory was, the actual practice was rank idolatry, that had no connection with morality. He tried to gloss this over by saying that it was only old women and ignorant people who really worshipped the idols. But had to yield that point too for there are no more sincere and faithful worshippers of idols than business men who publicly invoke the god of wealth to enable them to get rich. And not all the images are supposed to represent good and virtuous men. Some were anything but that. He admitted but could not account for the fact that there is more righteousness and sincerity in Christian nations than there is in China.

Nor—on the ground that Jesus was no more than Confucius, that both were but preachers and examples—could he explain why followers of Jesus came nearer to the example of their Master than followers of Confucius had ever done. He would not accept any explanation, because he maintained that man required no outside help. He was a free agent, and it lay with each man to decide whether he would follow good or evil.

This is the true doctrine of the Confucianist, and they do not seek to account for the fact, that all men naturally follow evil.

Finally he explained that the object of his coming was to enquire if I would instruct a young friend of his in the English language. "English," he said, "is to be the language of the future, and those who can speak English are sure of 'getting on.'"

I explained that those who sent me out and maintained me in China, expected me to devote myself to instructing people in matters relating to the soul, and everlasting life, and we placed little importance on success in this life if we were ignorant of the life to come. "The same old story," he cried, "begin at that which is far off, and then come to that which is close at hand."

Youth.

Answers to most of the following questions will be found in this Record.

Where is our New Hebrides Mission?

How many missionaries have we in the group?

How long have these missionaries been there?

Which of the missionaries has his report in this Record?

How many people, communicants and native teachers are there in Erromanga, and how much did they give last year?

What do they cultivate to sell and give for their Bibles, etc.?

Why is Erromanga called the "Martyr Isle"?

What were the people like when Mr. Robertson began his work among them?

What is a great hindrance to the mission in Erromanga, as well as to the other islands of the New Hebrides?

What is the cause of the famine in India?

How many people live in the famine district?

What different methods of relief are carried on?

In what way may the famine be made a means of helping mission work?

In what measure does the cause of famine in India affect China?

Name the missionaries and their fields in Yukon, etc.

Have You Written Home ?

When I was leaving for Australia, every day, for weeks before I sailed, there came to me letters from all parts of the country, entreating me to enquire for sons and daughters who had gone away, and of whom nothing had been heard for months—sometimes for years.

What pictures I saw in those letters! The little cottage where grow the roses about the porch; and every day, as the postman passes, there comes the mother to the door; the roses have faded from her cheeks, and the light has gone from her eyes. She hears the words so often spoken. "Nothing for you to-day, ma'am." I see her creeping back to her little kitchen, and setting her arms against the old blackened mantel-piece, she rests her head. The firelight glistens in the tears, and her heart swells with pain. Lads and maidens, vow to God that you will never hurt the mother so.

I remember how I used to be out at the plough with my father, and many a time I have seen him walk along the furrow quite quiet, with his lip bitten and the tear creeping down his cheek. I knew he was thinking of his boy who had gone away, and he had not heard from him for many a month. The half of true religion lies in this sacred and tender love to father and mother.—Mark Guy Pearse.

Secret of Success in Life.

Here are some of the reasons given by distinguished men and women, for their having attained success:

"What is your secret?" asked a lady of Turner, the distinguished painter. He replied:

"I have no secret, madam, but hard work."

Dr. Arnold says:

"The difference between one man and another—that is, between a man who makes a fortune, and the man who does not—is not so much in talent as in energy."

"Nothing," says Reynolds, "is denied to well-directed labor, and nothing is to be obtained without it."

"Excellence in any department," says Dr. Johnson, "can now be obtained by the labor of a lifetime, but it is not to be purchased at a lesser price."

"Nothing," says Mirabeau, "is impossible to the man who can will."

Sir Isaac Newton, one of the greatest men the world ever saw, when asked by what means he had worked out his extraordinary discoveries, modestly replied:

"By always thinking of them."

How he was Cured.

"I don't believe all I hear about the unwholesomeness of cigarettes," said a young man. "I acknowledge they are nasty things to smoke, and very offensive to some people, without doubt, but I won't be abused into reforming, and I won't 'swear off.' "

"It always seems to me," he went on, "that a fellow can't trust himself if he has to quit anything by swearing off. If anybody will show me some good, sound reason why I should be ashamed to smoke cigarettes, I'll quit for good and all without taking a vow."

"Do you mean that?" asked the friend to whom he was speaking.

"I do."

"Then come with me."

The two young men went out on the street, stationed themselves at a prominent corner, and waited. Presently a little Italian boy came along. He had a basket on his arm. It was half full of the stumps of cigars and cigarettes which he had picked up from the gutters, and he was adding to his stock momentarily from the same source.

"What do you do with those, my boy?" inquired one of the young men.

"Sell 'em. Cigaretta factory. Ten cents a quart," replied the lad.

"Do you believe in doing anything to encourage that sort of industry?" asked the friend.

"On my honor, no!" answered the cigarette smoker.

He took a box of the "coffin nails" from his pocket, deliberately tore them to fragments, threw them away and never smoked another.—Youth's Companion.

The Best Life Rule.

The best life rule is to be true. The young person who shuns shams and deceptions and untruth in all its forms has the freest, happiest and strongest life. Half the troubles that vex the race never come near him; he is too high above them. Utter honesty is also the most attractive trait in a human life. People are instinctively drawn to him whom they know to be true. Thus the soul that loathes a falsehood of any sort finds that because he will not bow to the world and its subterfuges, the world turns about and bows to him.

Not Afraid, but Ashamed.

A college acquaintance of mine died not long after graduation. Just before the end, some one said to him:

"Harry, you are not afraid to die, are you?"

"No," was the reply, "I am not afraid to die; I am ashamed to meet Jesus."

He was asked why, and, with faltering breath, he responded:

"Because I have not been a first-class Christian."

Sooner or later to all of us will come the time for reviewing our Christian life. Oh, may we be spared the mortification of realizing, when it is too late, that we have been half-hearted, inconsistent, second-rate Christians!—Rev. H. A. Bridgman, in *Good Cheer*.

Only a Minute's Work.

An itinerant minister some years ago was passing through a prison crowded with convicts showing every phase of ignorance and brutality.

One gigantic fellow crouched alone in a corner, his feet chained to a ball. There was an unhealed wound on his face, where he had been shot while trying to escape. The sight of the dumb, gaunt figure touched the visitor's sympathy.

"How long has he to serve?" he asked.

"For life."

"Has he anybody outside to look after him—wife or child?"

"How should I know? Nobody has ever noticed him all the time he has been there."

"May I speak to him?"

"Yes, but only for a minute."

The minister hesitated. What could he say in one minute? He touched the man's torn cheek. "I am sorry," he said, "I wish I could help you."

The convict looked keenly at him, and he nodded to indicate that he believed in the sympathy expressed.

"I am going away and shall never see you again perhaps; but you have a Friend who will stay here with you."

The small, keen eyes were on him; the prisoner dragged himself up, waiting and eager.

"Have you heard of Jesus?"

"Yes."

"He is your friend. If you are good and true and will pray to God to help you I am sure he will care for you."

"Come, sir!" called the keeper. "Time's up."

The clergyman turned sorrowfully away. The prisoner crawled after him, and catching his hand, held it in his own while he could. Tears were in the clergyman's eyes.

Fourteen years passed. The convict was sent to work in the mines. The minister went down one day into a mine, and among the workmen saw a gigantic figure bent with hardship and age.

"Who is that?" he asked the keeper.

"A lifer and a steady fellow; the best of the gang."

Just then the "lifer" looked up. His figure straightened, for he had recognized the clergyman. His eyes shone.

"Do you know me?" he said.

"Will He come soon? I've tried to be good."

At a single word of sympathy the life had been transformed, the convict redeemed.—*Exchange*.

When God Speaks Through Man.

When I was a young man, before my conversion, the daughter of a clergyman once said to me: "Otis, if I were you, I would not talk against the Scriptures. I would just be a Christian." The expression pierced my heart like a dart and lodged in my memory. It was fifty-two years ago, and it seems but yesterday when she spoke the words. I could give hundreds of illustrations of the wonderful effect of a brief utterance—a condensed statement, or of a striking simile; when the Spirit of God is with the shaft it always goes home to produce the result which the speaker desires, always when God is in it or with it by His Spirit.—Maj. Gen. Howard.

The Two Rulers.

"The Bible is so strict and old-fashioned!" said a young man to a gray-haired friend who was advising him to study God's word if he would learn how to live. "There are plenty of books written nowadays that are moral enough in their teaching and don't bind me down as the Bible does."

The old merchant turned to his desk and took down a couple of rulers, one of which was slightly bent. With each of these he ruled a line, and silently handed the ruled paper to his companion.

"Well," said the lad, "what do you mean?"

"One line is straight and true, is it not? Now, my young friend, when you mark your path in life do not use a crooked ruler."—*Selected*.

YOUNG PEOPLES' SOCIETIES.

The Assembly Committee's Plan of Study.

Conducted by Rev. Alfred Gandier, Con-
vener.

The monthly topics are adapted to the various sorts of Young People's Societies. They are set down for the third weekly meeting of each month and the topic is treated in The Record the month preceding.

The special Topic Card for the Presbyterian C. E. Societies has been issued for 1900 as before. It embraces the "Uniform" Topics, the Monthly Topics of the Plan of Study, and the Questions on the Shorter Catechism for each meeting throughout the year. Price \$1 per 100.

Booklet, containing the same matter, and also Daily Readings for the whole year; price \$1.50 per 100.

Orders and remittances for Topic Cards and Booklets to be sent to Rev. R. D. Fraser, Confederation Life Building, Toronto.

Monthly Topics for 1900.

April—How the New Testament Grew.

May—Work and Workers in the Yukon and Northern Gold Fields.

June—How We Got Our English Bible.

July—The Presbyterian Church Throughout the World.

August—The Place of Song in Christian Worship. (The History of Sacred Song, from Apostolic Days until the Present, suggested as a study.)

September—Our Work Among the Indians in N. W. Territories and British Columbia.

October—The Book of Praise—The Psalter. (The Psalms in history, suggested as a study.)

November—Our Honan Mission.

December—The Book of Praise—Hymns 1-34.

Topic for Week Beginning May 20th.

Work and Workers in the Yukon and Northern Gold Fields.

Suggestions.

1. Let the committee who arrange for this meeting send to a C.P.R. office and get the company's Handbook on Klondyke and Yukon Gold Fields, which contains a map of the whole district. The printed minutes of last General Assembly contain a somewhat similar map.

2. Perhaps no better arrangement can be made than to follow the division of the topic, and of Mr. McLaren's article which follows, and have two papers or addresses—one on the Work, a second on the Workers. The individual missionaries who have been sent to the Yukon have, without exception been men of strong personality and striking originality—well worthy of study.

3. The church papers for the last two years have contained much about the work and many interesting incidents from the lives of the workers. The Missionary Committee might give some time to a searching of "back numbers" and a collecting of illustrations and incidents therefrom to be used at the meeting. Information can also be obtained from the Home Mission Report in the Minutes of the last General Assembly. Every young person in the Church (and every old person, too) should read the bright and pithy article that follows, from the pen of Rev. E. D. McLaren, Vancouver, B. C.

Work and Workers in the Yukon,

By Rev. E. D. McLaren, Vancouver.

I. The Work.

Mission work in the Yukon differs in some respects from mission work in any other part of Canada; and even those features of it that are common to the Yukon and to certain districts of British Columbia, are found in "the golden north" in specially pronounced and accentuated forms.

1. The work is peculiar in the dangers and hardships it involves.

Those only who have had personal experience of life in the Yukon can fully realize how great these dangers and hardships are. Think of the enormous toil required to reach "the summit" in the early days; when miners and missionaries alike, on leaving the boat at Dyea or Skagway, had to "pack" their stuff for miles up the steep mountain side; and when the White and Chilkoot Passes—sometimes almost impassable—were thronged with eager but weary gold seekers, and crowded from end to end with thousands of tons of merchandise. Think of our missionaries toilsome Sabbath tramp from Telegraph to Glenora, or picture him, with his pack on his back, trudging, foot-sore and weary, over the lonely trail of 150 miles between the Stikine River and Teslin Lake. Think of the raging White Horse Rapids through which men went in peril of their lives and in which there have occurred so many sad fatalities. Think of the mud and the muskeg; the blinding snow-storm and the piercing cold; the nights spent on the trail without any shelter amid the rigours of that frozen north, and the dreary winter days that are chiefly night. Think of the terrible, tedious journey of 600 miles from the seaboard to Dawson, before railway and steam boat and mounted police posts had come to lessen the dangers and privations of the trip; when the physical and nervous strain was so great that men, naturally cheerful, grew moody and silent, lifelong friends quarreled and parted forever over some trifling difference of opinion, and sometimes brave hearts quailed before the magnitude of the task, and the quest that had been entered upon so hope-

fully, was abandoned in the bitterness of despair.

Of course these hardships were not experienced by our missionaries alone; they were the common experience of all Klondykers. Others, however, exposed themselves to these discomforts and dangers buoyed up with the hope of fabulous wealth. Our missionaries encountered them at the call of the Church and because the love of Christ constrained them. All honour to them, and all praise to God for the self-sacrificing devotion with which they faced and conquered the difficulties that confronted them.

2. The work is peculiar in the prominence it has received.

The eyes of the world have been fixed on the Yukon, and from many countries of the world men have rushed in eager haste to our Canadian gold fields. The lawless desperadoes of the American Republic have long been aware that on Canadian soil they would be compelled to bow to the majesty of law; their experience in the Yukon has taught them that the British flag means not only the necessity of obeying the law of Britain's queen, but also the opportunity of hearing the Gospel of Heaven's king; and some of them have heard it to the saving of their souls.

The Rev. J. A. Sinclair, in a letter that has just been received, speaks of "the reputation our church has to-day up here for doing a rare sort of disinterested Christian work." That reputation extends far beyond the boundaries of the Yukon. All through Canada and the United States, and in many other lands as well, there are people who have good reason to speak thankfully of the fact that at least one branch of the Church of Christ in Canada feels the pressure of its great responsibilities, and is quick to recognize its glorious opportunities.

3. The work is peculiar in its unspoken but pathetic appeals.

To some extent all pioneer work is pathetic; but to those who have eyes to see and hearts to feel, the pathos of life in the Yukon becomes painful in its intensity. There, in its fullest and most saddening manifestations, is to be seen the materializing and deteriorating power of an all-absorbing greed for gold. There, in its most deadly forms—gambling and drunkenness and licentiousness—vice lies in wait for the unwary, and finds its senseless victims alike amongst those who have "struck it rich," and amongst those who have had to drink of the cup of disappointing failure. There, in many cases, the great failure—the failure of life itself—has been unexpectedly encountered; for not a few who have gone to the Yukon to seek for gold have only succeeded in finding graves. There, deprived of the sweet comforts and helpful associations and the moral restraints of home, men are cast entirely on their own resources; and unless the grace of God comes to their assistance they are almost certain to go down

before the wild onset of innumerable spiritual foes. There, in comfortless tent or shack, sickness must be terrible; and who can adequately describe the awful horror of battling with death all alone in some distant gulch, without a word of loving sympathy or Christian hope to speed the passing soul—without a single human being to minister to the needs of death's lonely victim?

4. The work is peculiar in the variety of the demands it makes upon the workers.

A missionary in the Yukon has to be his own cook and housemaid, his own architect, and to some extent even, his own carpenter. He must be ready to play the part of beadle as well as preacher, and to discharge the functions of physician and nurse in addition to those of pastor. He must have a bright smile and a cheery word for the men he meets on the trail; and he must make himself a welcome guest in the large railway camp or in the solitary miner's hut. Out in the rough and tumble of daily life he must commend himself to men who admire manhood by his own manly bearing; and in the pulpit he must compel their respect by the force of his intellectuality.

Like the old Hebrew prophets he must be fearless in his denunciation of wrong in the midst of abounding iniquity; and yet he must be as tender as a woman in dealing privately with the sinful and the sorrowing. He should be able to file a saw or grind an axe or repair a broken sled; for some such act may prove to be his first step along the path that leads into the sacred recesses of a stranger's soul. He must keep his church every day as a reading room for those who wish to resort to it, and be ready at night to turn it into a dormitory for those who are "dead broke"; and week after week he must arrange for social gatherings, to keep as many as possible away from the soul-destroying influences of the brothel and gambling hell. He must tramp many a weary mile to visit the miners on distant creeks or away up on the mountain tops; and, with his soul in his eyes, and his heart in every tone of his voice, he must bend over the dying, listening to the last messages for loved ones far away, and whispering, in tender solemnity, of the true "home land" where, in beautiful Scripture imagery, the city streets are all paved with gold.

II. The Workers.

In view of the nature of the work it is evident that the workers, if they are to be successful, must be men of strong personality, rare tact and wonderful versatility. It is men of this stamp who have been sent to represent us in the Yukon; and the members of the Home Mission Executive are to be warmly complimented on the excellence of all the appointments they have made to this important field. No better men could have been found anywhere than the men

who have so faithfully and creditably upheld the banner of Canadian Presbyterianism in our distant North.

In October, '97, the Rev. R. M. Dickey began his labours in Skagway, where he at once endeared himself to all classes of the community, and laid the foundations for the success of his subsequent work among the miners of the creeks in the vicinity of Dawson. A few months afterwards he was followed by the Rev. A. S. Grant, who at once proceeded across "the Summit" and established a mission at Lake Bennett. In the spring of '98 Mr. Grant went down the river to Dawson City, where, for a year and a half, he laboured in all sorts of capacities and with indefatigable zeal, establishing for himself amongst the inhabitants of Dawson a reputation that a king might envy, and leaving behind him, when he came out last fall, a well-equipped hospital and self-sustaining congregation.

In the beginning of '98 there was a great deal of talk about an all-Canadian route to the Klondyke, and a large number of people had gathered at Fort Wrangel to go up the Stickine River and into the Yukon by the trail from Telegraph Creek to Teslin Lake. In March of that year the Rev. John Pringle was sent to labour in the vast parish that stretches from Glenora to Teslin; and amid countless discouragements he did his work with rare heroism and conspicuous success. When the Stickine route was abandoned, he accompanied a large number of his widely scattered but deeply attached flock to the newly discovered gold fields of Atlin, where he still displays the same brave, cheery, earnest spirit—the best known and the best loved man in the whole Atlin district.

In June, '98, the Rev. J. A. Sinclair took up the work at Skagway, Mr. Dickey having gone on to Bennett to replace Mr. Grant. Subsequently on Mr. Dickey's going "inside" to labour at Eldorado and other creeks—Mr. Sinclair took charge of Bennett, but still continued to supply Skagway as well till it was taken over by the American Presbyterian Church. In both places his forceful character soon made itself felt, and he speedily became one of the most influential factors in the life of the community, and an unmistakable power on the side of law and order. During the dangerous and exciting events connected with the shooting of "Soapy" Smith, he won the admiration of Skagway by his manly, Christian conduct; and at the time of the strike during the construction of the White Pass Railway, he was the means of averting very serious trouble, enjoying, as he did, the fullest confidence of the railway officials and of the men on the line. The beautiful little church at Bennett (which will be free from debt in a few months) will remain as one monument of his labours when he goes on this spring to White Horse to establish a mission there.

Early last summer the Rev. D. G. Cock went in to take Mr. Dickey's place at El-

dorado; and later in the summer the Rev. J. J. Wright was sent to succeed Mr. Grant at Dawson. Both of these men are proving themselves worthy followers of the men whose places they have been called to fill.

The writer of this article has never felt so proud to be a minister of the Presbyterian Church as when returning Klondykers, sometimes singly, sometimes in groups, have sought him out to express their grateful appreciation of what our Church was doing in that northern district, and their admiration of the splendid type of men she had sent to represent her there. One's sense of reverence may be somewhat shocked by the language used, but every Presbyterian will surely confess to a feeling of thankful pride when he hears that a rough miner, speaking to the Rev. W. L. Clay about our Atlin missionary, said of him: "He's the whitest man God Almighty ever put into shoe leather." Other miners have spoken of him and of the other missionaries in terms just as complimentary, and sometimes just as irreverent.

Such is the work to which God has called our Church in that distant part of Canada, and such are the men whom our Church has called to prosecute the work. God speed the work! God bless the workers!

One Servant Girl's Influence.

A Boston lawyer, who has for forty years been eminent in his profession and no less eminent in Christian work and in princely gifts to the cause of benevolence, tells this story of what fixed his course of life:—

When he was a young man he once attended a missionary meeting in Boston. One of the speakers at that meeting, a plain man, said he had a girl in his domestic service, at a wage of less than two dollars a week, who gave a dollar every month to missions; she also had a class of poor boys in Sunday school who never missed her from her place, and he said of her, "She is the happiest, kindest, tidiest girl I ever had in my kitchen."

The young man went home with these three broken sentences sticking in his mind: "Class in Sunday school—dollar a month to missions—happiest girl."

The first result was that he took a class in Sunday school; the second was a resolve that if this girl could give a dollar a month to missions, he could, and would. These were the immediate effects of one plain girl's consecrated life.

But who can count, who can imagine, the sum total? That lawyer was, for almost half a century from this time, an increasingly active force in every good work within his reach.—Sel.

Childhood.

OUR APRIL CATECHISM.

Find answers in this Record to the following questions:

Where is Erromanga?

What is the name of our missionary there?

How long has he been on that Island?

How many people are now on the Island?

How many communicants are there?

How many native teachers?

How much money did the people give for their mission work last year?

From what is India now specially suffering?

In what ways are the people getting help in famine?

How many people are living in the part of the country affected by the famine?

How many times the population of Canada are there in the famine district?

What are the names of our missionaries in Yukon?

What do people go to Yukon for?

Try how many questions you can answer in "Youth," and see if you like the stories in "Youth."

God Looked at That.

An idiot boy, unable to defend himself, would simply say, "God looked at that." It made such an impression on a young heart that she says she has never seen an injustice done anyone but there would come in her mind again the idiot boy and his graphic sermon—"God looked at that."—Selected.

How a Rothschild Lives.

Baron William Rothschild, the present representative of the great family of bankers in Frankfort, is a very eccentric man. He is a recluse. He lives within himself, and does not enjoy the society of his fellow-men. His habits are those of an anchorite. No monk of the middle ages was more scrupulous about his religious duties or more abstemious in his diet.

Baron William observes all the Mosaic injunctions. He takes his own cook and cooking utensils wherever he goes, and has his food prepared according to the strictest Jewish regimen. He will never sit at the same table with a Christian, nor partake of food from which a Christian has eaten. He is always very courteous, and even deferential in his manners, but if he is in the same room with a Christian who is standing Baron Rothschild will sit down. If the Christian sits down he rises.

In the plain little office where he receives those who have business with him there is only one chair. The entire furnishings of the room would not bring \$5 at an auction. He has the same desk and other furniture

that was used by his father and grandfather, and I was informed that he has written with the same quill pen for more than forty years, but that may be an exaggeration. He has, however, worn the same hat for nearly a quarter of a century, and it is said he buys a new suit of clothes every fifth year.

This is not due to parsimony, because Baron Rothschild's residences are numerous and palatial, he has a host of servants, fine horses and carriages, and his family fare sumptuously every day. He is very generous, and gives to several men of his race more money every year as a charity than he spends for his own comfort. His wants are few. It is pleasure to live simply, and he enjoys his own society more than that of other men.

Another of Baron Rothschild's peculiarities is to conceal his benevolence. He is said to give away a great deal of money, but if the man who receives it ever mentions the fact so that it comes to the baron's ears he is not likely to get any more.

His contributions to general benevolence are always anonymous or pass through the hands of the rabbis. His name never appears upon any subscription list. This is due partially, perhaps, to the Scriptural injunction about concealing from one hand what the other hand is doing, but also to a horror of notoriety. He has never allowed his biography to be written and has never been photographed or had his portrait painted. No likeness exists or has ever been made of him.—Selected.

A Christian Man.

A Chinaman applied for the position of cook in a family which belongs to a fashionable church.

The lady asked, "Do you drink whiskey?"

"No, I Christian man."

"Do you play cards?"

"No, I Christian man."

He was engaged, and proved honest and capable. By and by the lady gave a progressive euchre party, with accompaniment. John did his part acceptably, but next morning he appeared before his mistress:

"I want quit."

"Why? What is the matter?"

"I Christian man; I told you so before. No workee for Melican heathen."—Religious Telescope.

"Father of a Saucepan."

Dr. Thomson, the distinguished Eastern traveler, says that "the Arabs call a person distinguished for any peculiarity the father of it. A man with an uncommon beard is named Abu dahn—"Father of a beard;" and I have often heard myself called Abu tangera—"Father of a saucepan," because the boys in the street fancied that my hat resembled that black article of kitchen furniture."

A Talk to Boys on Drill.

Look at a little fellow just being taught how to stand up on his feet. At first he has to climb up by the side of a chair, and hold on to it in order to make his legs go, one after the other; and after a while, when he gets so he can stand alone, there is a time when he is like a little steamboat I have heard of. It had steam enough to go or to whistle, but it had not steam enough to go and whistle both at the same time. Whenever it whistled it stopped. So this young boy can stand up, or go, but he cannot stand up and go at the same time. But the instinct to travel is in him, and he keeps drilling away until his legs get to be such good soldiers that they go marching off whenever he orders them.

To do a thing well you must drill yourself at it. A great writer says that a very commonplace person will repeat a lesson better after going over it thirty times than a genius could do at first. So it is that drill takes the place of genius, and even often surpasses it. We are all bundles of habits, and drill gets its great value because it has for its background this power of habit.

If you have been accustomed to sleep until seven o'clock in the morning, and to-night you put beside your bed an alarm clock set to ring at five o'clock, you will likely jump clear up in bed to-morrow morning when it goes off. If you get up promptly in response, and go out to the day's duty, it will not take more than three or four or half a dozen such awakenings for you to get drilled into the habit of waking at five o'clock in the morning as certainly without the alarm clock as with it.

But if, on awaking, you seize the clock and thrust it under the mattress on your bed, and lie down and sleep again, it will only be a few mornings before that alarm clock could ring to its heart's content, and, if you are a reasonably sound sleeper, not disturb you at all. You will have drilled yourself into the habit of paying no attention to it.

The same is true concerning self-control. Solomon says that a man who rules his own spirit is greater than the man who captures a city. Any boy may become such a ruler. All it requires is a daily drill in self-mastery. If the quick-tempered boy will put himself under drill, and, when he is tempted to say the wicked word, or do the rash, wrong deed, through anger, will hold himself silent and force himself to be patient, it will not be very long before he will get control over himself. He drills himself into self-mastery. Habits of courtesy and politeness are acquired in the same way. Habits of kindness and unselfishness of conduct toward others are also great drill-grounds for boys. The first thing they do with a young soldier is to put him to drill until he can carry himself and step like a soldier. I have a friend who will stand with me in the

street and pick out every man who has been a soldier as he goes by, by the way he walks. It is the effect of the drill still left on him, though it may be years since he was in the army. So the first thing Christ does with those who are to be His soldiers is to drill them in prayer, and Bible-reading, and honesty, and truthfulness, and kindness one to another. Are you a soldier of Christ? Then be faithful on the drill-grounds.—Louis Albert Banks, J.P., "The Children's Record" of Scotland.

A Black Woman made White.

Where was it, and how was it done? It was in Belfast, Ireland. In the city mission of one of the Presbyterian Churches there. How it was done is told in the following story in the "Missionary Herald," by Mrs. Mitchell, one of the workers in the mission:—

A poor woman came one night into the mid-week meeting. She was miserably dressed and smelling strongly of drink. At the close she came begging from Mrs. Mitchell enough to pay for her night's lodging. "But if I give you money," she answered, "you will only spend it in drink, and I don't wish that. I have a message to you from the King of Glory. If you take Him as your Saviour He will deliver you from this craving for drink, so that you will not have to beg."

Much more she told the poor creature of her danger and of the way of deliverance, and ended in saying, "I will make a tryst with you that you will not touch drink, and I will give you what will get you your lodging."

She promised and went her way, and nothing more was heard or seen of her for a considerable period.

At length, one day the servant announced that a poor woman was at the door (not an uncommon occurrence), and wanted to see Mrs. Mitchell. On going out she found a respectably dressed woman with a basket selling delf, ornaments, and trifles of one kind and another.

"You do not know me, ma'am," she said, when she saw she was not recognized. "I am the woman that you gave the money to to pay for her night's lodging thirteen months ago."

She then told how the word spoken had been blessed to her, and how, sleepless during the night on which she had been urged to accept Christ, she had trusted herself to Him.

"I don't want anything from you," she added, "I want to make you a little present," and taking from her basket two spools—a black one and a white one—she said, "That one is like what I once was, and this (the white one) like what I am now, washed in the blood of Jesus." Those spools are still treasured by the recipient.

Life and Work.

What wit hath man to leave that wealth
behind

Which he might carry hence when hence
he goes?

What alms he gives alive, he, dead, doth find;
But what he leaves behind him, he doth
lose.

To give away, then, is to beare away;

They most do hold who have the openest
hands;

To hold too hard makes much the lesse to
stay;

Though stay there may more than the
hand commands.

—Sonnet by John Davies of Hereford.

Moody on "Appeals."

One day, a few years ago, a minister asked permission to present a certain cause at Northfield, making the request with some hesitation, because Mr. Moody was at that time earnestly seeking funds for his Colportage Library, and two other causes had already been presented with large collections taken up that very week. "Most assuredly you shall have opportunity," was his hearty reply. "The more good causes presented at Northfield, and the more money collected here the better for us all. What we all need is a larger interest in good works being done in the world.—Selected.

Progress or Decline.

Age is progress, or age is decline. It ought to be progress and gain; it will be if one is in the right way. It may be decline and decay; it will be if one is in the wrong way. God gives to every one of us the choice of his own direction. We choose for ourselves to go up or to go down, to advance or to decline.

Choosing the better way, we have God's help continually, and are making progress steadily, despite all appearances. "Wherefore we faint not; but though our outward man is decaying, yet our inward man is renewed day by day."—S.S. Times.

Systematic and Proportionate Giving.

Weekly giving is systematic. Tithe giving is proportionate. The ancient Hebrews were trained to both. Christians are not under Jewish economy, not under law but under grace. Shall they on this account be less devoted and benevolent? Nay, more. Christian service is voluntary, and hence the most complete in its self-dedication. A miserly Christian is a contradiction of terms. A disciple of Christ dedicates all—person and possessions—to God. But to give all does not prevent specific benevolence. Nay rather, it ensures it. The following principles

are accepted by intelligent Christians as fundamental:—

1. A stated time for giving is essential to Christian development and Christian fidelity. "Let each lay by a special offering to the Lord on the first day of the week," was the apostle's command. One could give monthly or at any regular interval, but the weekly Sabbath marks the natural time for public worship, and all associate duties. Frequency is best promotive of spiritual discipline and right habit.

2. A stated amount is as essential as a stated time. It calls for an intelligent, prayerful adjustment of one's income to religious duty. One cannot serve God by impulse. Stewardship is not haphazard. Giving requires planning. The offering should be proportionate to ability: "As the Lord hath prospered him." Some adopt the tithe. It is not a compulsory standard, Many should give far more.

3. Such giving is necessary: (a) to self-discipline; (b) to represent the spirit and genius of our religion. Christianity is born of love, is based on love, and love is an eternal self-giving, an eternal ministry.

4. Such giving alone honours God. Devotion is not intermittent. Careless, irregular service dishonors the Christ, whose self-devotion is the ideal of our service.

5. Such giving alone ensures the coming of Christ's kingdom. The lack of it is the cause of all the sad retrenchments in our missionary work. Should the collection plate or the collector's book tell its story, it would impeach the spiritual life of many a Christian. The few give royally. But oh the appalling apathy, greed, penuriousness of multitudes who profess discipleship to the Divine Master!—U. P. Miss, Record.

Love's Failures Glerified.

There is a rich home in which the most sacred and precious household treasure is a piece of puckered sewing. A little child one day picked up the mother's sewing—some simple thing she had been working on—and after an hour's quiet, brought it to her and gave it to her, saying, "Mamma, I's been helping you, 'cause I love you so." The stitches were long and the sewing was puckered; but the mother saw only beauty in it all, for it told of her child's love and eagerness to please her. That night the little one sickened, and in a few hours was dead. No wonder the mother keeps that piece of drawn and puckered sewing among her rarest treasures. Nothing that the most skillful hands have wrought among all her household possessions, means to her half so much as that handkerchief with the child's unskilful work on it, so many of the most beautiful things in Heaven are earth's blunders—things God's children, with loving hearts, tried to do to please God. The blunders tell of love, and are dear to God.—Westminster Teacher.

Galt, Central. . . 10	Wpg, St Giles. . . 40	Newburg, Cam. . . 10 60	Elgin. 35	Prescott. 38
Richmond. . . . 6 80	Friend, Manitoulin. . . 25	Camden, Ess. . . . 5	Acton. 95	Manotick. 17
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Morrisburg. . . . 5	Clatham, St A, ce. . 43 32	Black s Corners. . 16	Ham, Central. . . 300	Shallow Lake. . . 3
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Bullock's Cor ss. 6	Walton. 3	E Toronto. 15	Bethany. 4 50	Milverton. 20
St Thomas, Alice. 5	Centerville. . . . 56 50	Anon. 2	N Brant, ce. . . . 2	Richmond Hill. . 18
St Louis Gonz, ce. 5	Lachute. 3	Strathroy. 67 85	Wpg, St Ste. . . 200	Thornhill. 11
Vernonville. . . . 20 50	Thorold. 15	Stratford, St A ss. 12	" " " " ss. . . 50	Tor, St John's. . 156 89
" " mb. 7 75	Waterloo. 14	Currylynn. 5	" " " " mb. . . 24	" " " " bc. . . 25
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Claremont. 15	Dryden. 4	Thornbury, etc. . 16 55	St Lambert. . . . 11	Nelson. 5
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Glenlyon. 6 40	Union ss. 3	W'port, Newboro. 13	Owen Sd Div. . . 166 33	Carberry ss. . . . 30
Simcoe. 90	West Brant ss. . . 2 54	Kemptville. . . . 47	Amman. 39	Dundas, Kx, ce. . 12 27
St Cath, 1st. . . . 68 90	Gerald M Birks,	Oxford Mills. . . . 20	Ospringe. 5	Mimosa. 10
" " ss. 40	Mont, N W. 500	Newbury. 3	Oshawa. 53 62	Garafraxa, St J. . 20
Hillsdale. 16 53	Guelp, Kx. 132 50	Windsor Mills. . . 2	Alvinston, ce. . . 9	Mont, West. . . . 14 55
Fairmont, etc. . . 14	" " mb. 10	Mad'ce, St P. . . . 60	Glendsandfield. . 12	Berlin. 15
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Dover, hmb. 7	" " bc. 29	Blackheath. 5	Blyth. 95 50	Mont, Stanley. . . 40
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Sherbrooke. . . . 25	Whitewater. 8	Dundee. 27	Vane, Mt P. 80	Richmond. 18 20
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Tor, St J Sq ss. . 60	Shreiber. 63	Calgary. 21 75	Glendale. 2	Omeme, etc. . . . 21
Colquhoun. . . . 10 65	Buffalo Lake. . . . 12	Rat Portage. . . . 26 59	Pilot Mound. . . . 60	Tor, Morningside. 5
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Fort Sask. 30	Norval. 31 65	Chesterfield. . . . 5 60	Essa, 1st. 9	Markham, St A. . 33
Per, Rev E A.	" " ce. 5	W Flamboro. . . . 9 25	Burns. 4	Markdale. 4
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Ingersoll. 74 55	W Lorne, ce. . . . 22 60	Molesworth. . . . 53	Oro, St A. 2	Blackstock, ce. . . 6
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Uxbridge..... 38	Roseneat 5	Rat Portage... 5 50	Carlingford 5	
Keene ss..... 43	Union, Tor Pres. 10	Melbourne 10	Fingal 45	
Mont, Crescent. 1300	Glenallan 7	Moorefield 10	Kingston Cooke's 5	
Collingwood..... 30	Tor, Bloor ss... 30	N Nissouri 5	Erin 15	
" 5	Chatham St A... 15	W Flamboro 12	Hyde Park 5	
Deseronto, Rdmr 23 41	Caledonia 20	Fleming 5	Dunbarton 8	
Cornwall, St J... 60	S Mountain..... 10	Linark 15	Willoughby 2	
Clayton 29	Heckston 14	Molesworth 5	Wakefield, Mash. 11	
Blakeney 22	Pleasant Val... 3	Stratford St A.. 20	Danville 25	
Cornwall, Kx... 100	Barrie 50	Holland Centre.. 3	Stewarton..... 10	
W & S M Clinton 2	Thamesville 15	Elgin 5	Richmond 6	
Oro, Guthrie..... 4	Walton 2	Acton 30	Delaware 10	
Mr, Mrs J Edwards 60	E Normanby 10	Ham Central... 250	Springville 10	
St Vincent, Kx... 10	Thorold 15	" " ss 50	Milton 8	
English Sett ss. 7 70	Waterloo..... 2 85	Mont, Ersk ce... 10	Deloraine 7	
J H N 5	Geo A 1	Stratford, Kx... 68	Camp McKinney. 5	
Tor, Bonar 12	Tor, Bloor 470 00	Hampden 11	Primrose 2 85	
Port Dover..... 30	Dryden 2	Finch & Crysler. 30	Stayner 18	
Vittoria 10	" 50	Hawkesbury 22	Milverton..... 5	
Brown's Cor..... 10	Wick 20 08	Tor, St Enoch's.. 20	Richmond Hill.. 12	
Cedar Grove..... 16	Hampstead 1 50	Mont, Victoria.. 1 20	Thornhill 8	
Hawkesville..... 3	Guelph, Kx 62	Colborne 4	Tor, St Johns 60	
Linwood 5	London 1st 120 75	S Nissouri 15	E Puslinch, Dutis 18	
Southampton... 25	Indian Head 10	E Seneca 5	Thessalon 30 24	
Dungannon..... 3	Vernon 35	St Helen 16	Nelson 2	
Tor, West 50	Winslow 23	E Ashfield 3	Carberry ce 10	
Deer Park 20 40	Kingston, Chal. 54 25	Cardinal 20	Mimosa 5	
Elva 36	New W'm'ter St A 28	Mainville 5	Garafraxa, St J. 5	
Gravenhurst... 10	" " ss 5	Angus 4	Berlin 5 25	
" ss... 10	Leeburn 2	Harrington 6	London, King... 10	
\$52,446 96	Ripley, Huron... 5	Scarboro St Aypea 2 90	Mont, Stanley... 40	
	Kilsyth 10	Argyle 1	Galt, Central 60	
	N Derby 4	Delta 8	Chelsea, Cantly. 5	
	Latona 6 50	Sapperton 9	Alexandria 21	
	Schreiber 10	English Riv, Howi 21	Morrisburg 20	
	Buffalo Lake... 1	Kirkhill 40	" ss 5	
	Creemore..... 5	Glen Morris..... 10	Bearb'k, Navan. 3	
	Dunedin..... 2	Marshboro 7	Havelock 22	
	Kilmartin..... 9	Dal Mills, Cote G 9	Indian Lands... 19	
	Embro 65	Euphemia 4	Cedarville 2 1	
	Breadablanc 13	Scarboro Mel... 52	Victoria, Dundas 6	
	Norval 7 60	Bethany 8	Oro, Willis 5	
	" ce 5	N Brant ce..... 4	Ham, St John... 15	
	Regina Ind scl.. 1	Wpg, St Ste..... 110	Beeton 7	
	TA Dawes Lachin 20	Abernethy 5	Atwood 6 10	
	Newburgh, Cam. 25	Kenlis 5	Markham, St A.. 12 60	
	Billings Bridge. 10	File Hills 1	Markdale 6 50	
	Black's Corners. 16	St Lambert 15	Ottawa, Ersk... 25	
	Laurel 6 05	Tor St J Sq... 505	Seyern Bridge... 10	
	Wardsville 5	Owen Sd Div... 81 34	Gray Ch..... 10	
	Minden 3	Ospringle 3	Ardrea 8	
	Mont, St Paul's. 500	Oshawa 20	Brantford, Zion. 155	
	Bowden 3	Glenasandfield.. 8	Lynn 47	
	Rossland 30	Blyth 35 45	Caintown 23	
	Kenyon, Dunveg 38	Alma 50	Lumsden 20	
	Woodville 20 75	Waskada 6	Dominion City.. 1	
	Carleton Pl, St A. 150	Albarni 5	Greenridge 1	
	Woodstock Chal. 5	Vanc, Mt Pl... 15	Longside 1	
	Ellisboro 5	Dryden ss..... 25	St Cath, Haynes. 10	
	Markham St J... 3 45	Leeds Vil, St Syl. 59	" " 5	
	E Toronto..... 13	Sterling 25	Uxbridge..... 5	
	Strathroy 9 25	Apple, Gravl Hill 10	Collins Bay..... 4	
	La Riviere 7 35	Beechridge..... 5	Portsmouth..... 6	
	Osceola 7 50	Richmond, St T br 7	Mont, Crescent. 300	
	Vic 1st chin cl.. 3	New Edinboro.. 13	Collingwood 35	
	Vanc St A 103 00	Ottawa, Kx 125	Clayton 17	
	Thornbury etc.. 3 05	Smith's Fall, St P 100	Blakeney 6	
	St George 5	S Kinloss 5	Martintown, St A 22 89	
	Westport, etc.. 25	Blake 2 52	Cornwall, Kx... 50	
	Kemptville 15	Rev A Henderson 10	Oro, Guthrie..... 10	
	Oxford Mills 6	Tarbutt 10	St Vincent, Kx... 5	
	Newbury 2	Gladstone..... 40	I H N 4	
	Windsor Mills.. 14 20	T eherne 6	Tor, Bonar..... 16	
	Madoc St P 40	Glendale 2	Port Dover..... 14	
	Mandaamin..... 2	Pilot Mound 22	Vittoria 2	
	Nt Pleasant..... 10	Montreal, Kx... 75	Brown's Cor..... 1 25	
	Blackheath..... 4	Puslinch, Kx... 4	Cedar Grove..... 5	
	Baden 10	Grimsbey 4	Hawkesville 4	
	Smith's Hill 13 50	Norwood..... 15	Linwood 6	

FOREIGN MISSION FUND.

Reported .. \$49,130 28	
Brussels, Mel... 69	
" " ss 10 52	
Hampden 12	
Buillocks Cor ss. 6	
Mont, Chal j ce. 4	
St Thos, Al ce. 5	
St Louis Gonz ce. 5	
Vernonville..... 11	
" mb.. 4 30	
Beulah, etc 13	
Bird Tail Res... 7	
Mrs A H McEwan 5	
Claremont..... 5	
Brighton..... 5	
W'minster 1st.. 195	
" " ss. 30	
Simcoe 85	
St Cath 1st 70	
" ss..... 40	
Hillsdale 13	
" ss 10	
Fairmount, etc.. 12	
Oak River, etc.. 15	
Sandringham ss. 4	
Edenvale..... 4 65	
Minesing 3 50	
Midhurst 3	
Orillia 85 19	
Sherbrooke..... 36	
Aylmer ss 6 70	
Dundas, Kx 80	
Merrittion ss... 14 18	
Carlukc 14 40	
Burnbrae 30	
Wpg, Pt Douglas 20	
Peterboro, St P. 425	
Griswold 14 60	
Mont, St Marks ss 5	
" " las 5	
Norwood 12 50	
A Friend, Tor... 5	
Moore, Burn ss.. 29 15	
Brooksdale 13	
Scotia 1	
Eden 4	
Hamiota 3	
Tor, St J Sq... 25 28	
Colquhoun 19 95	
" ss..... 17	
Riversdale ce... 4	
Port Stanley... 6	
Fort Sask 2	
Old Barnes ce... 1 76	
Hx, Park St chin. 17 35	
" Ft Massy " 33 76	
Gamebridge..... 25 44	
Tor, Cookes... 148 07	
" " ce-I. 25	
" " ce-I. 50	
" " bc-I. 60	
Ingersoll..... 2 50	
Carnduff..... 14	
Wpg, St Giles... 27	
Strathclair 6	
N Easthope 40	
Mitchell 10 25	
Princeton 19	
Lindsay 152 15	
Meaford 46	
" ss..... 5	
London, Kx..... 104	
Tor, S'side 26	
Apin wms 3	
" 1	
Windsor 36	
Dunbar 16	
Roseneath 6	
Union Tor, Pres. 24	
Chesterfield.... 2 50	

Mistawassiss. 10	Westport, etc. 13	Alvinston, mb. 1 15	Morrisburg. 10	Simcoe. 25
Tor, Bloor ss. 128	Kemptville. 10 65	Glensandfield. 2	" ss. 10	St Cath, 1st. 15
Caledonia. 40	Oxford Mills. 9	Mrs A S Jamieson, Chatham. 15	Vankleek Hill. 25	Fairmount &c. 3
Mont W ss. 5	Peterboro, St A. 6	Blyth. 61	Bearbrook &c. 6	Oak River &c. 3
Ballantrae. 5	Newbury. 2	Alma. 8 35	Havelock. 12	Edenvale. 1
Hallville ss. 2	Windsor Mills. 2	Arch McMillan. 2	Indian Lands. 12	Sherbrooke. 8
S Mountain. 26	Madoc, St Peter's. 21	Tor, Bloor, bmb. 25	Cedarville. 7 40	Dundas, Kx. 17 91
Heckston. 22	Mt Pleasant. 15	Waskada. 4	Victoria, Dundas. 10	Burnbrae. 4
Pleasant Val. 4	Lon, St A chin ss. 33 35	Dryden. 3	Oro, Willis. 8 25	Wpg, Pt Douglas. 5
Barrie. 40	Blackheath. 4	Ivan ss. 5 95	Tor, Dover'et ss. 13 97	Griswold. 1
Thamesville. 20	Baden. 9	Leedsvil, St Syl. 15	Omeme, etc. 40	Mont, St Mark's las. 5
Thorold. 15	Smith's Hill. 32	Stirling. 20	Tor, Morn. 5	Scotia. 4
Otta, St Paul's. 93 10	Newcastle. 12	Mont, Stan jce. 5	R Calder, Carluke. 25	Colquhoun. 4 75
Walton. 3	Dundee. 20	Apple Grav H. 5	Esplin. 2	Port Stanley. 2
Tor, W'minstr ss. 30	Rothsay. 33	Avonbank ce. 2 50	Ham, St John's. 75	Fort Sask. 3
Lachute. 5 40	Morewood. 48	Richmond, St T. 7	Blyth ss. 19 42	Tor, Cooke's. 30
Mont, AmPres ch. 100	West'mt Mel ss. 25	New Edinboro. 38	Beeton. 21	Carnduff. 2
Waterloo. 3	Guelph, St A. 31 25	Ottawa, Kx. 191 27	Atwood. 35 60	Strathclair. 1 65
Geo A. 3	N Gower, Well. 6	Smith's Falls, St P. 50	Markham, St A. 24	N Easthope. 6
W F M S West. 8000	Warkworth. 15	S Kinloss. 11	Markdale. 3	Collingwood, Tp. 1
Tor, St Paul ce. 10	Wardsville. 50	Woodland. 6	Otta, Erskine. 13 50	Princeton. 3
" Bloor. 462	Hagersville. 40	Rev A Henderson. 15	Severn Bdg. 5	Lindsay. 24 12
Dryden ss. 1	Peterboro, St A. 70	Tarbutt. 2	Gray. 4	Meaford. 9
Hampstead. 23 50	" ss. 5 96	Wpg, Stiles ss. 10	Ardtree. 2	London, Kx. 11
Union ss H. 4 25	P Colborne. 5	Gladstone. 10 75	Brantford, Zi. 115	Tor, S'side. 6
" I. 4 25	Kingston, Zi. 6	Glendale. 2	" ss. 73 54	Windsor. 9
W Brant ss. 2 54	E Wawanosh. 13	Pilot Mound. 20	" ce. 26 90	Dunbar. 3
Guelph, Kx. 101 98	Calgary. 6	Lindsay ss. 21 25	Lynn. 17 50	Union, Tor Pres. 4
" mb. 10	Rat portage. 21 45	Mont, Kx. 100	Caintown. 7 50	Tor, Bloor ss. 15
" ss. 59 50	Melbourne. 10	" ss. 35	Lumsden. 3	Chatham, St A. 10
" bc. 15	E H O goode. 5	Stratford, Kx ss. 25	St Cath, Haynes. 10	Caledonia. 5
London 1st. 225	Dunwich, Duff's. 12	Puslinch, Kx ss. 16	" ss. 15	S Mountain. 2
Mont, St Matt ss. 75	Moorefield. 10	Grimsby. 47	Uxbridge. 25	Heckston. 3
Okanase, Indians. 9 05	N Nissouri. 15 50	Norwood. 5	Mont, Crescent. 1200	Pleasant Val. 75
Indian Head. 13	Chesterfield. 30 02	Essa, 1st. 9	" chin cl. 77 56	Barrie. 10
Whitewater. 4	W Flambaro. 14	Burns. 3	Collingwood. 30	Thamesville. 5
Ham, McNab. 135	Fleming. 2	Dunn's. 1	Deseronto, Rdmr. 16 20	Otta, St P. 17
Vernon. 27 30	Molesworth. 38	J Grant. 1	Clayton. 21	Walton. 1
" ss. 7 50	Gananogue. 14 25	Oro, St A. 2	Blakeney. 14 55	Lachute. 1
" ss. 7 50	Admaston. 9 50	Dover. 10	Martintown, St A. 59 09	Thorold. 10
Winslow. 6	Barrs. 6 50	Prescott. 49	Cornwall, Kx. 100	Waterloo. 2 70
Kingston, Chal. 85 75	Cobden. 4 40	Manotick. 14	W & S McClinton. 2	Geo A. 1
N W'minstr, St A. 25	Pembroke. 7 15	Shallow Lake. 3	Oro, Guthrie. 5	Tor, Bloor. 85
" ss. 10	Castleford. 5 03	Tor, W'minster. 323	Mr & Mrs J Edwards. 60	Guelph, Kx. 10
Milhurst. 2	Arnprior. 12 30	Moosejaw. 25	St Vincent, Kx. 10	London, 1st. 25
Leeburn. 3	Almonte, St J. 10	Misses Anderson. 10	I H N. 4	Indian Head. 10
" ss. 5	Bathurst. 2	Avonton. 3	Tor, Bonar. 12	Whitewater. 1 50
Ripley, Huron. 2	Perth, Kx. 6 81	Fordwich la. 2 40	Port Dover. 38	Ham, McNab. 32
Kilsyth. 37	Watson's Cor. 2 35	Mont, Stanley ce. 5	Vittoria. 10	Vernon. 5
N Derby. 13	Elgin. 45	Kingston, Cook's. 5	Brown's Cor. 4 75	Winslow. 2
Latona. 25	Acton. 120	Erin. 25	Cedar Grove. 18	New W'min, St A. 19
Sintaluta. 1	Ham, Central. 194 03	Hyde Park. 5	Southampton. 25	Leeburn. 1
Buffalo Lake. 4	" ss. 62 37	G Stiritret. 2	Dungannon. 3	Ripley, Huron. 1
Creemore. 17	Mont, Ersk ce. 10	Dunbarton. 14 90	Tor, West. 70	Kilsyth. 6
Dunedin. 4	Stratford, Kx. 300	Willoughby. 1	Deer Park. 10	N Derby. 2
Kilmartin. 53	Hampden. 17	Wakefield, &c. 5	Miss H Monteith. 20	Buffalo Lake. 1
Limehouse. 20	Finch, Cryser. 100	Danville. 7	Elva. 10	Creemore. 2
Fergus, Mel. 95	Hawkesbury. 45	Stewarton. 20	Gravenhurst. 24 30	Dunedin. 1
Embro. 190 00	Tor, St Enoch's. 60	Richmond. 15	" ss. 10	Limehouse. 4
Breadalbane. 28	Mrs W Mitchell. 4	Delaware. 2	\$71915 85	Fergus, Mel. 23 15
Norval. 42 79	Mont, Vic. 5 05	Springville. 5		Embro. 15
" ce. 5	Colborne. 10	Milton. 15		Breadalbane. 2
Regina Ind scl. 10	S Nissouri. 60	Deloraine. 9		Norval. 5
T A Dawes, Lachi. 20	" ce. 15	Primrose. 8		Regina, Ind scl. 1
Streetsville. 25	E Seneca. 18	Stayner. 40		T A Dawes, La'e. 30
Newburgh, Cam. 1	St Helen's. 55	Mont, Kx. 35 41		Streetsville. 2
Camden E ss. 6	E Ashfield. 4	Milverton. 5		Billings Bdg. 5
Plum Creek ce. 7	Cardinal. 10	Richmond Hill. 10		Black's Cor. 3
Billings Bridge. 10	Mainsville. 5	Thornhill. 10		Laurel. 2
" ss. 6	Harrington. 32 40	Tor, St John's. 1		Wardsville. 2
Bells' Corner. 12	Searbro, St Aypca. 2 90	" & ss. 419 08		Minden. 1
Laurel. 8	Argyle. 2	Tor, St John's, ce. 60		Mont, St Paul's. 75
Wardsville. 4	Delta. 3	" " bc. 25		Bowden. 1
Minden. 1 60	Eng Riv, Howick. 46 50	" " cru. 2 50		Rossland. 5
Mont, St Paul's. 300 60	Kirkhill. 50	" " mb. 5		Kenyon, Dunveg. 16
Virde. 10 75	Marshboro. 7	E Puslinch, Duff's. 45		Carleton Pl, St A. 15
Bowden. 1	Dal Mills, Cote G. 13	Thessalon. 6		Woodstock, Chal. 5
Rossland. 65	Euphemia. 6	Nelson. 2		Ellisboro. 1
Kenyon, Dunveg. 90	Scarboro, Mel. 12 37	Mimosa. 10		Strathroy. 8 50
Tor, W'minster ss. 45	" I. 60	Garafraza, St J. 15		Osceola. 1 50
Carleton Pl, St A. 70	N Brant. 2	Mont, West. 14		Vict, 1st chin. 1
Woodstock, Chal. 30	Wpg, St Ste. 75	Berlin. 10 50		Galt, Kx. 35
Ellisboro. 12	" ss. 25	London, King. 10		Vanc, St A. 49
Mont, Taylor. 41 48	Abernethy. 2 50	Mont, Stanley. 45		Thornbury &c. 8 60
Tor, Ersk ss. 90 47	Kenlis. 2 50	Galt, Central. 81		St George. 3 50
Strathroy. 42 85	File Hills. 5	" ss. 30		Westport &c. 5
Osceola. 10	Tor, St J Sq. 462 85	" " ss. 44		Kemptville. 8
Victoria, 1st chin. 23	" ss. 500 24	" ce. 85		Oxford Mills. 2
Galt, Kx. 230	Owen Sd Div. 161 38	Indianford &c. 8		Newbury. 2
Vanc, St A. 63	Annan. 37	Alexandria. 54		Mt Pleasant. 6
Thornbury, etc. 85	Ospringle. 3	" ce. 12		Blackheath. 2
St George. 3 50	Oshawa. 53			

RESERVE FUND.

Beq Mrs N McTavish, S Mt. 200
Beq R Young, Atwood. 50
Beq Jas Carnohan, Tucker-smith. 500
Beq S Carnohan, Egmondville. 50

WIDOWS AND ORPHANS FUND.

Reported. \$3362 30
Brussels, Mel. 12
Vernonville. 2 30
Beulah, &c. 6
Claremont. 3
Kendal. 2 75
W'minster, 1st. 25

Tor, Bloor.....135	Mrs J Brebner .. 2 50	Alexandria, ce.. 3	Westport, etc.... 2	Rev A J McLeod. 20
Hampstead	Tor, St Enoch... 15	Morrisburg..... 10	W'mount, Mel,ss 50	" J R Harcourt 4
Guelph, Kx.....36 04	Mont, Vict	Bearbrook, etc.. 3	Molesworth	" D G McQueen 5
"lc.....10	Colborne	Ind Lands..... 11	Acton, ss.....25	Molesworth..... 2
London Ist	S Nissouri.....11 50	Cedarville..... 60	Ham Central, ss. 50	Rev S M Whaley. 7
Indian Head.....4 55	E Seneca	Oro, Willis..... 5	Hampden	" W W Craw.. 5
Whitewater.....1 50	St Helen's.....28	Ripley, Huron... 10	Rylstone, ss..... 5	" H McKellar.. 3
Ham, McNab.....80	E Ashfield..... 3	Omamee, etc.... 5	Norwood, ss..... 25	" R J Ross..... 5
Vernon	Mainsville..... 3	Tor, Morn..... 5	Eng Riv, Howick 19	" J L Campbell 5
Winslow..... 5	Harrington.....11 75	Ham, St Johns .. 40	Scarboro, Mel... 7	" J A Moir 5
Kingston, Chal..13 75	Argyle..... 1	Beton..... 8	St Lambert, Kg D 50	" T C Tough... 2
N W'minster, Sta 5	Delta	Atwood.....12 75	Dundas, ss..... 22	" R Martin..... 5
Kilsyth.....10	Sapperton	Markham, St A.. 9	Avonbank, ce.... 20	" J Robertson.. 5
N Derby.....11	Eng Riv, Howick 49 50	Markdale	Lindsay, ss..... 25	—
Latona..... 5	Kirkhill..... 30	Ottawa, Ersk.... 4	Mont Knox, ss.. 50	KLONDIKE NURSE
Sintaluta..... 1	Dunwich, Duffs.. 8 50	Brantford, Z.... 15	Stratford, Kx ss. 50	FUND.
Schreiber	Marsboro..... 6	Lyn.....37 50	Tor, W'minster.. 5	Brussels, Mel.... \$ 5
Buffalo Lake.... 1	Dal Mills, Cote G 3	Caintown.....17 50	Wakefield, etc.. 4	do ss..... 8 25
Creemore..... 3 65	Euphemia..... 1	Lumsden..... 1	Atkins Cor, ss.. 12 50	Appin, wms..... 5
Dunedin	Scarboro, Mel.... 17	Uxbridge..... 5	Tor, St John's, ss 25	London, Ist, la.. 25
Kilmartin..... 8	Wpg, St Ste..... 20	Mont, (res.....105	Carberry, ce.... 5	Mrs. Mortimer,
Fergus, Mel.... 30	Abernethy..... 1	Collingwood.... 20 70	London, King.... 5	Clark..... 25
Embro..... 25	Kenlis..... 1	Clay on..... 2 75	Galt Central..... 25	Mrs D McGee.... 5
Breadalbane.... 2	Pile Hills..... 1	Blakeney..... 6	do do ss..... 25	Mrs W C Harris. 2
Norval..... 6 75	Tor, St J Sq..... 40	Cornwall, Kx.... 60	Morrisburg..... 3	—
Regina, Ind scl.. 1	Owen Sd Div.... 30	W & S McClinton 1	do ss..... 7	LUMBERMAN'S MIS-
T A Dawes, Lach. 10	Annan..... 17	Oro, Guthrie.... 6	Ind Lands..... 15	SION.
Streetsville..... 5 25	Osprings..... 2	St Vincent, Kx .. 5	Brantford, Zi, ss 50	Hawkesbury.... \$5
Newburgh, etc.. 5 85	Oshawa..... 7	Tor, Bonar..... 3	St Cath, Haynes. 20	Morrisburg ss.... 5
Black's Corners. 3	Blyth.....34	Port Dover..... 2	Rv H E Adriance 25	—
Laurel..... 2	Alma..... 50	Vittoria..... 1	Hon H Ewing.... 10	LUMBERMAN'S MIS-
Cookburn Island. 85	Arch McMillan.. 2	Cedar Grove.... 5	Dr A Hewit..... 5	SION.
Wardsville..... 1 82	Albernie..... 5	Southampton... 12	Friend..... 5	Hawkesbury.... \$5
Minden..... 2	Vanc, Mt Pl.... 10	Dungannon..... 2	Cranbrook, ss... 3	Morrisburg ss.... 5
Mont, St Paul's..100	Dryden..... 2	Tor, West..... 12	Port Dover..... 2	—
Olds..... 1	Leeds Vil, St Syl. 6	Deer Park..... 8	Vittoria..... 1	UNAPPORTIONED CON-
Rossland..... 10	Stirling..... 5 80	Innisfail..... 2		TRIBUTIONS.
Kenyon, etc..... 13	Apple, Grav Hill 5 00	Gravenhurst ... 5	\$5667 53	Brussels, Mel.... 79 76
Carleton Pl, Sta 20	Avonbank..... 6			do ss..... 12 73
Woodstock, Chal. 10	Motherwell..... 4			W'minster, Ist.. 281.
Ellisboro..... 2	Richmond, St T.. 6			Cath, Ist..... 65 90
Rev W M Roger..218 25	Ottawa, Kx..... 15			Dundas, Kx..... 20 56
Bass River ce.... 6	Smith's F's, St P. 60			Griswold..... 1
E Tor..... 5	S Kinloss..... 5			London, Ist.... 1,028 75
Anon..... 1	Rev A Henderson 5			Meaford..... 128 85
Strathroy..... 9 50	Gladstone..... 15 00			Appin..... 5 15
Oseola..... 1	Glendale..... 1			Tait's Corners.. 23 50
Vict, Ist chin cl. 2	Pilot Mount.... 5			Tor, Old St A... 619
Vanc, St A..... 20	Mont, Kx..... 100			Thamesville.... 31
Thornbury, etc.. 9 05	Puslinch, Kx.... 4			Guelph Knox, ch.228 62
St George..... 5	Grimsb'y..... 3 14			Brantford, Zi... 310
Westport, etc.. 5	Norwood..... 5			Embro..... 138
Kemptville..... 8	Essa Ist..... 2			Rossland..... 117
Oxford Mills.... 3	Burns			Avonton, ss.... 6
Newbury..... 1	Dunus			Petersboro, St A.126 57
Jas Fraser..... 2 50	J Grant			W Flamboro.... 4
Windsor Mills.. 2	Dover..... 7			Acton..... 139
Mt Pleasant..... 8	Prescott..... 11			Finch, Cryster.. 170
Blackheath..... 2	Manotick..... 5 36			St Helen's..... 83
Baden..... 5	Logan, Monkton. 2			E Ashfield..... 25
Smith's Hill.... 10	Tor, W'minster.. 53			Essa Ist, Burns,
Newcastle..... 5	Mo sejaw..... 3			Dunn..... 57 22
Dundee..... 42	Avonton..... 16 41			Camilla..... 5
Rothsay..... 4	Erin			Tor, Old St A... 117
Morewood..... 15	Dunbarton..... 6			Tor, St J, sq... 2,388 54
Kingsbury..... 3	Wil oughby.... 1			Pickering..... 50
N Gower, etc... 5	Greenbank ss... 6 50			Tor, St John's.. 684 0
Warkworth..... 10	Wakefield, etc.. 6			Omamee, etc.... 51
Peterboro, St A. 20	Danville..... 5			Brantford, Zi... 210 61
Port Colborne.. 5	Stewarton..... 3			Markham, etc... 46 45
E Wawanosh... 5	Richmond..... 4			Collingwood.... 10
Melbourne..... 8	Delaware..... 2			Deer Park..... 18 85
C Wren..... 2	Springville.... 2 50			Gravenhurst.... 8 65
Beq H Gilchrist,	Milton			
Maxwell.....250	Primrose..... 8			
Moorefield..... 4	Stayner..... 9			
N Nissouri..... 5 50	Milverton..... 5			
Fleming..... 1	Richmond Hill.. 5			
Lanark..... 6	Thornhill..... 4			
Molesworth... 3 50	Tor, St J ss..... 5			
Gananoque..... 10	EPuslinch,Duff's 20 50			
Stratford, St A.. 5	Thessalon..... 4			
Elgin.....10	Nelson..... 1 20			
Acton..... 8	Mimosa..... 4			
Ham, Central...100	Garafraxa, St J.. 4 50			
Mont, Ersk..... 10	Mont, West..... 14			
Hampden..... 2	Berlin..... 13			
Proof Line..... 6	London, King... 5 00			
Finch, Cryster.. 25	Mont, Stanley... 20			
Mrs J G McFar-	Galt, Central... 50			
land..... 2 50	Alexandria..... 33			
Hawkesbury.... 8	"ss..... 2			

C Bott	1	James Fraser ...	4	Dr W Oldright..	5	Creemore ss ce...	7	Miss M L Cornish	50
Mrs W F Maas ..	5	Portland, etc ...	25	J M London.....	1	Uxbridge	23 37	Miss EA Thomson	1
Agricult.	10	Mont, Ersk wms.	30	W H Taylor.....	15	Tor, Chal aux. ...	18 75	A Friend, Perth.	26
Mr T Whitham ..	10	D H Mackenzie..	5	J Auburn	2	Lobo wfms.	8	J McDougall. ...	5
Mrs E Haynes... 2		Cornwall, Kx ce.	8	W A J Hamilton	5	Miss Grant	30 40	M Boulter	2
Mrs T Findlay ..	1	W F M S, Tor ..	148 55	Mr Mrs J Wil-		Miss M Drew ...	2	Mrs J F Claxton	3
Dr Mrs McKeech.	5	M P Kirkwood ..	1	liamson	10	N D McKenzie..	1	Miss Jemison...	1
Wpg, St A wmp.	60	M J M	1	T S Galt	5	Mrs Lister	7	W & M Clinton...	5
Mrs W Finlays n	2	Mrs J M Trenouth	10	C A Fry, Tor.	50	Wawanesa la. ...	30	The Gleaner....	1
W Macdonald... 2		Lady, Perth.....	10	Deseronto, Rdmr		Misses Anderson.	10	Miss J Hanson...	6
Parkdale	5	Kingsbury.	3	l m s	5	Rev F Davey....	4	Per Rv TR Shearer	35
Dun McGregor ..	2	Mrs D McBride ..	5	Mrs Beatty	3	Friend	1	Mr, Mrs J Edwards	2 40
Que, Chal ce....	25 68	Mrs J Eadie.....	1	Miss Beatty.....	1	Friend	1	Per Rv TR Shearer	32
M T Smith	5	D M, Tor	2	G M Beatty.....	1	Mont, Stanley, ce	10	Stratford Kx yps	4
Seaforth 1st bc	5 25	Mrs D A Irvine. 5		Mrs C Campbell.	5	John Irvine.....	10	Dr. M.	1
Mr, Mrs Percival	6 25	M H T.	50	A M G	50	Friend	1	Mrs W McGregor	1
R J C Robertson,	2	Friend, Ormst'n.	25	Miss C Niven... 2		Fisherman.	5	D Davies.....	1
M Waddell	1	Family, S Falls.	4	A Friend	2	Rev G R Lang... 3 50		Manitou	20
Friend, Man.	15	C Wren	2	A L Mackenzie..	1	G Stinett	3	Newhaven	15 55
Mrs T Moore ..	1	Mrs G M Ross ..	5	Paisley, Kx.....	88 51	Mrs D Maxwell..	10	J Forbes.....	2
Mrs C W Davis..	10	Sarah A Windel.	4	Ho'stein, ce....	5 62	Mrs W Colqu-			
J H Tucker	2	Chesterfield	31 26	Friend, Trenton.	3	houn	5		
J M Whinney ...	25	Carluke.	5	E B W. Tor.....	100	J H N.	5		
A little girl ..	1	Anon	5	Helen Marshall..	5	A Friend	1		
Clydesdale ss. ...	5	Per Rev McTavish	7 60	J Gibson	12	Metz ss	6		
Hillsburg ss....	10	S Beggs	1	Anon	50	Messrs. J. W. Car-			
J Robb Coleman.	5	Per M L Privat ..	13 03	Mr, Mrs A Mac-		michael & Co. ...	40		
Friend	2	Mr, Mrs W Rowat	3	dougall	25	Stratford Kx yps.	24		
Palmerston ce..	30	J McNicol	5	The Misses Mac-		A. D. Guelph ...	5		
Chesterfield	6	A Bruce	2	dougall	10	Kingston, mem.			
M Campbell	2	Frank M Gray ..	5	M G W.	50	St A.	16 75		
Miss M T Scott..	5	Friend	1	A W	53	S. Wishart & sis..	2		
W E L	5	Rev D Wardrope	5	Mary Thompson.	2	Friend	2		
Mont, Ersk jee..	5	Tor, Mem Kx ...	5	Bristol Cor, Boys	3	C. S. Ives	2		
Wingham ss cl ..	1 50	Mont, Ersk ce..	15	Dundalk, wms..	7	A. Balderson ...	5		
W Ross Fergus ..	3	Tor, Mrs L.....	1	Miss R Gregg... 2		Per T. Mtgomery.	3		
Friend	1	" Mrs W	1	Per Dr Thom ..	4	Mrs. S. H. Hogg ..	4		
S C M Kertch ...	3	Lady friend	1	L A S. Montreal.	5	Per M. J. Thunder	5		
Ventner ce....	3	Otta, M J G	3	Guelph, Ki Dau.	10	J. Petrie	5		
W Anderson	4	" E H G	2	Rev J Wilmot... 2		Per Rv. A O McRae	15		
Miss M Hogg ..	5	N D Galbraith ..	10	Mr, Mrs J Hen-		J. H. Stokes ...	5		
Mrs Mortimer Clk	20	J R Douglas	1	derson	50	N. Lyster	2		
Friend, Whitby ..	20	John Paton	10	Sympathizer....	1	Tor, St Johns ..	10 71		
Anon	2	M Moore	1	M E J Barrie ..	1	Rv J. R. Craigie..	5		
Friend	25	A Austin	2	Mrs A Suther-		Bolton, Caven... 45 50			
J J Leask	1	L H E	5	land	5	E. H. M	1		
Miss Cowan	1	W Adams	50	Friend	2	B. Gerry	5		
Middleton	31 50	Per Miss Stephen-		Mrs E M Couger.	1	Anon	1		
Mont, St Matt... 25		son	20	Miss L Martin..	1	Woodville	9 75		
Mrs G M Moss... 10		Per Dr Geikie ..	40 52	J K Tilsonburg..	5	Vittoria ce....	5		
Miss A M Moss..	5	Kirkhall, Fergus	4	Mrs J Moersch-		Grants ss	6		
Miss Sangster ..	5	Sympathizer	2	felder	5	M. J. Miller	1		
A McLaren	4	A D McKay	3	Sympathizers... 5		Cornwall Kx ss.	195 16		
Han, McNab	47	Sister	5	Friend	1	H Campbell	25		
Eden ce	5	J A	1	A Friend	1	Mrs. T. Smith ..	5		
A White	2	C Toronto	17	Dundas, ss.....	25	Norwich	5		
C Standing	50	Mrs W Roberts.	25	Mrs Dodds	4	Mr, Mrs F W Moffat	8		
Mrs W H Standing	2 50	Mrs A B Alexan.	5	A Friend	1	Cobourg	1		
Leeburn ss	1	Silver Creek lms	15	Sympathizer....	34	Mont Cress ss ..	33		
Friend	1	Was hungry	5	Jas M Smith....	5	Alexandria ss...	3		
Friend	1	Mrs A Ross	5	T W George....	5	" ce....	5		
Sympathizer....	2	Miss T McTavish	5	Mrs, Misses Ar-		Sarah McLaren..	2		
J Hamilton	2	J McTavish	5	dagh	16	F A. Ewan	2		
C E Pt St Charles	5	Robt Woon	3 71	Per Mont, Witns.	154	Havelock ce ...	2		
W R Smith	5	Jas Young	1	Sympathizer	2	W B Dawson fam	1 25		
Rev R S Anderson	8	Friend	1	J A Mitchell....	5	W Alexander....	5		
Camden East ss.	5	"	2	Agnes Anderson.	5	H E Dickson....	2		
L P R	1 50	Wee girlie	25	Cath. Murchie ..	1	Gharil Admi. ...	2		
Miss M C Elliott.	2	M E Barrie	5	Friends, Galt... 20		Per E DeLong..	2		
Miss Agnes Lang	1	Miss A E Kirkland	10	Mrs McCalla ...	12	Rev. T. Fenwick.	2 43		
Jessie W'dington	1	W J Pate	5	Sympathizer	5	J R Farrar.	2		
John Wilson	3	Tor, West ss	14 25	Mrs D Christie..	5	A Friend	20		
Finch wfms....	12	Miss J A Mather	1	Mrs M Mackie... 5		W. F. M. S. Tor..	705 77		
D Tate	1	Rev R, Miss Gray	3	F Speed	10	Tor, Morn.	5		
David McGee ...	10	The Misses Wills	4	Miss J Whitney.	5	Mrs. J Strachan.	5		
Kirkwall ss bc ..	4	G Thomas	2	Friend	1	Tithe	5		
Wm Gordon	5	P C Duncan	1	Mrs Kinrouger..	1	Holstein ce....	2		
Walkerton ce ..	22	F J Musgrave ..	1	Miss Browning .	1 55	Glenallen	25 25		
T A Macpherson.	1	Per Miss Birney.	6	J M B	1 45	Hollen	3 50		
Grace Macphersn	1	Miss Reed	\$ 2	H McCulloch... 5		T T Solway	2		
Miss Fyfe	2	Bolton	7	Rev A Henderson	2	Ballinafad	6		
W'mstown ce ..	7	Port Perry, ce..	10 60	J F Whitson....	5	Egmondville....	37		
Mrs J M Robertson	3	" las	6 40	Mrs McAlpine ..	1	J A Lang	1		
Friend, Tor	1	C L M	1	Mrs E Stuch-		Mrs D Finlay ..	25		
Mont, Mem Cres.	5	Woodville	17 75	bury	1	Mr, Mrs J Morrison	1 75		
Thos Aitken	10	Mont, 53 Fort St.	1	J Fuce	2	Miss H Robinson	1		
C Westmount ...	5	Miss H Robertson	1	Cornwall, Kx mb	5	Miss J E Fraser.	1		
Vict 1st chin. ...	7 50	Seaforth	5	M E Weredell... 20		Mrs M. W Hardy.	1		
Friend	1	Dundas, ss	13	Mrs Hill	2	P Johnston	10		
Mary L	1	Friend, Tor	20	Anna Harper ...	1	A Friend	5		
Ventry ce	12	George Hay	25	Mrs G A Leach..	1	Keen ss.	43		
P Mr Geo Hotson	210	Mrs J H Bennett	2	T Davidson	2	Mrs L Roebuck..	5		

CENTURY FUND.

S. S. Committees.

Reported	\$10242 01
Perkins Mills ss.	2
West Bay ss.....	6
Margaree	2
New Glasgow ss..	32
Bermuda St A ss.	11
Mackenzie Cor ss	4 25
Cape North ss ..	7
Parsboro ss	20
Valleyfield ss ..	5 66
Whim Rd Cross ss	8 34
Graham ss	4 15
Milltown ss	10
Campbell Bay ss.	3
Tor, Blor ss	10
Kippen ss	4 45
Peabody	2 10
Leeburn	3
Oneida ss	2
Morewood ss	8
Mont St Johns ss.	4
Mont Vic	5 51
E. Ashfield	2
Otta, St An ss....	34 32
Gladstone ss....	27 51
Fleming ss	4 45
Blyth ss	4
Lindsay ss	34 25
Ca-selman ss....	1 50
S Indian ss	1 50
Stanley ss	2 50
Garafraxa, St J ss	3
Mimosa ss	5
Guelph Chal ss.	42 42
Dundee ss.	9 50

\$10,568 82

Receipts.

During Feb. by Rev. E. A. McCurdy, acting agent at Halifax, office Metropole Building.

FOREIGN MISSIONS.

Reported	\$21798 24
Less \$9.00 from Mills-	
ville ss, reported in	
Jan. receipts, but in-	
tended for India	
famine fund, making	
corrected total	
Reported ..	\$21789 24
Dr. Lawson Mem.	
fund	44 60
Fredericton, ss..	9 40
Hx. St And	117
Newcastle	7
Hopewell, Un...	71 54

Hx, Chal ss... 40	Woodville ce... 11	Onslow, ce..... 8	Hx, St Matt.... 10	Hx, St Matt..... 15
Chatham, St A, ce 30	Strath Lorne... 10	"Trust," Hx....100	Saltsprings, St L. 5	Caledonia..... 1
Millsville ss..... 8	Baddeck, Gwd ce.. 8 11	Sussex..... 12 14	Woodville..... 7	Sussex..... 2
Sale pamphlets... 1 30	Hx, Ft. Massey	Great Village... 10	Bass, Nich Riv... 8 79	St John, St Ste.. 40
Hx, Coburg Rd, ss 10	frnds..... 75	Musq, Hrbr..... 4	Coup, Moncton	Antigonish..... 5
Springside..... 20	Boularderie..... 1 50	Tatmagch Cent-a-	glw... 15	
ss..... 8		Week... 10	Coup, Annaplis,	Total \$204 50
Gore, Kennetcook 30	Total.....\$2537 30	Windsor ss..... 60	Water... 50	
Kentville ss... 20 90		Lo Stewiacke, ce 36	West Bay, C B... 15	
ce..... 7 25			Caledonia..... 15	
St John, St D, ss. 35	HOME MISSION.	Total \$11,587 87	Strath Lorne.... 17	AGED MINISTERS'
A Family..... 5			Caledonia, PEI.. 4	FUND.
Souris..... 24	Reported.....\$8933 35		West River, PEI. 8	
Parrsboro..... 35	Div B of N S... 85 50		Dr Reid, int.... 27 50	Interest and
Anonymous..... 1	"Hx Bank Co. 27 30	AUGMENTATION FUND	Beq, Rev J Camp'l 25	Collections.
Hx, St Math.....191	"Merch Bk....21		Quoddy, Mos Riv 9	
Boularderie..... 25	Hx, St And...140	In November's re-	Sussex..... 18	Reported.....\$2419 99
Portaupique ss 4 50	Florencevil refd. 31	ceipts East River, St	Great Village... 24	Hx, St And..... 5
W Riv, Green Hill 4 51	Newcastle.....10	Marys \$41 00 was not	Marion Bridge... 5	New Castle..... 5
Miss A Thompson 1	Hx, Chal ss..... 9 38	added in with the total,	Ferrona, Zion... 10	M C int..... 15
Bass, Nichls Riv. 12 80	Chatham, St A ce.27	making corrected to-	Mahone Bay... 15	Springside..... 8
Geddie, Mem..... 90	Hx, Coburg R ss.10	tal now reported \$3,-	Kingston, Rich. 14 04	Gore, Kennetck. 2
West Bay, C B... 52	Springside.....10	807.80 instead of \$3,-	Linden..... 2	Souris..... 3 50
Hx, Chal.....115	Gore, Kennetcook30	766.80.	Belfast..... 16	Parrsboro..... 7
Andover..... 7	Kentville.....30		Georgetown..... 7 50	Hx, St Matt..... 98 50
St Croix ss..... 10	Family..... 5	Reported.....\$3807 80	Strathalbyn... 20	Boularderie..... 5
ce..... 12	Souris.....22	Newcastle..... 25	Windsor..... 10	Woodville..... 3
Charlottn, Zion. 41 10	Parrsboro.....10	Brackley, Pt Rd. 2	St John, St Ste. 80	West Bay, C B... 4
Souris, Bay Fort. 2	Hx, St Matt.....250	Gore, Kennet.... 15	Loch L mond... 2	Caledonia..... 12
Strathlorne..... 24	Portaupique ss. 4 50	Kentville..... 15	Antigonish..... 20	Souris, Bay Fort. 1
Caledonia..... 11	Miss A Thompson 1	Parrsboro..... 23 54	Covehead..... 9 36	Strath Lorne.... 2
West River, P.E.I. 15	Bass, Nich. Riv. 16	Woodvi le..... 30	Bou'arderie..... 16	Caledonia, P E I. 5
Lunenburg mb.. 25	West Bay, C B... 22	WRiv, Green Hill 5	Onslow..... 34	Sussex..... 5
Black River ce.. 2	Caledonia.....45	Miss A. Thompson 3	Lower Musq.... 6	Great Village... 18
Beq, Rev J Camp-	Charlot'tn, Zion. 4 73	West Bay, C B 34	Coup Bridgetown 50	Musq Hrbr..... 3
bell..... 25	Souris, Bay For. 2	Caledonia..... 30	"Canso Sci.. 20	Marion Bridge... 4
Quoddy, Mos Riv 56	Strath Lorne....20	St Croix, Ellers hs 20	Fishers Grant... 2	Ferrona..... 5
Sussex..... 63	Caledonia..... 8	Souris, Bay For. 15	Chatham, St A.. 20	Mahone Bay..... 3
Mrs. L. Livesley. 5	West River.....10	Bass River, ce... 5	West Cape, PEI. 5	Tatamagouche... 5
Musq. Harbour.. 8	Black River, ce.. 2	Strath Lorne..... 35	Div Union Bk...138 25	"cent-a-week 5
Parrsboro..... 14 63	Beq Rev J Camp'l25	Caledonia..... 30		Framboise..... 4
Pictou, Knox... 16	Quoddy, Mos Riv.25	West River, PEI 10	Total \$9364 00	River Dennis... 6
Marion Bridge... 25	Truro, St A.....117	Beq, Rev J Camp'l 25		Belfast..... 9
St Stephen ss... 12 65	Sussex..... 43	West Cape..... 7		Gabarus..... 12
Mahone Bay..... 49	Great Village... 25	Sussex..... 40	BURSARY FUND.	Mrs S C int..... 83
Tatamagouche... 62	Oxford.....30 95	Pictou, Knox... 45		Windsor..... 5
"vil, ce... 29 76	Musq, Hrbr..... 3 20	North Salem... 55	Reported.....\$574 08	St John, St Ste.. 20
Balfron ce..... 15	Marsfield, ce... 3	Marion Bridge... 25	Div Merch Bk.,.. 17 50	Chipman..... 5
Tatamagch vil ss. 20	Louisburg ss... 15	Mahone Bay..... 40	Hx, St And..... 20	Loch Lomond... 5
Brule ce..... 15	Carriboo Riv Sta.46	Tatamagouche... 65	Springside..... 4	Covehead..... 3
French River ss. 9	Pictou, Knox... 10	Baddeck..... 22	Gore, Kennetck. 5	Boularderie..... 2
Framboise..... 36	Marion Bridge... 10	Kingston, Rich. 50	Kentville..... 5	Onslow..... 10
Linden..... 12 44	Springhill ss...40	Linden..... 33	Hx, St Matt..... 5	Lower Musq.... 3
River Dennis... 10	St Stephen ss...12 65	River Dennis... 14	Saltsprings, St L 2	Hx, Coburg int.. 50 19
Baddeck ss..... 5 45	Mahone Bay.....46	Belfast..... 25	Coup, N S..... 25	Fisher's Grant.. 1
Wentworth..... 10 40	Tatamagouche... 57	Georgetown..... 50	"St John... 30	Chatham, St A.. 5
Belfast..... 100	"Vil ce.....15	Strathalbyn..... 40	West Bay, C B... 3	Div Un Bk..... 26 25
Georgetown..... 9 50	"Cent-a-Week 5 10	Gabarus..... 25	West River, PEI 2	Total \$2811 26
Strathalbyn... 16	Ferrona..... 2	Kempt, Walton. 10	Sussex..... 6	Rates.
Gabarus..... 20	Linden..... 6 61	Windsor..... 20	Great Village... 4	
Windsor, St Johns 30	River Dennis...10	Chipman..... 15	Strathalbyn.... 5	Reported..... \$358 26
Windsor, ss..... 25	Baddeck ss..... 5 45	Loch Lomond... 4	Windsor..... 5	W M Tufts..... 4
Chipman..... 14	Wentworth..... 8 80	Great Village... 51	St John, St Ste.. 15	A Falconer..... 5
New Mills..... 8	Belfast..... 25	Covehead..... 20	Div Union Bk... 5 25	E Smith..... 4
Ptaupique Riv, ce 5	Georgetown, ce... 5 50	Onslow..... 55		A McMillian.... 3 75
Hx, Park ce..... 12 50	Gabarus..... 8	Lower Musq.... 11		Wm Forbes..... 2 32
St John, St Ste.229	Windsor.....32	Cbatham, St A.. 60		FS Coffin..... 4
Loch Lomond.. 20	"ss.....25		Total \$732 83	J Murray..... 4 50
Great Village... 1 50	St Jhn Pres whms150	Total \$4837 89		Dr Sedgwick.... 4
Great Village... 40	Chipman..... 15		COLLEGE LIBRARY	A Sinclair..... 4
Covehead..... 15	St John, St Ste..229 62		FUND.	M Campbell..... 3 50
Boularderie... 3 50	Loch Lomond... 3	COLLEGE FUND.	Reported.....\$120 81	D S Sutherland.. 3
Onslow..... 98	Covehead.....10	Reported \$7706.92 less	less \$50 given	Dr Gordon..... 5
Lower Musq... 10	Edmunston..... 1 27	\$9.00 from Springside	by Rev J Car-	A Rogers..... 5
Wallace..... 67 50	Boularderie...18	reported in December's	ruthers, but in-	J R Munro..... 5
Hx, Ft. Massey ss78	Springfield..... 9	receipts, making cor-	tended for Cen-	Dr Morton..... 6
"ce. 60	Onslow.....81	rected total now	tury Fund, mak-	"Grant..... 6
Moncton..... 50	Lower Musq.... 8		ing corrected	W L McRae..... 4
Fisher's Grant.. 4	Fishers Grant... 4	Reported.....\$7697 92	total reported \$70 81	A W Thompson.. 4
Chatham, St A.. 60	Chatham, St A.. 40	Div B of N S... 585		S A Fraser..... 4
Shodiac..... 16 43	Div Union Bank.. 5 25	"Merch Bk.. 87 50	MANITOBA COLLEGE.	J B Cropper.... 5
Div. Union Bk... 8 75				H A Robertson.. 6
Total..... \$24498 18				J W McKenzie.. 5
	North West.			Joseph Annand . 5
KOREAN MISSION.	Hx, St And.....150			D McGregor..... 4
Reported.....\$2424 69	"ss..... 15			Total \$464 34
Prince Wm, L	"Chal ss..... 20			2811 26
Southampt, ce. 7	Springside..... 6			Grand total \$3275 60
	Hx, St Matt....125			

LITERARY NOTICES.

From the Presbyterian Committee of Publication, Richmond, Va., the publishing house of the Presbyterian Church, South, we have three books, varying widely in size and subject. First comes:—

The Divine and Human, a little book of 110 pages, at 40 cents paper, and 25 cents cloth, on Divine Sovereignty and Human Free Agency, or Predestination and Election. It is a brief and clear setting forth for popular use of these great doctrines, which are usually so grossly misrepresented. Any one interested in the question cannot do better than order a copy through the nearest bookseller.

Tatong, The Little Slave, a story of Korea, from the same publishers, a volume of 250 pages, price \$1, is a missionary tale, picturing the heathen and Christian native life in Korea.

My Life and Times, 1810-1899, John B. Adger, D.D., is by the same publishers. A long life passes itself and its times in review in a large well-printed volume of nearly 700 pages which is sold for \$3.00. Personal history and reminiscence, covering much of a century run as a living thread throughout the book, while linked to it are the histories of great questions in which he bore a part. He tells of the civil war as it touched him. Enters with considerable fullness into the controversies of the old and new school, and of science with the Word of God. For the people of the South it will have interest, both as autobiography of one of their prominent men, and of great events, civil and religious, in their history. To those beyond, there are two features that will be of special interest: (1) A Southerner's view of slavery and of the civil war. (2) The Doctrinal history of Presbyterianism in the U.S.A.

From the Funk & Wagnalls Co. come also three books, some of them very practical; two of them of special interest to women. One of them is:—

True Motherhood, by James C. Fernald, a neat book of 112 pages, daintily bound in white boards, with eleven chapters on the various aspects of Home and Motherhood. Price 60c.

The Expert Cleaner, from the same publishers, is "A Handbook of Practical Information for All Who Like Clean Homes, Tidy Apparel, Wholesome Food, and Healthful Surroundings." Though a small, cheap book, it has nearly 300 pages treating of all possible points in household economies. Scarce a question can be asked about a house, or housekeeping, about furniture, food, dishes, clothing, etc., but finds there an answer.

Bible Questions, a series of studies arranged for every week in the year, by James

M. Campbell, 267 pages, price \$1, is also from Funk & Wagnalls. It fittingly follows the previous one, for mere outward cleansing is that of the sepulchre. Among its themes for each week are: "What is Expected of a Christian," "Self-seeking Condemned," "Intelligent Religion," "The Simplicity of the Christian Life," etc.

British Foreign Missions, 1837-1897, is one of the books of the Victorian Era series, and is published by Blackie & Son, Glasgow and London. Its aim is to give an account of the growth and progress of British Foreign Missions during the sixty years of Her Majesty's reign. It is prepared by the Home Secretary and the Foreign Secretary of the London Missionary Society. Pages, 233. Price 2s 6d.

Missionary Annals of the Nineteenth Century, by D. L. Leonard, D.D., Associate Editor of the "Missionary Review of the World," 286 pages. Price \$1.50, is published by F. M. Barton, Cleveland. As a history and a book of reference, it compacts into small compass much valuable information regarding the progress of missions during the last 100 years. A chronological table, showing the date of the principal missionary events of the Christian era, is also given.

The Healing of the Nations, A Treatise on Medical Missions, 100 pages, by J. R. Williamson, M.B., Edinburgh University, is published by the Student Volunteer Missionary Union, 22 Warwick Lane, London, E.C. It has been written primarily to provide an outline of Medical Missions for the use of students. It makes a special claim upon the medical and nursing professions.



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BREAKFAST SUPPER.

A man is worth what he is, not what he has.

Every kind word you say, even to a dumb animal, will make you happier.

Heart failure is what the Church of God is dying of, not head failure.—A. J. Gordon.

All some people want with religion is to keep them from trembling when it thunders.

True politeness simply consists in treating others just as you love to be treated yourself.

Which is the more honor to a man—to own a fault, if he has committed one, or to deny it?

There is no fit search after truth which does not first of all begin to live the truth which it knows.—Horace Bushnell.

The best qualities of mind and character—courage, sympathy, self-mastery—have been forged on the hard anvil of distress.

Those who say they will forgive, but can't forget, an injury, simply bury the hatchet, while they leave the handle out, ready for immediate use.—Dwight L. Moody.

Give thy life freely; do not count the cost: So beautiful a thing was never lost

In the long run.

—Ella Wheeler Wilcox.

The man whose entire capital is one of enthusiasm will be conspicuous for his abundance of torch, at the same time lacking the timber which the torch exists primarily to enkindle.

"I could make a Garden of Eden in the East End of London in three months if I had my own way. I should do nothing but burn down all the breweries and shut up all the saloons."—Joseph Parker, D.D.

He serves his country best who lives pure life and doeth righteous deed, and walks straight paths, however others stray, and leaves his sons as uttermost bequest a stainless record, which all men may read.

Rather than place a needless stumbling-block in any Christian's path, it were well neither to eat meat nor to drink wine, because Christian love is a thing more precious than even Christian liberty—Dean Farrar.

One of the surest evidences of friendship that an individual can display to another is telling him gently of a fault. If any other can excel it it is listening to such a communication with gratitude and amending the error.

More men are injured by having things made easy for them than by having their path beset with difficulties, for it encourages them to stay themselves on circumstances, whereas their supreme reliance, under God, needs to be on their own personal stuff.

How can the sense that the living God is near to one's life, that He is interested in it and willing to help it, survive in us, if our life be full of petty things? Absorption in trifles, attention only to the meaner aspects of life, is killing by aggressive unbelief.—George Adam Smith.

"I doubt," is the language of the skeptic; "I don't know," is the language of the agnostic; "I don't care," is the language of the scoffer; but "I know whom I have believed and am persuaded," is the language of the Christian. Among these four it should not be difficult to know how to choose.

Two good rules for life are: Never be discouraged. Never be a discourager. People need from us nothing so much as good cheer and encouragement. Life is hard for most and needs inspiration. It is worth while to do even the smallest kindnesses as we go along the way. Nothing is lost.—J. R. Miller.

Prayer will in time make the human countenance its own divinest altar; years upon years of true thoughts, like ceaseless music shut up within, will vibrate along the nerves of expression until the lines of the living instrument are drawn into correspondence and the harmony of visible form matches the unheard harmonies of the mind.—James Lane Allen.

Is the burden some besetting sin? There is forgiveness in Christ, and power in Him to overcome. Looking to Him, reliance on Him, prayer and effort will bring victory. Go over and over the Lord's words to Peter, "Not seven times, but seventy times seven." As often as you sin, go to Him in hearty sorrow, claiming his promise. Take the sinner's place and claim the sinner's Saviour.—Brower.

"We shall never be sorry afterwards for thinking twice before we speak, for counting the cost before entering upon any new course, for sleeping over stings and injuries before saying or doing anything in answer, or for carefully considering any business scheme presented to us before putting money or name into it. It will save us from much regret, loss and sorrow always to remember to do nothing rashly."

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At cheapest rate. I'll take the Gospel so!
For others do the same—a common rule!

I'm wise; I'll wait, not work; I'll pray,
not pay,

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In the February Record the date of meeting of the General Assembly in Halifax was given as 12th June, whereas it is 13th June, making still more striking the coincidence that St. Matthew's congregation, in whose church the Assembly meets, will on that day have attained the age of one hundred and fifty years.

"How we got our English Bible," by Rev. A. S. Morton, B.D., in this issue, is worthy of careful study. The necessity of "a conscience for our consciences" as applied first to Christ, then to the Scriptures, is a strong and striking thought. The article has the merit, all too rare, of putting great truth so simply and clearly that all who read may comprehend. It is the "Topic" for study by the young, but it will be equally profitable for the old. Scarcely any reader will be too ignorant to understand it, and few will be too learned to profit by its vivid setting of the subject which it treats.

Rev. C. W. Gordon, of Winnipeg, the author of "Black Rock," and "The Sky Pilot," has written an article, "The Colporteur," for the Western Presbyterian, which is reprinted in this Record. It is too good to have any other than the widest circulation. It may also be obtained in tract form, for distribution, from Rev. S. J. Taylor, Montreal. As a literary sketch it is worthy of the gifted author's pen; and as a permanent contribution to the literature of French

Evangelization it is, like most that Ralph Connor writes,—unique as it is valuable.

One fact in the letter of Rev. J. Frazer Smith, M.D., in this issue, which should receive special attention, is the value to mission work, of the orphans saved from famine and reared apart from heathen influences. In this way famine money yields larger results than does missionary money spent in any other direction. Sadly pathetic is the way in which many children are orphaned. Their parents give them what little food they can gather, and thus save them alive, the parents all the while slowly starving to death. At length they die. The children are left homeless, foodless, helpless. If no friendly hand gives food they too die. If their wandering brings them near the missionary and he can gather them and save them alive, they are likely to become in a few years, as many have become in the past, valuable helpers in the work of Christianizing their fellow-countrymen.

A fitting lesson for these latter days, or any other days, is given by an exchange, in a parable that would delight the hearts of some of the good old sermon tasters who delighted in the figurative. A car leaves the track, turning somersaults down an embankment. It makes a great sensation. It is something out of the ordinary. It does not follow the rails that have been laid and that other cars have followed. It makes a track of its own. Crowds come to see it;

newspapers talk about it; while the car that kept the track is unnoticed and unknown. But the jumper spoils the track, dashes things to pieces generally, maims or kills its trusting passengers, and ruins itself.

The explanation of the parable is that sometimes a brilliant preacher thinks he is in advance of others. He scoffs at creeds and confessions, summaries of Bible truth prepared by Bible students of other days, and striking out for himself in a new line, he makes a sensation. Crowds gather to witness his theological somersaults. People talk about him; the papers write about him, while thousands who keep the track are unheard of. So long as the object of religious teaching and preaching is to bear the world onward and upward, to save men and women from sin and misery to holiness and happiness, and not to glorify the preachers, most people will choose the tried and proved. Every man should prove all things for himself, by the Word of God, but the great highways that have been laid out by the best of all the ages as the teaching of that Word, are presumably safer to follow for life and destiny than the newly blazed paths of some inexperienced theological prospector.

“Be not deceived” is of wide application. The immediate cause of its present use is the glittering advertisement in a certain religious magazine, published in New York, of splendid opportunities for safe and profitable investments of small savings, by buying building lots in New York and Chicago. The magazine is widely circulated among a comparatively poor but thrifty class to whom the prospect is attractive, especially when advertised by a religious journal. To any who may think of sending their savings for investment, in response to a foreign advertisement—“Don’t.”

The map of Presbyterian newspaperdom in Canada is like Europe in the early seventies, or South Africa in this year of grace—subject to change. Changes in advance are a token of life, and are welcome. The Presbyterian Review, of Toronto, has changed hands. It is no disparagement to its “good before” to say “better now.” Rev. D. C. Hossack, late of Parkdale, Toronto, is at the helm, with a good staff of helpers. It enters upon its new era with modesty and confidence. It

does not want the world, or claim that it is big enough to fill it, but it believes it has a place and a mission, and will do its best to fill the one and fulfill the other. May it succeed in both.

London has her battles for the Sabbath, and it is gratifying to see the right so often a victor. Not long since two of the great London dailies began a Sunday issue. Public opinion was brought to bear; patronage on the part of readers and advertisers was withdrawn and the Sunday issue was discontinued. Another triumph has just been gained. A strong effort was recently made by the Crystal Palace Company to secure a Sunday license for the sale of strong drink. It, too, has failed. Never did the contrast between the busy Saturday and the quiet Sabbath seem more striking to the writer than years ago in the busy centre of London. That mighty city is the greatest Babel in the world, but it adds a new thrill to the joy and pride with which we call ourselves Britons to know that in that great city, the capital city of the world’s greatest empire, the forces are so strong that make for righteousness. Per contra, the following.

A striking instance of the darkness and bigotry, which is usually credited to past ages, or to lands such as Mexico and Spain, is recorded of modern England in a recent copy of *The Christian World*. Not long since a youth died while kneeling by his bedside in prayer. He was a scholar in the Primitive Methodist Sunday school, and because he was unbaptized, the aged rector of the parish refused him Christian burial. He would not admit the funeral to the church, but was willing to take charge of the burial in the churchyard, as, he said, there was a service provided for such persons. Distressed at the idea of their son being treated as an outcast, the parents delayed the funeral a couple of days to obtain the services of a Nonconformist minister. Even then this old clergyman’s scruple was not satisfied, for he must needs prohibit the Rechabite Lodge, of which the youth was a member, from placing an artificial wreath on the grave, referring the mourners to the bishop of the diocese. Evidently other lands than Mexico and Spain need light.

On Easter morning, 13th ult., Rev. Dr. Cuyler preached once more in the pulpit he filled so long and well—Lafayette Avenue Church, Brooklyn, N. Y. It was forty years, to a day, from the time he had preached his first sermon there. Who can measure the good of these years? For long it was his custom, when his Sabbath themes were still seething in his mind, to condense one or other of them into a short, pithy article, bearing on the great themes of life and destiny. These were always intensely earnest, pointed, practical. They were widely copied. The Record in past years used them freely. His work along this line, both in quality and quantity, is perhaps unequalled by any other that ever lived. Who can measure the uplift to the world in these forty years? Two great lessons his life and works teach:

1. The power of the Gospel. His ministry circled round the Cross. In Christ as the sinner's substitute, and salvation by faith in him, and regeneration by the power of that spirit, Dr. Cuyler found teaching for the times, and for all time. Well would it be for the church and the world if all religious teachers would do likewise. The only theme that will give to their ministry power and permanence is Christ and Him crucified.

2. A second lesson that it teaches is the power of a life devoted with single aim to a worthy end. Our lives may not exert so wide an influence, but every man can fill as faithfully the place God has given him to fill, and so doing win the "well done, good and faithful."

"So broad that they are narrow,"—is a class of churchmen of whom the "Cumberland Presbyterian," U.S.A., speaks under the above title. It gives illustrations—e. g. Presbyterian Sunday Schools, which, out of deference to three or four members of other denominations, who may happen to belong to it, will not use the S. S. literature of their own Church, even though the others may express a preference for it; men who give as little to their own Church as to others on the ground that it displays unselfishness, forgetting that one's first duty is to his own fireside, domestic or ecclesiastical; who take other church papers to the neglect of their own; who talk long and loud in inter-

denominational conventions, but who are worth little to their own denomination, local or at large; who get too good to be loyal to their own denomination; and on the ground that denominationalism and spirituality do not agree, practically give up their Church, and in the "band" or "meeting" or "alliance" made up of the few—very few—like-minded, they live their narrow, Pharisaic, comparatively useless lives. Are any such men to be found in Canada?

"Come over and help us," echoes from the North-West. After all the efforts of the Home Mission Committee to get men for the summer, a dozen are still needed to supply the vacant stations. The West, as does the East, needs not only men, but MEN "who will go for us," is the earnest appeal of Dr. Robertson.

The Assembly's Sabbath School Committee at its recent meeting expressed its high appreciation of the excellence of the contents and workmanship of the Sabbath School Helps and papers for the young issued by our own Church, and its gratification at the success with which they are meeting. Rev. R. D. Fraser, Toronto, editor and manager, will be glad to send samples free to any who wish them.

The Home Mission Committee, West, at its recent meeting found itself with a shortage of \$14,000. The question was, should the grants be reduced or an appeal be made to the Church for a special donation sometime during April. It was decided to pay the grants as the only course worthy of the Church. May the appeal of the Committee not be in vain. If the special offering has not been made when these lines are read, it will gladly be received even then.

Rev. J. F. Dustan, of Nova Scotia, who exchanged for some months with Rev. Dr. Whittier, of Port of Spain, Trinidad, and afterwards visited and helped in our mission stations in Trinidad and Demarara, writes to the "Presbyterian Witness" in a very strong and earnest way of the work that our missionaries are doing, its extent, its character, its results. No words of praise and thankfulness are too strong to express his appreciation of the men and their varied ministry there.

THE COLPORTEUR.

By Rev. C. W. Gordon, Winnipeg.

The professor with the business man and aesthetic young lady were doing the little French village of Ste. Marie that looked so quaint and huddled and sweet from the steamer deck but did not smell so sweet as it looked.

The Professor was learned and liberal minded, the business man was hard headed and with a turn for investigation, the aesthetic young lady belonged to a Browning-Wagner Club, had spent a month on the Continent and rhapsodized over the dear, sweet, quaint, little churches and the grand old cathedrals of the old land.

They wandered through the crooked climbing streets, the Professor studying archaic forms of life, the business man trying hard to realize that he was still in Canada, and the aesthetic young lady rapturously recalling the dear little villages of Italy and France. The little bakeshops as big as a dry goods box, the general stores selling everything from candles to coffins, from mouth organs to mouse traps, the harness shops where the big horse collars and cart saddles were displayed, the shoe shops where the coarse boots, big and broad, and the "fine" boots, with pinched toes and long, soft tops, the moccasins and red sock boots were to be had, the little cafe—a tourist necessity—opposite the big stone church, the little whitewashed houses with green, yellow and blue shutters, the "tout ensemble," as the aesthetic young lady said, was very picturesque. The business man thought it a backwater sort of place, but the professor asserted it was a very interesting study.

"The habitant is so picturesque!" cried the aesthetic young lady.

"Picturesque!" exclaimed the business man, "do you know why the habitant is picturesque? Because he's a relic."

"Yes!" enthusiastically answered the aesthetic young lady, "that's it, and so interesting, unusual you know."

"Unusually slow," grumbled the business man. "Why don't this country get a move on? Waterway there," pointing to the great St. Lawrence, "good soil, power," pointing

to the rushing stream that foamed under the bridge, "what's the matter with the people?"

The professor thought it was their easy, pleasure loving disposition that largely accounted for the lack of progress.

The big stone church the aesthetic young lady thought "perfectly lovely," the tin roof, "so quaint," and the little tower and tin steeple, "sweetly pretty." She was rather weak in adjectives, but atoned for this by her fervor in expression.

"Big church for a village of this size," said the business man; "how did they ever pay for it?"

"Oh they are so devout, you know," said the aesthetic young lady.

"But why—" He was stopped by a shocked "Hush!" from the aesthetic young lady.

They had entered the church door and were standing in the great pillared aisle. The aesthetic young lady was gazing with a far away, rapt expression toward the altar decked with candles, crosses and tinsel ornaments.

"What's the matter?" said the startled business man. But there was no answer. She had forgotten him.

Just then a quiet faced little woman in deep black came in with two children. She set her basket down at the door, dipped her finger into the holy water vessel and crossed herself. The little girl did the same, but the little boy stood gazing round open mouthed, awed by the strange place. The mother whispered to him, seized his hand, dipped it in the holy water and made the chubby finger sign the cross. Then they passed up the aisle, dropped a curtsy to the altar and kneeling before a figure of a man on a cross, they began to repeat their prayers, the little girl casting covert glances in the direction of the aesthetic young lady, who had a wonderful hat.

The business man had kept his hat on but at this point he removed it, while the aesthetic young lady clasped her hands and looked down devoutly. "She was," as she afterwards explained, "inexpressibly touched." The professor had meantime passed down the aisle and was examining the various gaudy paintings and ghastly representatives of the agony of our Lord.

"Very crude," was his criticism, "but adap-

ted, doubtless, to the needs of a simple and uncultured people."

"So quaint," murmured the aesthetic young lady.

"Awful!" said the business man, coming as near to a shudder as he could. "I'd hate to have my children pray before these horrors."

"True, true, my dear sir," said the professor, "but they are suited to the intelligence and rude culture of these people."

"So much the worse for them," grunted the business man, and the aesthetic young lady looked pityingly at him.

After a time the sad faced little woman with her little crape decked children had finished her prayers and after another curtsey took her basket and went out again.

"Poor thing!" said the business man, with his hand moving toward his trouser pocket.

"Beautiful!" said the aesthetic young lady. "How lovely that she has this place to come to for consolation."

The business man looked at her inquiringly.

"The church, the atmosphere, the surroundings; you know what I mean," she went on.

But the business man looked quite helpless.

The professor came to her rescue. "Yes," he said, "I have often thought that the emblematic, the sensuous, the externals, so to speak, of religion, might have a larger place in our Protestant religion."

"What! this sort of thing?" said the business man, sweeping his hand toward the walls.

"Well, not exactly, but such as would be suited to the taste and necessities of a cultured and intelligent people."

The aesthetic young lady gazed reverently into his face and murmured:

"Oh, yes; how lovely."

The business man again looked helpless and led the way to the door. To his mind the professor was "talking rot," and besides he was hungry. They were making for the big hotel, when the aesthetic young lady arrested them with an urgent appeal to have lunch in "this sweet little French cafe." She was sure they would get something nice, and besides it would be lovely to have the experience.

The business man asserted that the experience he longed for when he was hungry was a good dinner, but she had dark eyes with a pleading upward look and a bewitching way of putting her head on one side, and the business man succumbed. They went in and found a beautifully clean room, with table all newly laid, fresh and neat and inviting. At the table sat a young man having bouillon. He was evidently a Frenchman; his face was pitted with small-pox, but was redeemed from ugliness by a fine pair of eyes that looked out honestly at you. As the party approached he rose from the table and bowed low.

"Bon jour, mademoiselle; bon jour, Messieurs."

They returned his bow, the aesthetic young lady smiling sweetly upon him, and confiding to the business man that she loved the habitants, especially when pock marked; they were so picturesque.

"Picturesque!!" exclaimed the business man; "I prefer them plain. They ought to stamp out the beastly disease. How would you like the adornment yourself?" he added.

"Oh, that is quite another thing."

"Quite!" replied the business man, with emphasis.

"But it does not spoil this young man a bit," insisted the aesthetic young lady.

The young man bowed low and in excellent English, remarked: "I am charmed with the evident sincerity of mademoiselle."

The aesthetic young lady in distressed confusion apologized profusely.

"It is not at all important," answered the young man.

The professor looked him over with interest.

"You live here?"

"For the present."

"You are in business?"

"Yes," pointing to the black haversack on the floor and smiling, "I am a pedlar."

"How nice," cooed the aesthetic young lady; "you must have delightful experiences with the habitants."

"Sometimes," said the young man, with a peculiar smile, "and sometimes they throw chairs and things at me."

"What's that for?" demanded the business man.

"Because I tell them the truth."

The professor grew suspicious. "You are a colporteur, I suppose," he said. The tone meant, "you are a low-down, mean, back door preacher."

"Yes," said the young man, sitting up straight, "I'm a colporteur."

"What's that?" said the aesthetic young lady.

"I carry about, sell and give away, Bibles, Testaments and religious tracts."

"Oh, is that all?" Her interest in him began to wane, "but why should they throw things at you?"

"Because they are told that the Bible is a dangerous book and will be their destruction."

"Only the very ignorant, I presume," said the professor, loftily.

"They are constantly told so by their priests," said the young man.

"Yes, yes!" said the professor, waving his hand, "we have often heard that, but the Pope's recent letter settled that question. The people are allowed to have Bibles and the priests are instructed to teach them the Bible truth."

"That is strange, indeed," said the young man. "What bad Catholics they must be in this village; the priest worst of all."

"Bad Catholics!" exclaimed the aesthetic young lady, "surely they are most devout."

"Yet, strange to say, they regard not the Pope's letter. They do not teach the people to read. They do not give them Bibles at all. It is very strange."

"What do you mean?" asked the professor.

"You come with me," said the young man warmly; "there are one hundred and seventeen families in this village. Last summer I sold thirty Bibles and Testaments and distributed more than a thousand tracts. To-day there are not ten Bibles in the village."

"How's that?" demanded the business man.

"The priest visited every home and demanded the Bibles left by the 'wolf heretic,' and every Bible given up was burnt in the stove."

"What about the ten left?" continued the business man.

"Most of the poor people denied having them, and a few told the priest they had paid for them and were going to read them in spite of him."

"That is, they lied to and defied their priest," said the professor, severely.

The young man was silent.

"Now, my dear sir," continued the professor kindly, "I think you must see that you are engaged in a work that is unworthy of any Christian church. What is your church?"

"Presbyterian," said the young man.

"Ah, that is my own; but I hope I can worship in any communion and find good in all Christian churches. Where were you educated?"

"Point aux Trembles and Montreal."

"Ah, that, I fear, accounts for it," said the professor, sadly. "Don't you see how unworthy it is to be attacking a great, historic, venerable Christian church?"

"And the dear old priests, you know," put in the aesthetic young lady, "and the sweet nuns."

Then the young man began to grow excited and to break his English.

"It is a great church, it is a venerable church, it is a historic church, and it is, too, a Christian church, but it is not good for me, it is not good for my people. It is not enough to be great, to be venerable—so is the devil." The aesthetic young lady looked much shocked. "It is not enough to be historique; Buddhism is the same."

"But, sir, it is a Christian church," said the professor, warmly.

"Yes, it is a Christian church, but it is a corrupt church. It does not teach the truth."

"The same God and Father, the same Saviour of all, the essentials are the same," said the professor, regaining his calmness. But the young man was on his native heath.

"Yes, God the Father; Jesus, but not Jesus the only Saviour; Marie, the Saints, the Apostles, the relics. There is not one Saviour, but many, and the top of all the Virgin Marie. The poor people cannot come to God the good Father; they must get the Virgin Marie. They cannot speak to the good Jesus; they must go to the Virgin Marie. The Virgin Marie, the Virgin Marie, everywhere the Virgin Marie! The Queen of Heaven! The mother of God! The great power on Heaven and earth! No! it is not a good church."

"But, my dear sir, after all they have the

essentials of true religion," expostulated the professor.

"I know, I know! The Apostles' creed! The great hymns! The good father! I know all that. But the poor people know not God their Father, Jesus Christ their Saviour, and they cannot get peace here," smiting his breast.

The aesthetic young lady was finding him interesting again. He was beginning to look picturesque.

"But they all look so happy and contented and so devout," she answered sweetly. "I'm sure that woman we saw in the church this morning looked so," turning to the business man.

"Devout, yes; but not particularly happy I should say," said the business man.

"What was she like?" said the young man. The aesthetic young lady described her eagerly.

The young man's face grew grave.

"Happy? No! Content? No! Her husband died a month ago. A Catholic, but he would read the Bible. The priest tells her he is in purgatory and is in agony to get out. She has paid all she can. Still he is not out. She must sell her cow. She will then have enough to get him out, but her living will be gone."

The business man made a remark to himself. It would not print, and the aesthetic young lady looked at him with a pained expression.

"But surely that is a very unusual case," said the professor.

"Unusual?" said the young man, shortly. "No!"

"Still," pursued the professor, "it is a great church and seems to meet the needs of the people, and it is a pity to disturb their faith."

"Pity to disturb them! Pity to teach them the truth! To free them from error and darkness! What of John Knox, Luther, Calvin; were they all a mistake?"

The young man was quite hot.

"But see here," said the business man, "it don't hurt them. They are good, quiet citizens, industrious and contented. Will you make them any better by making them Protestants?"

"We don't make them Protestants. We give them the Bible and teach them to read it. We want to give them the light, the good gospel, that you have, that your children have," said the young man.

"But after all, they are good, respectable, peaceable citizens. Look at it in a business like way."

"Yes," cried the young man, "just that way. Come with me," and he pulled him to the window and pointed to the long, sloping hillside. "Do you see these little fields, these little houses. Every field is a farm, every house a home of six, ten, twelve children. They can divide their fields no more. Their children must go out to the towns, to the factories in Vermont and Massachusetts, to the small shops, the shanties. They will be servants all their lives. Why? They cannot read nor write. There are 1,500,000 French-Canadians. Do you know that 700,000 cannot read and write? What chance has the French-Canadian boy? Why has he no schools? The great Roman Catholic church. They cannot go away to school. Why? They are too poor. Why so poor? The great Roman Catholic church. Look dere," he was lapsing badly now, "you see dat church. Tirty tousan dollars! Who paid it? The poor people for the last twenty years. Twenty farms within ten miles were mortgaged to pay that fine church."

"Yes, they are content, because they have lost their hope, they have no ambition or they are too ignorant. If they make money, the more for the priest."

"But why do they pay?" asked the business man. "That's their own business."

"They must pay," said the young man.

"How?"

"Why, they must pay their taxes. They pay taxes on their land to the church."

"Do you mean the church levies the taxes?"

"Why, certainly. What else?"

"What else? The state, of course."

"The state, that is the church."

The business man made another remark to himself and then said: "Look here, professor, that's pretty tough, eh?"

"Yes, but that is all changing," said the professor, lifting his eyebrows, "modern ideas are making way."

"Changing? Yes, slowly enough," said the young man, "but still changing. But why? Did the great Roman Catholic church introduce these reforms? Not one!"

"Who did?" asked the business man.

"The light came from many sides. Letters

from friends in the United States who have had a taste of life free from the priest's rule, the young men from the cities who have seen and learned come back home and tell how Protestant young men are educated and are beating them; the politicians are talking of free education, and free voting, of keeping the priest in the church, and most of all and more than all altogether, the colporteur."

The tone of quiet pride in which the young man said 'the colporteur,' struck the business man with some force.

"What? How many are there of you?"

"Thirteen."

"Thirteen among 1,500,000!" said the business man in astonishment. "You must spread yourselves pretty thin."

"The colporteur has been here for twenty years. The colporteur is the pioneer, the advance guard, the sapper and miner. Before the evangelist, before the mission school, before the church, goes the colporteur."

He might have been speaking of Remington's scouts from the pride in his voice.

"What do you do? How do you work it?" asked the business man.

"We come to the door of the house. We ask to come in. We show our books, our pictures and papers. We talk with the people. Sometimes they are cross and push us out, but often they are glad and talk and talk. We come back in a week. The neighbors come in. We talk and they ask questions and then we tell them of Jesus and a free pardon without price. Ah! that is new to them! No pay for absolution, no pay for peace! and then the next week the priest comes and burns the books and curses 'the wolf.' But he cannot burn the new thoughts, the new hunger here," striking his breast, "and we come again and they run to meet us and so the light comes."

"But only thirteen?" asked the business man.

"That is all," said the young man, sadly, "but we sold and gave away nearly 1,700 copies of the Bible, and over 32,000 religious papers."

"But don't you get hurt, sometimes?" said the aesthetic young lady, who was interested in the young man in spite of his work.

"Oh, yes," he added cheerfully, "that is

nothing, but," he added, with grave face, "it is hard for our people."

"Hard how?" asked the aesthetic young lady.

"It is hard to leave your father, your mother, your home. It is hard to see the face you love black with hate of you."

"Why! do they hate their own children?"

"Do you see that little white house, far up beyond the trees there? Well, two years ago a boy heard a missionary, he went to school at Pointe aux Trembles, he saw the light. He wrote home, his father said you must come home no more, you must write no more, you are dead. He did not go home again, he wrote and wrote to his brothers and sisters. One by one they saw the light, the father was in a rage. The priest tried to win them back. They could not deny the light. One girl took sick. The neighbors, the friends, the father and the priest surrounded her bed. They pray, they threaten, they vex her day by day to come back, come back. But she sees Jesus her Saviour, and He says, 'Come on, come on,' and so she cannot go back, and one day she goes to Him. That day the father sent all the others away. He would have no heretics in his house. They all left home and friends and are making their own living among strange people. That is hard."

The young man's eyes were shining, the aesthetic young lady was finding him even more interesting, but the professor snorted in a manner quite unphilosophic.

"Sheer nonsense! Why don't you leave these people alone?"

Then the young man forgot himself and his face blazed.

"Shame!" he said. "Leave them alone! Leave them alone! No! they are seeing the light and they cry for more, and the light is there," pointing to his black bag, "and I shall give all I can. I cannot leave them alone."

"It is absurd to think of trying to convert French Canada," said the professor, almost angrily.

"So they said to the monk Luther. One against the great Roman Catholic church. But light will shine. Here a light, over the hill in the next parish a light, a row of lights along the St. Laurent, up the Ottawa. Little congregations nearly one hun-

dred, over one thousand members: twenty-five mission schools, nearly nine hundred children, besides the grand Point aux Trembles—nearly two hundred boys and girls there. Yes, light is coming sure."

"Isn't he just lovely?" murmured the aesthetic young lady to the business man.

But the business man was figuring things out.

"Who pays for all this?"

"A little from the French-Canadian Protestants, \$7,000 maybe; the rest," he added, with a smile, "you do."

"Not much," said the business man. "But look here, what does the whole thing cost?"

"Don't know," said the young man with a shrug, and a Frenchman's indifference to finance.

"Do you, professor?" persisted the business man.

"Yes, I do," said the professor, still inclined to wrath. "Nearly \$40,000. A great waste of money."

"Hold on a minute," said the business man; "if this young fellow is right, it's a serious business for Canada. A million and a half Canadians kept in ignorance, kept poor paying taxes, bullied by their priests, kept from their rights as citizens. Is that true, do you think?"

"Oh, nonsense! much exaggerated!" said the professor.

"I give you facts," said the young man, firmly; "700,000 of our people cannot read and write. The Educational Bill last session was defeated, why? It said school trustees must be able to write. 'You cannot get enough trustees,' said the Opposition in the Council, and the bill was thrown out. You go into our schools under their priests. They know the catechism, the Devoir du Chretien, but nothing else till they are 12 or 14. Then they leave school in disgust; they are condemned to be servants of others, in factories, shops, shanties, all their lives. They have no chance."

"I believe," said the professor, as if settling the question, "in allowing the French people to hold their own faith in their own way. Let the Roman Catholic church keep Quebec, I say."

"Why?" said the young man.

"It belongs to them," answered the professor. "They were here first and they have the right of possession."

"Ah," said the young man, politely, "do you know that at first French Canada was more Huguenot than Catholic? Do you know that up to 1627 the Huguenots were leading in the army, in the state, in the business of the country; and that if the Jesuits had not come in 1625 the Protestant religion would have been firmly planted in the new colony? And even in 1759, when Quebec was taken, there were 400 Protestants in the city, besides those in the army."

"Why, I thought all these old fellows—Champlain and the rest—were bigoted Roman Catholics," said the business man, rubbing up his Canadian history.

"Champlain, yes!" replied the young man, "but Chauvin and his Tadousac colony were Huguenots. De Monts and his settlers at Port Royal and afterwards at Quebec were Huguenots. The two De Caens were strong fighting Huguenots."

The professor was evidently unprepared for this view.

"So the Jesuits rather did the Protestants up?" said the business man.

"Yes," went on the young man, "and those Highland regiments of Scotch Presbyterians, Fraser's and Montgomery's regiments, who were given land grants along the St. Lawrence, where are they? In the bosom of the Roman Catholic church."

"How? the Jesuits again?" asked the business man.

"No," said the young man, "they could resist the Jesuits, but, with a bow to the aesthetic young lady, 'not the French Catholic young ladies who stormed their hearts.'"

"How lovely!" sighed the aesthetic young lady.

The young man looked at her in dismay.

"But," pursued the business man, "are you making any headway?"

"Oh, it is slow," said the young man. "Our converts are forced to leave their homes—20,000 have left. The priests are very bitter. Many Protestants are afraid to help; it will hurt their business."

"How about the schools? where do you get teachers?" inquired the business man who looked at things from a practical standpoint.

The young man brightened up.

"The schools are grand; the teachers are trained at Pointe aux Trembles, and we have nearly 1,000 children."

"The Pointe aux Tremble is a kind of high school, I suppose," pursued the business man.

"They educate for the university, for teachers, ministers and business."

"Ministers!" said the business man, who was Scotch, and had a high educational ideal for the ministry.

"Not completely, you see," said the young man; "but in part. Why!" he went on enthusiastically, "there are over 4,000 graduates of our school, in law, medicine, in business, on farms, at trades, all over this continent. Ministers, over 160. A professor in the United States, one in McGill, and one in the Winnipeg College.

"I know him," said the professor, warmly, "a good man!"

"Ah! good" said the young man, glad to agree with him for once.

As they were leaving the cafe the young man said, hesitatingly, "If you would like, we have a small meeting to-night."

"Oh, habitants?" exclaimed the aesthetic young lady.

"Yes," smiled the young man; "we are all habitants."

The professor had an engagement. The business man didn't know, but the aesthetic young lady accepted for both.

"I'll bring him," she cried; and she did.

The meeting was held in a little room back of the shoe shop. About fifteen were present—an old venerable looking man with long white mustaché, two young farmers, three boys, and the rest women. It was all in French and the business man frankly gave up trying to understand, but the aesthetic young lady tried to look intelligent, as if she were following closely. A few beautiful French hymns, then a chapter was read and explained. But the meeting was chiefly one of testimony.

First, the shoemaker told his story, interpreted by the young man.

"I had no peace in my heart. At the retreat the preacher said, 'St. Joseph is the great saint; you must pray to St. Joseph.' For weeks and months I pray to St. Joseph, but I have no peace. The cure preached a big sermon. He told us to go to the Blessed Virgin, and again I pray with all my heart, day and night. But I have no peace. I hear the colporteur. I read the good book. I hear about the free gift. I come. I am full of peace. I laugh and sing to God."

The tears were streaming down his cheeks. The business man understood that language, if the French was too much for him.

Then another and another. Last of all the old gentleman rose.

"I came to St. Cyprien two years ago. I had lost faith in my church. It was all dark. The colporteur gave me a Bible. I read it, I found it a good book, but I was too proud. I would not become a slave again to any church. For a long time I read and study. By and by I talk with the priest. He says, 'You must come to confess and pray to the Blessed Virgin.' I say, 'That is not said in this book.' I talk to the colporteur. He ask me to pray to Jesus, the only Saviour. He prays for me then. By and by the light come. I find the Pearl of Great Price. I am full of joy. I want to tell everyone about the great gift."

The fine grace of manner, the dignity, the simple joy with which the old gentleman told his story made the aesthetic young lady forget for a moment that he was a "picturesque habitant."

Before the close the young man told them of the poor woman who was going to sell her cow. They agreed to help her and then and there made their small offering. This part the business man could understand.

"What is this for?" he asked of the young man.

"To save the cow," he answered simply.

The business man returned the 50 cent piece to his pocket.

"Here," he said, "I hate to throw good money away, but I don't want that cow to go to purgatory."

And the aesthetic young lady smiled at him with her head on one side, and said softly, "How sweet of you!"

And if you look at the list of Pointe aux Trembles scholarships you will see this entry, "Toronto, Ont., a Friend." That's the man.

It is said that there is a business man in New York who entirely supports forty missionaries. Though his income has increased enormously, he still lives in the simplest style, as he did when a young man, and devotes all his fortune to the support of these missionaries.

LETTER FROM ATLIN.

A friend has kindly forwarded for publication a recent and most interesting letter from Miss Mitchell, one of the nurses sent to Atlin by the women of our church.

"The Government has provided everything for our needy patients, such as medical attendance, medicine, food, paid laundry bills, etc. The food is prepared partly by ourselves and partly in the jail kitchen, according to the condition of the patient.

"I have written Dr. Warden about a new hospital that is being built next our home. The work is progresssing rapidly, and we will soon have comfortable quarters for our sick people. One would scarcely believe at home that patients could recover, in a tent, with the temperature at times down to 35 below zero, and at other times water dripping from the sides as the snow melts on the canvas, so that the beds have to be moved about to save them from being wet.

Miss Bone and I are taking day about at the hospital just now; one of our convalescents is able to keep our fires at night, and it is a great relief to us. Poor fellows, they are so grateful. They will do anything they possibly can for us.

"Frostbites and scurvy are the complaints just now. One poor man had to have his foot amputated, just saving the heel, about three weeks ago, on account of frozen toes. His progress toward recovery is very slow.

"Mr. Pringle went out to Tagish, over two weeks ago, to meet his brother of the Mounted Police, and is now snowbound at Bennett. We feel very lonely without him, but were so glad to-day to find out he was safe and not out on the terrible trail during the fearful snowstorms and severe cold we have had.

"Do not let this strong language make you think we are suffering at all. We are just as comfortable and snug in our little house as can be in this country, and strange to say, we do not feel the cold when outside any more than we did at home. It is delightful here when not snowing, the sunshine is so bright and golden, and the air so crisp and invigorating, while all around, on earth and sky, are living, moving pictures, constantly changing. The tints and shades of color in the clouds are beautiful, causing even the most prosaic souls to stop and admire them.

"Even here, too, we had our Christmas tree. The only Sunday school in town is connected with our church. The English Church people joined with us in our Christmas services and in the entertainment for the children as well. We had a very happy time, and every one was pleased with the first Christmas tree seen in Atlin. There are about twenty-three children attending Sunday school, all the different denominations being represented, including Roman Catholics.

We have no library, but a box of Sunday school papers was sent us from a Vancouver Christian Endeavor Society, which has done good service this winter, together with our own church papers, and others sent us by friends from below. These are brought back each Sunday and exchanged and so made to do duty over and over again.

"Thank you very much for kind wishes for our success in caring for the suffering ones here. Do not forget us in prayer, that we may have more of the spirit of Christ and more of his tenderness and love in dealing with those that we meet here every day. We have grand opportunities and it is blessed work. Pray that we may be instruments fit for the Master's use."

A MANITOBA FIELD.

For The Record.

Thornhill, St. Andrews, Calf Mountain and Barclay, covering a large area, make up one of Manitoba's pastoral charges, and here is a sample of the work and progress in many a western field:

"Presbyterians were the first to establish a mission in this district, when Rev. H. J. Borthwick began his work here twenty-two year ago. His journeys and hardships were long and many, that the Story of the Cross might be told as widely as possible. He is nigh fourscore, and though not now our minister, will be long and lovingly remembered. In the earlier days service was held in the farmers' houses and in the school houses at Calf Mountain and Lorne. In 1890 a church was built, costing \$1,500 and seating 150 people.

After Mr. Borthwick retired the field was supplied by missionaries, to one of whom—Rev. Mr. Chisholm—belongs the credit of building our church. In the spring of 1893 Rev. J. G. Gourlay, then of Dauphin, was called and settled, and his work, well seconded by a faithful session and management, is moving steadily forward.

The ladies always form a very important part of a congregation and soon after the church was built they organized a ladies' aid society, and have wrought faithfully and well. The Sabbath School, another important branch of congregational work, is doing well. Last year the congregation bought a manse for \$1,000, in the village of Thornhill. There is a movement now to make the congregation self sustaining. Last year one of the sections raised an average of \$40 a family for all the schemes of the church, and this year we are hoping to do better than ever before."—Com.

Rev. Norman H. Russell has been very low with typhoid. For a time life was almost despaired of, but he is now considered to be in a fair way of recovery.

CHURCH NOTES AND NOTICES.**Calls.**

- From Quoddy and Moser River, to Mr. A. F. Fisher.
 From Wolfville, to Mr. E. Dill.
 From Annapolis, to Mr. J. R. Douglas.
 From Knox Church, Mitchell, Ont., to Mr. A. McAulay, of Pickering.
 From Bass River and Portauquique, N. S., to Mr. A. L. McKay, of Pine Hill.
 From Port Morien, C. B., to Mr. K. J. MacDonald, of Beaverton, Ont.
 From Ross Church, Forrester's Falls, Ont., to Mr. C. A. Ferguson.
 From Lakefield, Ont., to Mr. C. A. Campbell, of Maple, Ont.
 From St. Paul's Church, Truro, to Mr. P. M. McDonald. Accepted.
 From Melita, Man., to Mr. J. A. Bowman, of Crystal City.
 From Knox Church, Milton, Ont., to Mr. E. F. McL. Smith.
 From East Gloucester, Ont., to Mr. J. T. Scrimger of Montreal.
 From Mill Street Church, Port Hope, to Mr. W. McCuaig, of Montreal.

Inductions.

- Into Elgin and St. Luke's, Man., 29 March, Mr. L. C. Emes.
 Into Nesbitt, Man., 27 Mar., Mr. R. M. Croll.
 Into Dawn Centre and North Dawn, 11 Apr., Mr. R. J. Ross.
 Into Maple Creek, Assa., 4 Apr., Mr. J. P. Grant.
 Into First Church, Vancouver, 30 Mar., Mr. R. G. McBeth.
 Into Knox Church, Dunnville, Ont., 14 Mar., Mr. Jas. Gourlay.
 Into North Brant and West Bentinck, 3 Apr., Mr. A. Leslie.
 Into Wolfeville and Lower Horton, 10 Apr., Mr. E. M. Dill.
 Into Rutherford, Ont., 11 Apr., Mr. R. J. Ross, of Glenlyon, Man.

Resignations.

- Of Hamiota, Man., Mr. C. Moore.
 Of St. John Church, Halifax, Mr. H. H. McPherson.
 Of Hanover, Ont., Mr. J. R. Craigie.
 Of Wallaceburg and Calvin Church, Mr. D. Currie.
 Of Great Village, N.S., Mr. Jas. McLean.
 Of Kennebec Road, Que., Mr. J. Turnbull.
 Of Carman, Man., Mr. H. C. Sutherland.
 Of Broadview, N.W.T., Mr. A. Campbell.
 Of Swan River, Mr. J. T. W. Lowry.

Presbytery Meetings.**Synod of the Maritime Provinces**

1. Sydney.
2. Inverness, Orangevale, 15 May, 11 a.m.
3. P. E. Isl'd, Charlottetown, 8 May, 11 a.m.
4. Pictou, New Glasgow, 1 May, 1.30 p.m.
5. Wallace, Wallace, 7 May, 7.30 p.m.
6. Truro, Truro, 10 April, 11 a.m.
7. Halifax, Halifax, 26 April.
8. Lunenburg.
9. St. John, St. And., 10 April, 10 a.m.
10. Miramichi, Newcastle, 26 June.

Synod of Montreal and Ottawa.

11. Quebec, Sherbrooke, 3 July.
12. Montreal, Montreal, Knox, 26 June.
13. Glengarry, Alexandria, 10 July, 10 a.m.
14. Ottawa, Ottawa, Bank St., 1 May, 10 a.m.
15. Lanark & Ren., Carleton Pl., 17 Ap., 10.30.
16. Brockville, Lyn, 10 July.

Synod of Toronto and Kingston.

17. Kingston, Picton, 3 July, 11 a.m.
18. Peterboro, Peterboro, 10 July, 9 a.m.
19. Whitby, Oshawa, 17 April, 10 a.m.
20. Lindsay, Uxbridge, 26 June, 10.30.
21. Toronto, Toronto, Knox; 1st Tues. ev. mo.
22. Orangeville, Orangeville, St. And., 1 May.
23. Barrie, Barrie, 17 April, 10 a.m.
24. Algoma, Richard's Landing, Sept.
25. North Bay, Callendar, 10 July, 10 a.m.
26. Owen Sound, Owen Sound, 26 June.
27. Saugeen, Palmerston, 10 July, 10 a.m.
28. Guelph, Guelph, St. A., 15 May, 10.30.

Synod of Hamilton and London.

29. Hamilton, St. Cath., 15 May, 10.30.
30. Paris, Chal., Woodstock, 10 July, 11 a.m.
31. London.
32. Chatham, Chatham, 10 July, 10 a.m.
33. Stratford, Listowel, 8 May, 1 p.m.
34. Huron, Clinton, 8 May.
35. Maitland, Wingham, 15 May, 9.30 a.m.
36. Bruce, Port Elgin, 10 July, 10 a.m.
37. Sarnia, St. A., Sarnia, 9 July, 7.30 p.m.

Synod of Manitoba and the North-West.

38. Superior.
39. Winnipeg, Man. Coll., 8 May, bi-mo.
40. Rock Lake, Morden, 10 April, 1.30 p.m.
41. Glenboro, Glenboro, 10 July.
42. Portage, Portage la P., 7 May, 8 p.m.
43. Brandon, Brandon, 8 May, 10 a.m.
44. Minnedosa, Yorkton, 4 July, 10 a.m.
45. Melita, Melita, 2nd week July.
46. Regina, Whitewood, 10 July.

Synod of British Columbia.

47. Calgary, Lethbridge, 5 Sept.
48. Edmonton.
49. Kamloops.
50. Kootenay, Greenwood, 1st week Sept.
51. Westminster, New Wmstr., 5 June, 3 p.m.
52. Victoria, Victoria, St. A., 4 Sept., 10 a.m.

The General Assembly.

The Twenty-sixth General Assembly of the Presbyterian Church in Canada is indicated to meet in the city of Halifax, and within St. Mathew's Church there, at eight o'clock in the evening, the second Wednesday in June next.

For the better ordering of the business of the General Assembly, will Clerks of Presbyteries kindly aid the Assembly Clerks by complying with the following requests?

1. Send list of Presbytery's Commissioners, as soon as they are appointed, to Rev. Robert Campbell, D.D., 68 St. Famille Street, Montreal, and all other papers for the Assembly, to Rev. R. H. Warden, D.D., Confederation Life Building, Toronto.

2. Furnish the P.O. addresses of all elders to whom commissions are given, as well as the charges to which ministerial commissioners belong, as this will facilitate direct communication with the commissioners, and greatly aid the work of preparation for the Assembly.

3. Have all returns to Remits, and other matters that may require separate consideration, on separate sheets.

4. See that documents for submission to the Assembly are written on foolscap paper, only on one side of the sheet, and with a wide margin on the left.

Instruct parties who have causes coming before the Assembly to have copies of all papers bearing on such causes printed for the use of members of the Assembly.

By complying with these suggestions, you will greatly oblige.

Yours faithfully,

ROBERT CAMPBELL,
ROBERT H. WARDEN.

Arrangements have been made with the Railway Companies for reduced fares. These are available for the commissioners and their wives or their daughters accompanying them, as also for all parties having business with the Assembly. Tickets are good in going from the 7th of June, and in returning until the 10th of July. When tickets are purchased at the starting point, a standard certificate must be procured from the ticket agent, stating that full, single fare has been paid to Halifax. These certificates will be attested at the meeting of Assembly, and return tickets obtained free, provided that at least 300 have used the certificates. If less than 300 certificates have been used, return tickets to Montreal and intermediate stations will be granted free, and from Montreal to points westward, one-third fare from Montreal. If travelling by more than one line of railway, the standard certificate should be obtained from the ticket agent of

each line. A circular letter with instructions will be mailed early in May to each commissioner, addressed to the care of his presbytery clerk. Should any one not receive the circular, he is requested to correspond with the clerk of his presbytery.

A circular card has been sent to the clerks of the various presbyteries, asking them to send the names and addresses of ministers and elders appointed to represent them at the general assembly, which meets in Halifax, June 13. If, by any accident, any of these cards fail to reach their destination, it is hoped that this notice will remind clerks of presbyteries of what is required.

It is of great importance that the addresses of the ministers, and especially of the elders, be carefully given. All such communications will be gratefully received by Rev. Thos. Fowler, St. Matthew's Manse, Halifax, N. S., who has been appointed general secretary of the Accommodation Committee.

The Presbyterian College, Montreal, closed another session 4th April. Fifty-nine students attended lectures during the past session, of whom twelve completed their course and now enter the ministry, making the whole number that the College has trained for that work, three hundred and twenty-one. Besides the graduates, fifty students of the College will be employed this summer in the Home field, of whom six are supplied by the Students' Missionary Society of the College, and thirteen, French students, by the Board of French Evangelization. The degree of B.D., by examination, was conferred upon Mr. George McGregor and Rev. Wylie C. Clarke; and D.D., by examination, upon Revs. J. F. McLaren, Rocklyn, Ont., and G. H. Smith, of St. Catharines, Ont., and also as honorary degree upon Rev. Allan Findlay, superintendent of missions in Barrie and Algoma. The graduates are Messrs. L. T. Abram, — Ferguson, J. G. Hobman, G. MacGregor, B.D., H. MacKay, B.A., D. M. MacLeod, B.A., J. T. Reid, M.D., J. A. Stuart, B.A., W. F. Tanner, W. D. Turner, B.A., J. A. Wheeler, F. J. Worth, B.A.

The principal intimated a new scholarship of the annual value of \$500 generously founded by Mr. Wm. J. Morrice, also a bequest by the late George Sheriff Morrice of three scholarships of the annual value of \$50.00 each, and an endowment for the library of fifteen hundred dollars.

Knox College, Toronto, brought its 56th session to a close, 5th April, and sent forth the following tried and trained score of men to the work of the ministry:—W. Beattie, W. J. Booth, H. Broad, Geo. Currie, G. M. Dunn, D. J. Ellison, J. F. Johnston, B.A.; Geo. Kendall, W. J. Knox, M.A.; N. H. MacGilivray, A. W. McIntosh, J. W. Mac-

Namara, H. Mathieson, F. J. Maxwell, P. Reith, W. B. Ronald, B.A.; R. S. Scott, M. A. Shaw, M.A.; A. C. Wishart, F. S. Wrinch, B.A. The degree of B.D. was conferred on F. H. Barron, B.A., and H. M. McCullough, B.A., and D.D. upon Rev. R. P. Mackay. The College has a bequest of \$4,000 by the late Mr. D. S. Ross to found a scholarship bearing his name.

The meetings of the three synods of Old Canada will be held as follows:—Synod of Montreal and Ottawa, in St. Andrew's Church, Perth, 8th May, 8 p.m.; Synod of Toronto and Kingston, in College Street Church, Toronto, 7th May, 8 p.m.; and Synod of Hamilton and London, in St. Andrew's Church, London, 30th April, at 7:30 p.m. The clerks of these synods are Revs. K. McLennan, Levis, Que.; John Gray, D.D., Orillia, and J. H. Ratcliffe, St. Catharines, to whom all papers should be sent at least eight days prior to the meeting of synod. Members attending synod will purchase single tickets and procure standard certificates, in order to secure reduced return rates.

Seven years ago in two adjoining settlements in Northern Ontario, stations were opened with eight members at Laurel, and thirty-five at Black's, the two a mission field. Helped through the Home Mission and Augmentation stages, the congregation has now become self-supporting, with 175 members, a manse, and two churches, all free of debt. Such instances are the best arguments for the Home Mission and Augmentation Funds, the nursing funds of our church.

The largest Home Mission field of the Synod of Manitoba and the Territories has been in the Presbytery of Regina. This year quite a number of its mission fields have been passed to the status of augmented congregations, having their own settled pastors.

Maple Creek, N.W.T., has just passed from a mission station to an augmented congregation, and Rev. J. P. Grant of Pincher Creek has accepted a call to be their first pastor.

It is estimated that 14,000 people from the U. S. A. have made their homes in Canada during the past year. It is probable there will be more this year.

Toronto Presbytery will henceforth require its congregations to report each year the amount of mortgage and other indebtedness.

The General Assembly is to be invited to meet in Bloor Street Church, Toronto, in 1901.

Our Foreign Missions.

Rev. Dr. Gunn, a medical missionary of the Free Church of Scotland, who has now charge of Aneityum, in the New Hebrides, and of Futuna as well, says that in the island of Futuna is the oldest man in the world so far as can be discovered. He cannot be less than 130 years old, yet he still has the use of all his faculties and works his little plantation.

Two points mentioned by our missionary, Mr. Foote, about his field in Corea will be of interest. First, it is over 200 miles long by 30 miles wide with nearly 40 magisterial towns and almost innumerable villages. Second, that the new church at Wonsan, the central station, is completed. It is an excellent building and will hold about 600 people. Mr. Foote writes:—"The carpenters and plasterers have done their work well and our people are very proud of what they have accomplished."

Including wives and single women there are seventy-eight Presbyterian missionaries in Corea. Our own staff furnishes five of these. The others are chiefly from the Presbyterian Church U. S. A. North. They all meet in council yearly. Last year, 1899, the council met in Seoul, and our missionary, Rev. W. Foote, was elected moderator or president. Ten thousand Coreans are already enrolled as Presbyterians. One station reported thirty-eight new churches provided by the natives during the year. It is marvellous.

During a recent visit by Mr. Goforth and Mr. Griffith to the promising village of Ta Kwan Chwang, nine men and seven women were baptized, while three were deferred and three more were recorded as catechumens. Miss Pyke at the same time had charge of a class for women.

Among the nine men and seven women who were then baptized was an old man eighty-five years of age. He is still as straight as an arrow, and at four o'clock on Sabbath afternoon, after communion service, started off in the most cheerful and matter-of-fact way to walk eight miles home in the face of a storm.

Coveting the New Hebrides.

New Caledonia, a group of islands in the South Seas, not far from the New Hebrides, was taken by France and used as a penal colony. Banishment to it is one form of penalty for French criminals. The "Presbyterian" of Australia says:—

"We have seen a translation of a recent article in a new Caledonian paper, urging the immediate annexation of the New Hebrides Islands by France. This would be an iniquitous thing, and simply ruinous to our

Presbyterian Mission, which has done such magnificent work in evangelizing and civilizing the natives. It must never be agreed to by Australia, and we hope that the Assembly's Business Committees of each of our Churches in Australasia will keep wide awake and alert about this matter, letting their respective Governments know that they cannot and will not acquiesce in such an injury to Australia and the natives of the New Hebrides Islands."

Trinidad Training School.

This is quite distinct from our Trinidad College, conducted by Drs. Morton and Grant, with Rev. Lal Behari. The latter is for training catechists and preachers, and is wholly carried on by our Church. The Training School for teachers, while started and controlled by our missionaries, is aided by government, in the shape of a grant for every teacher of a given grade that it produces, up to a certain number. Mr. Frank Smith, son of Rev. E. Smith, of Musquodoboit, went out last summer to take charge of it. Of him and his work, Rev. Dr. Grant, of San Fernando, writes:—Mr. Smith is doing excellently, and, being optimistic. I anticipate for him a successful career. Eight is the maximum for which the government makes any provision. Six are fully provided for, and are known as resident students. Two are partially provided for, and are called non-resident. In addition to these, there are about 20 general students that pay fees. These fees provide quite half the teachers' income. Steps have been taken to seek the affiliation of this class with Queen's Royal College, Port of Spain. Affiliation carries with it a Government grant, which, if secured, would probably do much for our mission educationally.

Colporteurs in Corea.

"The Bible Society greatly aids us in our work," writes Rev. W. Foote. "It supplies funds for the translation and printing of the Scriptures, and sends out colporteurs to sell these as the missionary may direct. Each book, gospel or epistle, is bound separately, unless they are very short, when two or three are bound together and sold at a very low price.

I have two colporteurs under my care and their services are very valuable. A few mornings ago they came to our house and made up their pack of books, preparatory to a trip into the country. Several Christians came in to bid them good-bye and wish them well on their journey. After singing a hymn one of the Christians offered prayer on their behalf that they might be used of God on their way and return safely.

They go from village to village selling books and telling the people the old, old story. Frequently they go to a village and after engaging a room for the night, begin

to read aloud from the Bible. Soon the room will be filled with listeners. After a little someone ventures to ask about the book and the story. This gives the reader the opportunity desired and he soon becomes preacher, and for hours interests and instructs the anxious crowd. If the prospect is favorable several days may be spent in one place. This is the way new ground is broken and seed sown."

"NEW YEAR" NOTES FROM HONAN.

By One of Our Missionaries.

The Chinese reckon time by dynasties and the reigns of emperors. A. D. 1900 corresponds to the twenty-sixth year of the present emperor, Kwang Hsu, with the exception that their year commenced with Jan. 31. We were reminded of the same, at midnight, by the awful din of exploding firecrackers, and in the morning, by noticing that every lintel and doorpost was pasted with mottoes, written on strips of colored paper (like the one on which the Supplement is printed). In our compound these mottoes were not quotations from the Chinese Classics, but texts from Holy Writ.

To take a walk on Main street, on New Year's morn, while all the posters are fresh, a stranger might get the impression that the Chinese are a very learned people, for that every pillar and post is covered with written characters; when, as a matter of fact, nine out of every ten people cannot read them. Towards the end of the year are three large markets, on alternate days, which give a chance to lay in a stock for the New Year season, when all shops are closed for about two weeks.

At these markets can be bought vegetables, pickled persimmons, walnuts, candlers, firecrackers, flint stones, etc., etc., which are spread upon doors, raised on benches, like one long table extending up the middle of the street, from one end to the other. But the staple commodities for sale are incense, paper gods, flowered paper.

At one stand we noticed a carpenter, who, although he could not get employment because he was such a poor tradesman, was selling paper gods, at the rate of three for one-twentieth of a cent, printed from a block he had carved himself. When asked if he believed in these gods, he said: "They are all a 'snare and delusion.' "

"Why, then, do you sell them?"

"Well, I must make a living some way, and you see other people are doing just the same." (An explanation all-sufficient to the Chinese mind.)

These markets are a harvest day for the hordes of beggars, who go from stand to stand, intimidating the owners, and demanding cash. If refused what they want, they rant and revile, all the while brandishing a large vegetable knife, or some other weapon, until they get satisfaction.

Letter from Rev. J. Frazer Smith, M.D.,
Edinboro, 5th April, 1900.

Editor, Presbyterian "Record."

Dear Friend.—It is a very long time since you heard from me, and I do not intend to trouble you with a long letter at present. I wish, however, to say a few words in regard to the famine children now in charge of our mission in Central India; more especially as appeals have been made for the present terrible distress on account of famine, and the likelihood that many more famine-stricken children will be saved from starvation by our missionaries, and thus the present numbers will be largely augmented.

I fear very few of our people at home have any adequate conception of the great importance of the work among these dear orphan children.

Think for a moment what it must mean to have so many hundred children entirely in our own care to make or to mar, to train and mould without the great hindrance of heathen homes and vile heathen surroundings. To my mind it is a most wonderful opportunity; an opportunity for which we should never cease to give thanks to our God. If the entire time of our whole mission staff were to be devoted to the famine children alone, yea, if it were necessary to devote all the funds now subscribed by our church for mission work in Central India to this one object, it would be more than worth it all.

Further, I am confident that the result in numbers alone at the end of ten years would be far greater than in any other way. We spend a great amount of money in the employment of heathen teachers with the "mark of Cain" on their forehead. I refer to the painted marks on the foreheads of the Hindus, which denotes the particular caste to which they belong. I was very much shocked at first to see so many of these heathen teachers employed in mission schools, and I still think that it is a great waste of good mission money, and I do not think we can expect a blessing on their work.

We are also lavish in our expenditure of money on the education of heathen students and children, the great majority of whom will remain heathen to the end of the chapter, and many of whom will most bitterly oppose the work of our mission and the progress of Christianity. Surely then we will not grudge an equal amount to provide for and train these orphan children who really belong to the mission. They are our own children now, many of them we are pleased to say in a double sense, as they have given their hearts to Jesus and are earnest little Christians. We will require to give far more time to these children, and we must be prepared to sacrifice other branches of work for their sake.

Let me quote a few extracts from a letter received to-day from Mr. E. J. Drew, assist-

ant missionary at Mhow, who has done very much for the boys from the first and is greatly attached to them. Mr. Drew says:—

"I went out about an hour ago to tell the boys that I had a letter from Dr. Sahib, and I found in the third room from the bottom end of their dwellings, quite a number of the little boys having a prayer meeting before going to bed. I did not disturb them until they closed, and I assure you if God answers prayers, and I believe with all my heart He does, you ought to be a very happy man.

"Just imagine eight or ten of these little urchins, clad in their waist-clothes only, on their knees, with faces bent to the earth, while Deachand and Kanjoo pour out their hearts to God, through Christ, on behalf of their Dr. Sahib and Mem Sahib, and the Babbache.

"If I had not seen the sight with my own eyes, and heard the prayers with my own ears, but read of it in some paper, I should scarcely have believed it. I need not add that I went from room to room and delivered your message which was received with as much joy as the news of the relief of Ladysmith outside the Mansion House.

"You have many friends among whom I flatter myself I am not the least, but outside of your immediate circle of relatives no heart beats more loyally in the breast of a human soul, than the hearts of these little black skins, sometimes called "niggers," beat for you.

"And I sometimes think that when prayers were offered up last year on your behalf, in many parts of the world, none got very much nearer the great loving heart of God than that one raised to Heaven daily "Hai Prabhu, Hamare Dr. Sahib Ko Chauga Kar." O Lord, make our Dr. Sahib better) by the Gocals, Mullas, Kalos, Dharmas and others, who now send Salaams.

"You will be pleased to hear that Big Kallo has turned out a fine carpet maker. I can trust him to do better work and to see that better work is done even more than I can the instructors. You know he was one of the worst of boys when he came to us."

Such is Mr. Drew's statement. "Big Kolla," to whom he last refers, is one of our famine orphan boys that I had to punish severely many times. You must remember too that three years ago these boys were found in the famine district starving, and that they did not know anything of the true God, nor of the Saviour, Jesus Christ. It was my joy and privilege to baptize ten of these boys last July, and some eighteen more were baptized shortly after I left India.

You will be pleased to know that the voyage home did me a world of good, and our stay in Scotland is likely to complete the good work, so that, I expect, after a couple of months to be as fit for work in Canada as ever I was.

J. FRAZER SMITH.

Youth.

Questions from this Record.

(1). From "The Colporteur."

How many French in Canada?

What proportion is that of the whole population?

What is the state of knowledge among them?

What can you find about the qualifications for a school trustee?

What do the children learn in their schools?

What effect does their ignorance have upon their prospects in life?

In what different ways is mission work carried on?

What is the object of that work?

What is often the result when one in the home accepts the Gospel?

To what are they taught to trust for salvation?

(3). From letter of Rev. James Frazer Smith, M.D.

What is the great benefit that will result from caring for the famine children?

Begin Right.

"Dear young friends, begin right. You will never find it so easy to make any decisive step, and most of all this chiefest step, as to-night. You will get less and less flexible as you get older. You will get set in your ways. Habits will twine their tendrils round you and hinder your free movement. The truths of the Gospel will become commonplace by familiarity. Associations and companions will get more and more powerful, and you will stiffen as a tree trunk becomes stiffened with the growth of years. Be wise to-day. See Christ, welcome him, and I pray that every one of us may be wholly found before him with the cry, 'Lord, what wilt thou have me to do?'" —Ian MacLaren.

The Kingdom of Character.

Jesus was an absolute and unreserved believer in character, and was never weary of insisting that a man's soul was more than his environment, and that he must be judged not by what he held and had, but by what he was and did. He only has founded a kingdom on the basis of character; he only has dared to believe that character will be omnipotent. No weapon in Jesus' view would be so winsome, so irresistible, as the beatitudes in action. His disciples were to use no kind of force, neither tradition nor miracles nor the sword nor money. They were to live as he lived, and influence would conquer the world. Jesus elected twelve men—one was a failure—and trained them

till they thought with him and saw with him. Each disciple became a centre himself, and so the kingdom grows by multiplying and widening circles of influence.—Ian MacLaren.

How to Test Amusements.

First—Do they rest and strengthen, or weary and weaken, the body?

Second—Do they strengthen and rest, or weary and weaken, the brain?

Third—Do they make resistance to temptation easier or harder?

Fourth—Do they increase or lessen love for virtue, purity, temperance and justice?

Fifth—Do they give inspiration and quicken enthusiasm, or stupefy the intellectual and harden the moral nature?

Sixth—Do they increase or diminish respect for manhood and womanhood?

Seventh—Do they draw one nearer to, or remove one farther from, the Christ?—Christian Commonwealth.

Youth is the most important period of life, because it is the getting-ready time. In youth the young person equips himself for life. If his preparation be wise and full and thorough, he enters manhood a master, without fear and fortified against weakness. The reason so many young people fail in life is because they undertake work for which they are not fit; they have never taken time or pains to get ready.

"Many a man," says Success, "fails to become a great man by splitting into several small ones, choosing to be a tolerably good Jack of all Trades rather than to be an unrivaled specialist. Every great man has become great, every successful man has succeeded in proportion as he has confined his powers to one particular channel."

"Sin leaves its scars. Satan's victims are distinctly marked, and show the effects of evil indulgence. He is a cruel and vicious master. His service is galling and the end is bitterness and woe."

It is said that the first missionary contribution ever given in England was Sir Walter Raleigh's gift of £100, for the spread of the Christian religion in the colony of Virginia, in North America.

"Ostentation is never typical of true success. It is always a good thing to remember that the vast majority of successful men are never heard of."

"It is a wholesome and profitable humility that finds even in the bitter criticisms of one's enemies some suggestion for bettering character."

Life appears too short to be spent in nursing animosity or registering wrong.—Charlotte Bronte.

THE "PLAN OF STUDY."

Topic for Week Beginning June 17th.

How We Got Our English Bible.

Literature.

"How We Got Our Bible," by J. Patterson Smyth; 35 cents.

"Our Bible: Where Did We Get It," by Rev. Charles Leach, D.D., in Colportage Library; 15 cents.

All our young people should read the fascinating and comprehensive story of the Bible, from the time of the Apostles to that of our Authorized English Version, written by Rev. A. S. Morton, B. D., of Fairville, St. John. Mr. Morton has made a special study of the Reformation period of Church history, and this contribution will place the young people of the Church under a debt of gratitude to him. Mr. Morton's article gives the best division of the subject, and suggests topics for papers that may be read at the meeting.

HOW WE GOT OUR ENGLISH BIBLE.

By Rev. A. S. Morton, B.D.

I. How We Came to Get the Bible.

When a ship is out under leaden skies, on the pathless stretch of the ocean, no landmark on its horizon, it must steer by its compass, but if there is to be safety before the ship puts to sea, that compass itself must be tested, must be set by a true compass. So man, travelling often under leaden skies over life's pathless stretch, no landmark on his dark horizon, is driven to steer his course by his conscience, but if there is to be safety the conscience itself must be tested, must be set by a true, an ideal conscience.

This the first Christian found in the living personage of flesh and blood whom they knew as Jesus the Master. His word and example were the test of their life. His "Verily I say unto you," fixed the truth for them. He was the Light of their light, the Conscience of their consciences.

When Jesus was ascended who became the visible test of men's consciences? None other than those disciples whom Jesus had by special choice and careful teaching brought to a true insight into the meaning and purpose of his life. These men became the Court of Appeal to the early church—as for example when the church at Antioch sent to them concerning circumcision—and inasmuch as they were acknowledgedly endued with the Lord's spirit and could say what He would say, they became the conscience of men's consciences. But

"Time, like an ever-rolling stream,
Bears all its sons away."

And soon through persecution and death the early apostles and such as could speak

authoritatively concerning Jesus were being lost to the Church. There was need—lest the story of Jesus' love should become a myth, wrapped in uncertainties—to put all that men knew or felt it necessary to know of it in black and white on the parchment page that would never die. So Mark wrote what Peter could tell him; Matthew gathered together the sayings of Jesus. Luke interviewed the eye-witnesses. And John told in loving accents the scenes and words he remembered so well.

Their writings—the four Gospels—along with sundry letters and papers written by the apostles on the practical problems of the church of the day, added to the Old Testament, which Christians have always revered as preparing the way of the Lord, became, under the name of the Scriptures, the court of appeal in all perplexities; the conscience of consciences to the early church. They were not the jealously guarded treasure of the learned few, but were translated from the original Hebrew or Greek into the living tongues of the day—Latin, Syriac, Egyptian, Ethiopic, Armenian and Gothic. Thus from the borders of the East to the gateways of the West every Christian could find the character and the ideals of Christ and the story of his love told in the lines that he could read and by the tongue that was music to his ears.

II. How the Church Lost the Scriptures.

The beginning of the loss of the Scriptures may be said to be the great split of the Catholic Church into the Greek Catholic in the East, and the Roman Catholic in the West. On the one side all the churches with the different translations stood together. On the other, all those churches in the older provinces of the Roman Empire which spoke the one Latin tongue were grouped together in what became one compact system, under the name of the Roman Catholic Church. In this church men knew but one Bible—the Vulgate—in the Latin tongue; they had but one style of worship or ritual, also in the Latin tongue, and but one system of canon or church law, and that again in the Latin tongue.

The policy of the leaders of this church included a grand missionary labor among the heathen peoples of Great Britain and Germany—but they did not go to them as we do to the heathen of India and China, with a translation of Scripture into a language that these people can understand. They went to convert the heathen with their Latin Bible, Latin Ritual, and Latin Church Law. The inevitable result was that the people remained, not so much ignorant of God's word, for the priests did teach them, but ignorant of God's word as the standard of their life—the conscience of their consciences. The rule of their life now was

no longer Jesus and his apostles, as we know them in Scripture, but the priest of their parish. The court of appeal for the conscience was no longer the Bible, but the priest, or above him, the priest of priests—the Pope of Rome.

At the very outset this change of masters must have seemed rather a benefit than a disadvantage. A person is always more real, more inspiring, than the dead written page, and to have the law of God represented, not by a book that might be laid on a shelf, but by a person, who was the living, manifest, insuperable embodiment of that law, must have seemed a great advantage in those rough, barbarous times, especially as the priest of those days was largely a man of great self-mastery, with a passionate sense of his mission to a lost world and **an enlightenment and life** before which the people bowed in reverence.

“Evil thoughts are stayed
At his approach; and low-bowed necks entreat
A benediction from his voice or hand.”

But the glory of this priesthood passed away, and that largely because, even for it, the keeper of the conscience was not Christ in Scripture, but the bishop of Rome. In the interests of the Church of Rome and her revenues an endless code of duties was put on the Christian, most of which were counted as binding as the moral law. Then followed the practice of remitting these duties for a sum of money, and the system of “indulgences,” by which men must have been led to believe that the pardon of sin could be purchased at a price. Over and above this, so many of the lawgivers of the church were living in gross and immoral violation of the laws they made and even the fundamental laws of charity and purity, that men’s hearts were growing sick of the church as their guide in life, and there was a deep yearning for a voice that would be the voice of God to them, and great was the joy when that voice was heard in the appeal of Martin Luther from the church to the Scriptures.

III. The Scriptures Found Again.

Three things brought the people back from the authority of the priest to the authority of the Scriptures:

- (a) The revival of learning.
- (b) The discovery of printing.
- (c) The translations.

(a) “The Revival of Learning” was a large movement of the mind of Europe back to the study of ancient languages. A result was the study of Holy Writ in the ancient Hebrew and Greek, and the consequence of this was that men once more knew the beautiful simplicity and moral grandeur of the

Gospel and its infinite superiority to church rites and traditions. Erasmus gave his life to putting into the hands of cultured men the New Testament in the Greek, and he boldly contrasted the simplicity of the past with the worldly pomp and pride of life of the present.

Here is an example. Commenting on the words: “The Kingdom of God comes without observation,” he says: “I saw with my own eyes (Pope) Julius II. at Bologna, and afterwards at Rome, marching at the head of a triumphal procession as if he were Pompey or Caesar. St. Peter subdued the world by faith and not with arms or soldiers or military engines. St. Peter’s successors would win as many victories as St. Peter won if they had Peter’s spirit.”

That Erasmus felt that he had found Christ in the New Testament may be seen in his words:

“These books give us a living image of Christ’s holy mind. Were we to have seen him with our own eyes we should not have had so intimate a knowledge as they give of Christ speaking, healing, dying, rising again, as it were, in our actual presence.”

No wonder that Erasmus, having found Christ in the Gospels, wished all men to know him. “I wish that even the weakest woman should read the Gospels, should read the epistles of Paul, and I wish that they were translated into all languages so that they might be read and understood not only by Scots and Irishmen but also by Turks and Saracens. I long that the husbandman should sing portions of them to himself as he follows the plough, that the weaver should hum them to the tune of his shuttle, and that the traveller should beguile with their stories the tedium of his journey.”

(b) The second matter that brought back the Scriptures to their place of authority over the conscience of the people was the “Discovery of Printing.” Its immediate result was that books became many and cheap, even to the poor. Had Erasmus’ New Testament been circulated by copies in handwriting, how slow would have been the growth of its influence. Printed, it seized on men’s minds in every country and every station. The Pope on his throne and the poor monk Martin Luther in his cell, each had his copy. A handwritten copy of Wycliffe’s New Testament sold at \$220 of our money; a printed copy of Tyndale’s New Testament, at about \$10. Printing, by making it possible for every man to have his Bible, restored the Scriptures to their place of authority over men’s minds.

(c) “Translations.” Only one step was now wanting. It was to give the Scriptures to the people in the language they could understand and which they loved. Martin Luther gave the Germans their Bible.

In England two generations of scholars set themselves to the task, and the result of their work is that we hold in our hands

a Bible marvellously true to the original in the beauty of its tone and the majesty of its language and the subtleness of its power—a fit monument of generations of labor and of the blood of the martyrs.

1. The first volume of Scripture printed in our mother tongue was Tyndale's New Testament. William Tyndale was a student of Oxford, a university whose life had been deeply influenced by Erasmus and other men who made and were made by the New Learning. We learn from Foxe that he was "well versed in the knowledge of the tongues, and especially in the knowledge of the Scriptures, whereunto his mind was singularly addicted." From the first he seems to have boldly dedicated himself to his life's work. He once said to a priest: "I defy the pope's laws. If God spare my life, ere many years I will cause the boy that driveth the plough to know more of the Scriptures than you do."

Failing to find assistance or sympathy from the Bishop of London, he went into the secret of a foreign city, Cologne on the Rhine, and there was preparing to print the English New Testament. But the church of that day could almost see in secret. The printers were summoned and the authorities swooped down on Tyndale, but their prey was already far up the Rhine, his translation and his printed sheets with him on the way to Worms. Protected by that free city he issued the first printed copies of the English New Testament.

The work was the creature of his own hands, and is the foundation of almost all subsequent translations of the New Testament. It is worthy of note, for example, that the Beatitudes in Matthew V. in the authorized version are, with but two or three slight changes, word for word the translation of William Tyndale. The spiritual insight of Tyndale's mind, the sympathy of his Christian heart, and the strength of his mastery, at once of the original and of the English, have made his the preponderating personality among the group of English translators, and his influence an enriching stream flowing through all the versions.

Tyndale's precious volumes were smuggled into England hidden in bales of all kinds of goods. They were distributed in London and in the country at large by a sort of secret Book and Tract Society, which sold them at from \$8 to \$10 a copy. The class of people who bought them seems to have been university students and intelligent merchants.

These using the book as the test of the faith and practice of the Roman Church brought upon it the wrath of the authorities. Every known copy was seized. They even bought up all Tyndale's stock in Antwerp; Tyndale clearing enough money on the sales to pay his debts and issue a new and revised edition. A grand burning was held in London in St. Paul's churchyard.

There was robing of priests, singing of masses, ringing of bells, speeches by the bishops, etc., about the evil influence of the book; a grand procession round the fire, the tossing of the books to the flames—and all to the glory of God and for the good of the "Holy Catholic Church."

Meanwhile Tyndale was at work. He published revised editions of the New Testament in 1534 and 1535, and also an English version of the Pentateuch. But the net was gathering around him. Betrayed by one who pretended to be a friend, he was kidnapped to the castle of Vilvorde and there after imprisonment, strangled and then burned. His last prayer was: "Lord open the eyes of the King of England."

Thus the first chapter of the story of English translations closes in bloodshed.

2. "Coverdale's Bible." The Reformation movement in England was progressing. Cranmer had pled before Convocation for an English translation. Coverdale made bold to supply it, and published in 1535 the first printed edition of the whole Bible, and was even permitted to issue, in 1537, an edition "with the King's most gracious license"—the beginning of the answer to Tyndale's prayer. The important point about Coverdale's Bible is that the New Testament and the Pentateuch are a reprint of Tyndale's, somewhat revised, and that from Joshua to Malachi was the work of Coverdale himself—a graduate of Cambridge, a devotee of the New Learning and well able to do his work.

Coverdale died in honored old age, but his long and painful imprisonment in Mary's reign, and his narrow escape, through the help of the King of Denmark, lends this chapter of our story a dash of sorrow of its own.

3. Matthew's or Rogers' Bible appeared in 1537 "set forth with the King's most Gracious License." It was made up of Tyndale's New Testament and Pentateuch, revised, and very probably of Tyndale's translation down to Ezra, printed from papers left by him. From Ezra to Malachi was a revision of Coverdale. The important point is that "from Matthew's Bible all later revisions have been formed."

This chapter of the story has its dark memories, for the first martyr at the stake in Mary's reign was none other than Johannes Rogers, alias Matthew.

4. The Great Bible. Matthew's Bible was revised and published under the patronage of Thomas Cromwell, the great Protestant statesman, in 1539, in a large volume—hence the name "the Great Bible"—and was heralded by a royal proclamation "that one booke of the whole Bible of the largest volume in English be set up in the churches," chained to a pillar or desk, that any one might come and read. Often the Latin services were disturbed by the voice of one who read to an assembled crowd. The Latin mummeries have passed away, but our Eng-

lish Bible is still as music to the ears of the people.

It is noteworthy that Cromwell, the patron of this edition, perished on the scaffold, the victim of a short-lived Catholic reaction.

5. In 1540 appeared Cranmer's revision, known as Cranmer's Bible.

6. The Geneva Bible (New Testament 1557, Old Testament and New Testament 1560) was the work of a very distinguished band of English reformers who had taken refuge in Geneva from Mary's persecution. The work has a strength and individuality of its own, probably due to William Whittingham, a distinguished graduate of Oxford. Still Tyndale's work seems to have been the basis even of this translation. This edition first gave the headings to the chapters and was accompanied by notes of a strong Calvinist and even democratic tone, which made it at once popular and an object of dread.

7. The bishops of Elizabeth's early reign tried to supplant it with a version of their own—"The Bishops' Bible" (1568)—which was to be "an authorized edition." Archbishop Parker sent portions of the Matthew Bible to the different bishops to revise, but many were indifferent and the work very unequal in its execution.

8. In 1582 the Roman Catholics entered the field with a counter blast in the shape of the Rhemish, now called the Douay, New Testament, with elaborate notes in the interest of Roman Catholicism.

9. "The Authorized Version." We must not forget the use the Scriptures were being put to as the test of faith and conduct. It was not in the interest of this use to have so many different versions—Calvinist, anti-Calvinist, Roman Catholic in tone. Men seem to have felt that the version to be acceptable to all had not yet come.

At a conference held in 1605 at Hampton Court, King James I. himself presiding, the differences between the High Church and Low Church of the day were discussed, and among other questions that of a revision of the Bible came up. Raingolds, the leader of the Puritans, asked for a revision. Bancroft, Bishop of London, replied: "If every man's humor should be followed there would be no end of translating." James objected strongly to the supposed democratic tone of the notes of the Geneva Bible, and it was finally agreed "That a translation be made of the whole Bible, as consonant as can be to the original Hebrew and Greek, and this to be set out and printed without any original notes and only to be used in all churches of England in time of Divine service."

A band of fifty-four of the most trustworthy scholars of the day was secured for the work. James successfully freed himself from all the cost. The colleges were to feed the translators, the bishops to reward them with livings, and the dioceses to pay the

incidental expenses which were further assisted by the printer's purchase money.

Some principles of the translation were:

1. The Bishops' Bible to be followed and altered as little as possible.
2. Old ecclesiastical terms, such as "church," etc., to be retained.
3. Words with double signification to be kept as commonly used.
4. No marginal notes except in the way of translation.
5. These translations to be used when they agreed better with the text than the Bishop's Bible: Tyndale's, Coverdale's, Matthew's, Whit-churche's, Geneva's.

The method of work was beautifully thorough. The translators formed themselves into six companies, each with a portion of Scripture to translate. Each scholar in the company got a copy of his company's portion from the Bishops' Bible, and in the quiet of his study prepared his corrections. When the company assembled "one read the translation; the rest holding in their hands some Bible, either of the learned tongues, or French, Spanish, Italian, etc. If they found any fault they spoke; if not, he read on."

The portion of one company done, it was handed over to the other companies for revision, and points of disagreement between the companies were settled at the last by a select committee. Thus each phrase in the translation received the approval of six benches of competent judges and a court of appeal. All the past English versions, even the Romish, were used; and besides these "Chaldean, Hebrew, Syrian, Greek, Latin, Spanish, French, Italian and Dutch translators and commentators." More than three years were spent on the work, which was ultimately published as we have it in 1611.

Probably no translation has been more thorough, and no translation is more perfect. F. W. Faber said of it after he joined the Roman Church: "Who will say that the uncommon beauty and marvellous English of the Protestant Bible is not one of the great strongholds of heresy in this country? It lives on the ear like a music that can never be forgotten; like the sound of church bells, which the convert hardly knows how he can forego." Those who have heard its words from their childhood and to whom its pages have been light in darkness, truth in doubt, comfort in sorrow, peace in distraction—the very voice of God to the soul—count it dear, too, because the very music of its words and the majesty of its accents are the beautiful garb in which God has come to them, but they will count it yet more precious when they remember that it took centuries to bring an English translation, and then generations of toil and even bloodshed to give us that beautiful thing which we know as the English Bible."

Childhood.

Some Things to Find in This Record.

Find out from Rev. J. Fraser Smith's letter how it is that money given to feed the famine orphans in India, will help the Mission a few years hence.

Find out from the story "The Colporteur," how many French Mission Schools our Church has; and how many scholars have passed through Point aux Trembles Schools.

Try how many "Youth" questions you can answer.

Our King, if he Lives.

A little boy, now 5 years old, is the third heir in succession to the English throne, and Queen Victoria is the first English sovereign who in his or her lifetime had three male heirs in direct succession living. They are her son, the Prince of Wales; her grandson, the Duke of York, and this great grandson, Edward Albert Christian George Andrew Patrick David. He is known as Prince David, probably out of compliment to Wales, of which his grandfather is titular prince.

A Story from Honan.

One of our medical missionaries in Honan, in a little typewritten paper, which he publishes monthly, tells the following story for the children, of what he saw in his work.

"It is," he says, "another of the many, many sad tales of the ravages of opium!"

"Imagine a happy household of five, composed of a child, 7 years of age, his father and mother, his grandmother and his uncle.

"Happiness was not absent from the family, until it was realized that the father, like Naaman of Bible times, had one great defect—he had the craving for opium, and to satisfy which they were all soon reduced to penury.

"What was to be done? In desperation the child's mother was sold like a slave, for a small amount of cash.

"In the meantime the little lad had been suffering from a low fever, and enlargement of the spleen. The grandmother and uncle brought him to the hospital for treatment. Besides taking medicine, he was advised among other things to have, if possible, an absolute change of diet.

"This the uncle could not seem to understand. The idea of there being any other food besides millet and dough-strings had never occurred to him.

"However, the next day a bright idea seemed to strike him, for he said: 'Yes, I think a change from Chinese food to foreign food would be just the thing. When do you want to take him into your home and start him on the foreign food?'

"All three made headquarters at the hospital for about three weeks, while the two elders had to beg daily for food enough to keep the three alive. At last they were kindly taken in by a food-stall man, with whom they stayed about a month and a half, at the end of which time the lad was pronounced well of his fever and spleen trouble.

"But how was the board bill to be paid? They had no money. There was nothing for it but to leave the child in payment of the six weeks' board. The restaurant man was glad to get a fine boy so cheaply; indeed he had long been looking for just such a chance, for while he had five girls of his own, he had no son and heir.

"But, alas! he had no sooner stripped the lad than he began to rue his bargain, for he found that the child's body in the meantime had broken out in loathsome sores. 'I have been duped,' he said; so he gave back the child, at the same time surrendering his last chance of remuneration. Many such acts of unrequited kindness during these centuries, seem to have driven out of the Chinese character almost every trace of unalloyed gratitude.

"But let us follow still farther the fate of this unfortunate little chap. Unsuccessful in his first attempt to barter the child, the uncle finally sold him to a man named Li, who also brought the boy to the dispensary for treatment.

"He told us how he, too, had been deceived, for he had paid 75 cents for him, and he said that he had been telling his wife just before leaving home that the foreign doctor had cured the first disease, but if he could not cure this one, it was just 75 cents thrown away.

"About ten days ago, the boy, with his owner (for don't you think it would be wrong to call him his adopted father) were seen in front of a native drug store, getting more medicine, because the disease has become much worse."

The Chinese Baby's Soul.

When a Chinese baby takes a nap, people think its soul is having a rest—going out for a long walk, perhaps. If the nap is a very long one, the mother is frightened. She is afraid her baby's soul has wandered too far away, and cannot find its way home. If it doesn't come back, of course the baby will never awaken. Sometimes men are sent out on the street to call the baby's name over and over again, as though it were a real child lost. They hope to lead the soul back home. If a baby sleeps while it is being carried from one place to another, the danger of losing the soul is very great. So whoever carries the little one keeps saying its name out loud, so that the soul will not go away. They think of the soul as a bird hopping along after them.

Fred's Sermon on Honoring Parents.

"'H' means to hear what they say. Sometimes you can't hear when you are real near, if you'd rather not; but you must always rather. 'O' means obey—that's to mind what you are told as well as to hear it. 'N' is to hear and obey now. Don't say 'wait a minute.' Don't think 'I'll mind next time.' Now is the word. 'O' again means 'onest;' we owe it to our parents, because they loved us and took care of us when we were little shavers, and couldn't do it ourselves. 'R' stands for right. It is right, because God says so, if it weren't He wouldn't have put it in the Bible."

Before and After.

A little girl had a great desire to join the church; consequently she went to the minister, asking to be received into the church. He inquired if she had experienced a change of heart, and she answered affirmatively. The minister inquired further, "Were you a sinner before?" "Yes." "Are you a sinner now?" Again she answered, "Yes." "Where, then, is the difference between your former and your present condition." After some moments' meditation she said, "Before I was converted to Christ I was a sinner that runs after sin; now I am a sinner that runs away from sin."—Mission Friend.

Why He Became a Missionary.

A beautiful story was told not long ago by a young missionary as to how he was influenced to become a missionary. When a child he used constantly to walk through a certain churchyard, and one of the grave-stones which he passed, erected to the memory of a little boy eight years of age, bore this inscription:

"Mother, when I grow to be a man I should like to be a missionary. But if I should die when I am still a boy will you put it on my tomb, so that one passing by may read it and go instead of me?"

Through the reading of this inscription there grew up in his mind this thought: "I must go in the place of that little boy." And so he has been trained for the work, and will soon commence it. It was only a little boy's wish that influenced him to become a missionary. Now, if a wish can do so much good, what may a word and a deed do?—Reformed Church Tidings.

The Time to be Cheerful.

When we are thoroughly tired and discouraged, then is the time to be really cheerful. Cheerfulness under blue skies and sunshine may only be a reflection of the cheeriness of the surroundings. It is the gray day and the hard road that test the real courage and sunniness of the soul.—American Friend.

"Tell me how a boy spends his spare time," said a wise man, "and I will tell you what kind of a man he will be."

Burned His Mother.

Years ago the Hindu widow was frequently burned on a huge wooden pyre by the side of the dead body of her husband. The funeral fire was kindled by a near relative.

Bipro Charan Chuckerbutty was the last Bengali boy who kindled the fire that burnt the dead body of his father and the living body of his mother. The British government put a stop to this unnatural and horrible cruelty.

Young Chuckerbutty heard of the love of Jesus, accepted Him as his Saviour, and, after an education, became a preacher of the Gospel. He has been for years a faithful minister and missionary of the Church of Scotland in Calcutta.

He is now an old man, and looking forward to the end of his life and service here; he has handed over the whole of his property, between six and seven hundred pounds, to the Mission to be absolutely theirs when he dies.—Sel.

A Simple Question.

An aged gentleman at a watering-place said to a lady, a stranger to him, as she came up to take her usual draught of the water, "Have you ever drunk at the Great Fountain?"

The lady colored and turned away without replying.

The following winter, in another place, he was asked to visit a lady who was dying. As he entered the room, she said with a smile, "Do you not know me? Do you not recollect asking a woman at the spring last year, 'Have you ever drunk at the Great Fountain?'"

"Yes," said he, "I do remember."

"Well, sir, I am that person. I thought at the time you were very rude; but your words kept ringing in my ears. I was without peace or rest till I found Christ. I now expect shortly to die, and you, under God, have been the means of my salvation. Be as faithful to others as you have been to me. Never be afraid to talk to strangers on the subject of religion."—Christian

A Goat for a Bible.

The scholars in the schools of the Free Church of Scotland mission in Livingstonia, Africa, have increased in two years from 1,700 to 7,000 and "still they come." Bibles and New Testaments are greatly sought after. The people cannot as a rule go into the shop with their money in their pocket, but they buy their Bible by paying for it with a sheep or a goat.

Sacrifice of an African Child.

Dark and cruel as the custom is, it is still found in parts of Africa. A missionary who saw the child after she had been rescued, writes from Bonny, at the mouth of the River Niger:

"It seems that at a place quite inland from here, there is a custom by which, on the death of a great man, a girl must be thrown alive into the river by the heathen priests.

Well, not long ago, it was known that such an event was to take place. Remonstrances by converts of the mission were in vain, and on the day fixed, the little girl, with about a dozen fowls tied round her neck, was thrown into the river.

Some Bonny Christians, however, were in their canoes concealed by the overhanging trees, waiting for the event. As soon as the girl was thrown in, they pushed out to the rescue. The poor girl was mercifully kept afloat by the fluttering fowls round her neck until the Christians came up.

The rescue of the girl raised a big row, and as it was dangerous for her to go back to her own country, she was brought down here, and is now in the house being trained."

"Look a Little Plesanter."

An elderly woman, the widow of a soldier who had been killed many years before, went into a photographer's to have her picture taken. She was seated before the camera, wearing the same stern, hard, forbidding look that had made her an object of fear to the children living in the neighborhood, when the photographer, thrusting his head out of the black cloth, said, suddenly, "Just brighten the eyes a little."

She tried, but the dull and heavy look still lingered.

"Look a little plesanter," said the photographer, in an unimpassioned but confident and commanding voice.

"See here," the woman retorted, sharply, "if you think that an old woman who is dull can look bright, that one who feels cross can become pleasant every time she is told to, you don't know anything about human nature. It takes something from the outside to brighten the eye and illuminate the face."

"Oh, no, it doesn't! It's something to be worked from the inside. Try it again," said the photographer, good naturedly.

Something in his manner inspired faith, and she tried again, this time with better success.

"That's good! That's fine! You look twenty years younger," exclaimed the artist, as he caught the transient glow that illumined the faded face.

She went home with a queer feeling in

her heart. It was the first compliment she had received since her husband has passed away, and it left a pleasant memory behind. When she reached her little cottage she looked long in the glass, and said: "There may be something in it, but I'll wait and see the picture."

When the picture came, it was like a resurrection. The face seemed alive with the fires of youth. She gazed long and earnestly, then said in a clear, firm voice: "If I could do it once, I can do it again."

Approaching the little mirror above her bureau, she said: "Brighten up, Catherine," and the old light flashed up once more.

"Look a little plesanter!" she commanded, and a calm and radiant smile diffused itself over her face.

Her neighbors, as the writer of this story has said, soon remarked the change that had come over her face.

"Why, Mrs. A., you are getting young. How do you manage it?"

"It is almost all done from the inside. You just brighten up inside and feel pleasant."—Forward.

A Sorrowing Chinese Mother.

I've seen to-day one of the saddest scenes we see in China—the genuine sorrow of a Chinese woman over the fact that her son is a Christian. She, believing with all her heart, that unless she is worshiped after death, her spirit will wander, naked and homeless, throughout eternity, I can almost sympathize with her real heartache, for that is the punishment the Chinese fear more than that of hell itself.

They have very hazy ideas of the region of endless torment, and very definite ones of this, for have they not seen and heard the screeching of the spirits? They know this to be true, for everybody believes it.

But she told a woman to-day, and I heard: "This foreign koo neung (lady) says that the heavenly Father has a place prepared, raiment and food and happiness, for those who believe in Jesus. Now, if that could be true, there really would be no use in having a son worship you, would there? But we have no proof of it. If I only knew whether it were true or not!"

She has forbidden her daughter-in-law to become a Christian, in the hope that she may burn incense to her memory before the ancestral tablet, which will be some compensation, though she can never go to the grave and worship as her son might, if he would. O, if he would! But this son has been a Christian nearly twenty years, and he has no idea of doing such a thing, and the poor old lady knows it.—Miss Claudia J. White, in "Foreign Mission Journal."

Brigden 3 27	Ogilvie 8 93	Springfield 5	Powassin 7 50	Belmont 12
Miami 34 60	Plumas 4 57	Ridgetown 19	Chisholm 7	Baltimore 50
M Little & Baker 2	Wetaskewin 2	" ce 5	Sundridge 21 76	Victoria ss 1 43
Win, St Giles ce. 15	Stony Plain 35	" ss 12 62	Hartfell 5	Keady, yps 10
Wyevale 11	Wingham 60	Mont, Cres ss 30	Bloomfield 6 25	Dornoch, yps 10
Tor, Col. 151 85	Win, St A 125	" ss 30	Mattawa 10	Kemble, yps 10
" " K 3 20	St Thomas, Kx. 249 09	Win, Kx 435	Callander 5	Tor, Dunn 132 10
Killarney 17 50	" 250	Roslin, etc. 25	Eagle Lake 10	Bethesda 5
Slocan City, 11	Bryson 1 55	Mrs B Kirkman. 4	Rosseau 11 70	N Bruce, etc. 54 50
Alameda 21	Campbell's Bay.. 2	Aylmer 5	Turtle Lake 3 26	Oakville 15
Dunluth 1	Tor, Dovercourt. 12	St Anns 3	Magnetawan 13 15	Tor, Queen E. 55
Sunderland, etc. 15	London, St J 1 50	Wellandport 3	Dunchurch 6	McLennan 12 80
Russell 23	Brandon 210	Pipestone 15	Nipiss'g Junc. 2 12	Webbwood 2 90
Rosburn 12	Glenora 10	Fergus, St A 20	French River 2	Copper Cliff 7
Hamiota, 5 25	Eadie's 8	Moosomin 15	Warren 23 30	Mills 1 20
Sixteen, Kx. 20	Win, Aug. 132 63	Richmond 15	Sprucedale 6 20	Burk's Falls, ... 6
Yorkton 10	Monkman's 10	Fallowfield 10	Kilworthy 14 85	Oarville 8 85
Ottawa, St A. 120 46	Nanaimo 25	Teeswater, mb. 19	Malta 5 29	Loring 4 75
Tweed 9	Souris, etc 22	Nottawa 4	Renig 5	Utterson 4 30
Perth, St A & band. 150	Boisevain 22	Oneida 11 75	Spanish Riv. 4 08	Hornby 3
Essex 13	Mille Isles 10 50	West ch. 7	Spanish Sta. 2 45	Omagh 75
Kingston, St A. 100	Shawbridge 7	Morris 5 10	Bar River 10	Mont, St Matt 85
Pittsburg, St J. 20	Rev J Griffith 20	Nelson 96	Ech Bay 9	London, 1st, ss. 85
Georgetown 30	Rev M Mackenzie 30	E Angus 2	Spragge 8	Petrolia ss 5 89
Mosa 5	Rev R A Mitchell 15	Verschoyle 3	Sylvan Val. 5	Binscarth 16 25
Victoria, 1st 30	Listowel 105	Onondaga 4	Ferguson 7 35	Angus 4 35
Cannington 13 50	Blasgow, Yphms. 19	St Louis de Gonz 5	Goulars 10	Crowstand 15
Wolfe Island 5	Gayfield, St A. 10	Chalk River 14	Richard's Ldg. 7 25	Nicola Valley 25
Fairbairn 9 57	Brockvil, St J. 50	Otta, St A ss 78 57	Mountain 1 50	Broadview 8
Warsaw 2	" ss. 25	Lynturk, U P ch 14 53	Desbarats 11 50	Clinton, Willis 59 56
Cobourg 80	Lillooet, etc. 10	Beamsville 10	Port Lock 9 85	Walpole, Chal 10
Parry Sound, ce. 17 35	Whitby 46	J Henderson 1 50	Korah 15 75	" 1
Cobden 19 50	" ss. 16	Beeton, ce. 5 48	Lit Rapids 24	Regina 65
Springfield 2	Tilsonburg 26 10	Calf, Mtn. 10	McDowall's 7	Teeswater, ce. 8
Kinlough, ce. ... 4 60	Grande Mere 2	Macleod 17	Day Mills 13 50	Rosemont 4
Per Agent, Hx 556 14	Cedarville 3 35	Red Deer 10	Livingston ck. 8 25	Arnprior 225
S Plympton 10	Ottawa, St A. 521 74	Win, Wmstr ss. 25	Wells 5	" K 1
Pine River 8	Churchill 60	Grassmere 7 25	Ballingham 5	Smith's Falls, St A 125
Drayton 8	Bluevale 12	Rodney 10	Iron Bridge 5	Thames Road, ce 5
Ham, St Paul's. 248 18	Central, Ontario	Ayton 13 25	Thompson 5	S Gloucester 2
" " ss. 51 82	Junction 7	Mildmay 7 25	Big Lake 5 02	Kemble ss 17 59
Kildonan 40	Vaughan, St P St A 50	Tottenham 25	Chelmsford 6	N Mornington 20
St Andrews 22	Duntroon 20	St Mary's, 1st. 95 10	Honorat Reckvil 5 25	E Nottawasaga 5
Winchester 40	W Nottawasaga. 20	Carluke 3	White Lake 8	Sault Ste Mar. 50
Hepworth 4 50	Midhurst, ce. 6	" ce 6 25	Silver Water 15	Meaford, ce. 4
Southampton 8 75	Dennis, ce. 4 87	Whitby, ce. 10	Poplar Dale 2 70	Belmore 24
Glasg, Pol. Shaw	Duntroon 5 64	Beaverton, St A. 25	Dunns Valley 4 35	Renfrew 280 20
£50.0.6	Van Vlack, ce. 5	Owen, St Div yps 50	Ophir 8 20	Exeter 50
Prof M Stuart	New Lowell, ce. 2	Peterboro, St Pss 90	Rev A Findlay. 10	A Rowand 4
£3.0.0	Burn's, ce 10	" ssk 20	D. Stewart 25	Port Credit ss. 4
Pais, St Geo 7.10.0	Bookton 10	Wm Robb 275	Franktown 12	Lyndock 16
Edin Mem 1.0.0	Norwich 7	Woodbridge 23	S Gloucester 13	Carholme 2
Blackford. 2.0.6	Glen Morris, ss, bc. 3	Aylmer ss 2 50	Stittsville 10	Whitechurch 15
Miss Gart-	Brampton 150	Appin ss 6	Madoc, St Pet 1	Elsinore 1
shore. 1.0.0	Keene 10	" yphms. 8	Bellevil, St A. 8	Cruickshank 5
Perth, St	Kintore 23 15	Tait's Cor 10	Que, St A 15	Binbrook 20
Leo. 13.15.0	Glenarm 30	" " yphms 10	E Zorra 6	Abingdon 5
Perth, Kx. 0.10.0	Merivale, etc. 20 75	Swinton Pk. 17	Wallaceburg, etc 15	Tor, Cen. 30
" Mid. 3.10.0	Moorefield, ce. 2	Lynden 11 74	Ashfield 21	Spallumcheen. 10
£82.6.0	Wiarton 5	" ss 2	Vanc, Chinese. 3	Cookstown 16
	Hollen 11 25	Moorefield, ce. 2	Grenfel 30	Ivy 13
	Cayuga ss 2 64	Komoka ss 5	Revelstoke 8	Townline 10
Whitewood 5	Mont, wfms 478 62	Stouffville 13	Ft Qu'Ap'l 22	Aylwin 8 35
Riverside 10 30	Strabane 14	Holland 9	Harbury 4	Amherstburg. 5
Nesbitt 2	Chater, etc 60	Ashton 12 31	H M R 2 50	Laskey, etc 10
Riverbank 10	Birtle 35	The Maples. 2	Coulson Hill, St J 19	Pembroke 100
Carroll 2	Friend 6	Bristol 7	Ayr, Stanly. 20	Spencerville 30
Tarbolton 20	King, St A 40	Kincardine, Kxss 40	Valcartier 15	Ventnor 8
Port Dalhousie. 7	London, St A ss. 97 59	" ce. 36	Caradoc, Cooke's	Dundas 10
Midland ss 25	Farewell 6 20	Chelsea, etc 2 50	yphms 5	Coldsprings 86
Balderson, etc. 35	Tor, St Paul's. 61	Hull 10	Campbellvill 50	Markdale, ce. 2
Westminster, 1st 12	Riversdale 13	Claude 30	St Mary's Kx 60	Forest 20
Ham, Locke 5	N Kinloss 5	Aldboro 32	R McQueen 1	Leaskdale 15
" Barton. 18	Qu'Appelle 35	Kincardin, Kx. 65	Dr Robertson, int 46 77	Woodville 32
Lunenburg, etc. 78	Beauharnois ss. 10	Mayfield 35	Tor, East 40	Mono Centre 3
Pt Edward ss 1 15	Quebec, St A 260	Moonstone, etc. 23	Miens 4 50	Shelburne 43
Chatham, 1st 100 51	Chicoutimi 20	Delhi 5 25	Sonya 18	Milverton 20
Wellwood 12	Annie Macdoug'l 1	Angus McLeod 15	Windham Cent 10	Tor, E, ss. 7
Brookdale 12	Friends 2	N. Ferguson 1	Hensall 158	Rockburn 6 50
Vanc, 1st 18	Owen S, Kx 20	Hillhurst, etc. 4 26	X 100	Gore 2
Oro, Central. 3	" ss. 25	Mont, Chal ss. 40	Western 15	Beachburg 30
Enniskillen, etc. 45	Elmvale 12 75	Barrie, whms 16	Bracebridge 9	McIntyre 4
Mont, St Giles. 60	Bishop's Cross'g. 3 50	Fort Frances 4	Merriton 3	Craigvale, etc. 6
Otta Bank 140	Orillia 92	Homewood 65	Crystal City 35	Casselman, etc. 7 25
Blakeney 1 50	" ss. 32 50	Hensall ss 34	Leeds 120 49	Otta Bank, ss. 50
Clayton 3 85	Waldemar 6	Sturgeon Falls. 17 87	Lon, St A 435	G A Schenectady 5
Esson ch. 15	N Caledon, Kx. 5	Cache Bay 7 20	Doon 7	Chester 4
Mansfield 5	The Maples 2	Courmanda 8	W Essa Burns 2 40	Colborne 4
L H 2	Burlington 19 30	Calvin 12	" Dunns 2 60	N Ekfrid 5 67
Guelph, Tp ss 5. 4	Huntingdon 100	L'Amable du Fort 3 50	Orillia, whms 55	Clinton 2
Alice 20	Stroud 20	Banfield 6	Dunwich, Chal 15	H Mackintosh 2
Mekewin 2 75	Two-tenth givers 20	Croft 10 50	L'Original 14	Utica 2

Spry..... 2	Nassagaweya.... 45	Elora, Chal..... 20	Churchill..... 18	Matawa..... 10
Hibbert..... 50	Mont, Naz. ss.... 25	Pickering, St A. 6	Vaughan, StPStA 25	Callander..... 2
Mrs B Kirkman. 3	Vaughan, Kx.... 60	N Mornington... 20	Duntroon..... 7	Eagle Lake..... 3
Miss Tythe..... 1	Cookstown..... 2	N Glasgow..... 6	WNottasawaga.. 5	Rosseau..... 3 50
Burford..... 3	Listowel ss..... 5	E Oxford..... 10	Norwich..... 6 25	Dunchurch..... 3 01
Port Elgin..... 17 05	Ham, St Paul's. 4 50	N Bay..... 4	Brampton..... 50	Warren..... 7 55
Hastings..... 9 08	Drummond Hill. 9 10	Blenheim, etc.. 27	Keene..... 10	Sprucedale..... 2
Napanee..... 73 77	Ham, St John's. 125	Bellevil, St A... 20	Merivale, etc... 7 50	Kilworthy..... 2
Alton..... 7 70	Cedar Hill..... 4 35	Lakefield..... 17 35	Moorefield, ce.. 2	Malta..... 2
Kemble, etc.... 30	Pakenham, ce... 7 17	N Smith..... 4 40	Warton..... 2	Bar River..... 4
Milton..... 10	Otta, Kx..... 20	Ft Sask..... 3	Hollen..... 4 50	Echo Bay..... 3
Harriston, Guth. 60	Wmstown, ce... 5	G. C. L..... 1	Strabane..... 6 35	Sylvan Valley... 1 75
Mont, St Gabl... 10	W Guilmbly, 1st. 30	Miami..... 4	Sawyerville..... 17	Gaulais Bay.... 3
H M Reserve... 8,431 93	Baysville..... 13 75	M. Lyttle&Baker 1	Chater, etc..... 40	Spragge..... 2
Greenock, G'bank 4 60	Ahmie Hrbr..... 9	Melita..... 7 65	Birtle..... 10	Ferguson ch.... 2
D J Campbell... 10	N Cardwell..... 2 41	Tor, Col..... 85	Lon, St A..... 30	Richards Lding. 2
Penetanguishene 8	Culloden..... 10	Killarney..... 5	Farewell..... 6 25	Desbarats..... 2 44
Strathcona..... 22	Mont, St Gab'l. 14	Slocan City..... 2	Fingal..... 5	Port Leeh..... 2 34
Kildonan, ywllms 32	" " Miss soc 51	Alameda..... 21	Tor, St Pauls... 42	Karah..... 4
Beaver Lake..... 3	Tilbury, E..... 127	Sunderland..... 16	Riversdale..... 5	Little Rapid.... 5
Clandeboyce... 10 25	Rev FBallantyne 5	Russell..... 7	N, Kinloss..... 2	Day Mills..... 4 50
Mont, W, ss.... 3 30	Mt Albert..... 10	Rosburn..... 12	Qu'Appelle..... 10	Livingston Crk.. 2 75
W Guilmbry, 2nd 22	W Arran..... 20	Hamiota..... 5	Que, St A..... 60	Chelmsford..... 3
Caledon, Kx.... 15	Beaverton, Kx.. 18	Greenbank..... 9 46	Chicoutimi..... 10	HonoratReckville 2
Kew Beach..... 15	Tor, St A,hmaux 39	Tweed..... 20	Mont, W'mster.. 15	White Lake..... 2 60
Maxwell..... 5	Shelburne..... 30	Essex..... 12 63	Tempa..... 5	Silver Water.... 5
Fewe-sham..... 4	Newdale..... 8	Kingston, St A.. 90	S Delaware..... 5	Ophir..... 2 75
Aurora..... 5	Edmonton..... 32 50	Pittsburg, St J.. 1	Owen Sound, Kx 40	Rev. Dr. Findley 5
Collins Bay..... 6 50	Oakland..... 2	Georgetown..... 15	Elmvale..... 8	Millbank..... 5
Portsmouth..... 4 22	Win Aug..... 50	Victoria, 1st.... 12	Orillia..... 50	Franktown..... 12
Ham, Went..... 30	N & S Plympton. 12	Cannington..... 11 94	Waldemar..... 3	Toledo..... 12
Wallacetown... 35	A Polser..... 2	Wolfe Island... 2	Caledon, Kx.... 1 60	Athens..... 5
Aylmer..... 7	Renfew, N Wardss 16	Fairbairn..... 1 55	The Maples..... 1	S Gloucester.... 5
Rev Dr Crombie. 5	Dutton, mbs.... 80	Cobourg..... 75	Burlington..... 5	Que, St A..... 5
Sarnia, Albert.. 3 40	Port Dalhousie. 4 50	Cobden..... 22	Huntingdon..... 20	E Zorra..... 2
Annan, ce..... 18 50	Vankleek Hill... 100	Springfield..... 8	Stroud..... 7	Wallaceburg.... 20
King, etc..... 6 40	Dr Wishart..... 6	Pine River..... 14	Ridgetown..... 15	Ashfield..... 8
W Allan..... 6	Mont, Chal, jmb. 25	Ham, St Paul... 104 45	" ce..... 5	Vanc. Chinese.. 1 25
Woodstock, Kx.. 20	Member..... 1	Drayton..... 8	Mont, Cres, ss.. 30	Revelstoke..... 8
Niagara Falls... 20	F E Kirkwood... 2	Kildonan..... 25	Winpg, Kx..... 175	Ft Qu'Appelle.. 3
Tor, Wmstr, la.. 50	Stellartonss... 20	St Andrews..... 5	Roslin, etc..... 10	Coulson Hill, St J 2
Chisholm..... 5	A W Brodie..... 50	Winchester..... 40	Mrs. B, Kirkman 4	Ayr Stanley..... 10
H C J Brandon.. 25	Tor, Wmstr..... 56 50	Hepworth..... 8 75	Aylmer..... 10	Bethel, etc..... 10
N Brant..... 10	Petrolea ss..... 10	Brucefield, Un.. 25	Moosomin..... 2	Campbellville... 15
Chesterfield... 21	Rev J Fothering- ham..... 5	Southampton... 2 70	Richmond..... 4	St Mary's Kx... 20
Holstein..... 16 33	Maple Ck..... 3	Whitewood..... 1	Fallowfield..... 4	Langside..... 2
Unionville..... 4	Lit Current..... 5	Riverside..... 7 45	West ch..... 7 50	Tor E..... 5
S Luther..... 4 25	Esquesing Bos.. 25	Stockton..... 5	Morris..... 3	Athelstone..... 20
Mrs Dr Reid,	Victoria, St A... 100	Hilton, Fng.... 4 20	Nelson..... 32	Menis ch..... 10
Miss Reid..... 2		" Gael..... 4 10	St Louis de Gonz 13	Sonya..... 9
Unionville..... 2		Tarbolton..... 10	Chalk River..... 6	Windham Cent.. 14 17
Mono Centre... 24		Port Dalhousie. 7	Londesboro..... 4 65	Otta, St Paul's.. 25
Thornhill..... 5		Balderson, etc.. 25	Beamsville..... 2	Weston..... 60
Newmarket..... 10		Ham Locke..... 5	Calf Mtn..... 6	Pelecian Lake... 6
Richmond..... 20		Barton..... 6	Macleod..... 3	Bra cebridge.... 8
Trenton..... 10		Lunenburg, etc.. 24	Win, W'mstr... 15	Merritton..... 6
Crumlin..... 11		Pt Edward..... 4 67	Grassmere..... 95	Crystal City..... 12
Whitewood..... 13 25		Chatham, 1st... 30	Rodney..... 8	London, St A... 140
Russell..... 4		Wellwood..... 5	Tottenham..... 6	Dunwich, Chal... 7
Neepawa..... 70		Brookdale..... 5	St Marys, 1st... 14 70	Lon'Orignal..... 16
Maxwell, ce.... 1 50		Oro Central..... 2	Carluke..... 2 15	Belmont..... 7
Shoal Lake..... 5		Enniskillin, etc. 30	A friend..... 5	Baltimore..... 40
Oakburn..... 1		Mont, St Giles... 10	Beaverton, St A. 6	Tor, Dunn..... 15
Westmeath..... 5 19		Otta Bank..... 47	Woodbridge..... 10	Oneida..... 2
Newmarket..... 10		Esson..... 5 50	Appin..... 5	Bethesda..... 15
Victoria, StP, etc 15		Mansfield..... 6	Taits Corners... 5	N. Bruce, etc... 9 70
Lady, W'dstock. 25		Gauanoque..... 12	Lynden..... 5	Oakville..... 6 50
J J, Paris..... 5		Alice..... 8	" ss..... 1	Tor, Queen E... 16
Midland..... 5		Wetaskiwin..... 2	N Kinloss..... 3	McLennan..... 4 50
Mallorytown... 20		Wingham..... 13	Stouffville..... 10	Webbwood..... 7
Norman..... 5		Win, St And..... 60	Holland..... 8	Copper Cliff.... 8
Byng Inlet..... 5 21		St Thomas, Kx... 135	Warsaw, etc.... 8	Burks Falls..... 18
Mrs RCPatterson		Lower Litchfield. 3 60	Ashton..... 12 30	Orrville..... 3
& Mrs HMcEwan 150		Tor, Dovercourt. 10	King, St And... 18	Mimico..... 7 50
Wmstown, St A.. 5		Lon, St James.. 3 40	Hull..... 18	Omagh..... 3
Osgoode..... 5		Brandon..... 80	Claude..... 25	Mont, St Matt... 35
Mrs RSMcTavish 1		Glenora..... 3	Aldbrough..... 12	London 1st, ss... 17
Lon, Chal..... 6		Woodstock, Kx.. 45	Kincardine, Kx. 15	Watford..... 9 64
Rev W Forrest.. 2 50		Win, Aug..... 80	Mayfield..... 18	Binscarth..... 5
N Bay..... 15		Markman..... 6 15	Moonstone, etc.. 10	Ayr, Kx..... 28 91
Bervie..... 4		Nanaimo..... 5	Delhi..... 5 25	Broadview..... 3
Warton, ce..... 5		Proof Line..... 6	Levis..... 16	Clinton, Willis. 10
Bruce Mines... 29		Rev. J. Griffith.. 5	Fort Frances... 2	Walpole..... 5
Royston..... 3 25		Rev. M. M'kenzie. 20	Sturgeon Falls. 8	Regina..... 10
Per Agent, Hx. 148		Listowel..... 30	Cache Bay..... 3	Teeswater..... 22
Contributor..... 2		Bayfield, St A.. 24	Commanda..... 2	Rosemont..... 4
Kinistino..... 20		Calvin..... 3	Ranfield..... 2 80	Warwick, Kx... 3 25
A M Watissou... 5		Brookville, St J. 25	Croft..... 4	Arnprior..... 150
Revelstoke, ss.. 10		Lillooet, etc.... 2 50	Powassin..... 20 60	Smith's Falls St A. 55
Mtn City, etc... 10 80		Whitby..... 20	Chisholm..... 4 60	Hills Green..... 1
Mont, Ersk ss.. 25		Barrs..... 21 35	Broomfield..... 2	E Nottawasaga.. 3
Tor, Cowan..... 106 27		Admaston..... 12 50		Port Stanley... 20
		Otta, St A..... 450		

Sault Ste M. 15	London, Chal. 11	Mrs W Nicol Cala 60	Lon, St Ja. 2 70	Carluka. 2
Belmore. 13	Mrs Mallech Ham 25	Plum Creek ss. ... 9	Brandon. 45	Beaverton, St A. 12
Renfrew. 200	Dr Macdonald " 20	Brougham. 2	Win, Aug. 43	Tilbury. 16 75
Exeter. 10	R. K. Hope " 25	Elora, Chal. 40	Nanaimo. 15	Peterboro, St P ss 30
Lynedoch. 16	Mrs AT Wood. 25	Pickering. 11	Lunenburg, &c 100	Woodbridge. 30 25
Carholme. 10	G. Hope " 50	Markham, St J. 19	Rev J Griffith. 20	Aylmer, ss. 2 50
Ancaster. 5	J. Knox " 10	E Oxford. 21	Rev M MacKenzie 30	Appin. 3 50
Whitechurch. 3	J. J. Morrison. " 10	North Bay. 8	Rev R A Mitchell 35	do ss. 3
Elsinore. 1	G. Vallance. " 25	St Mary's, Kx. 10	Fairbank, ss. 5	Tait's Corners. 5
Crucksbank. 10	Mrs. Ewing. 10	Blenheim Guild. 75	Niagara, St A ss. 11 78	Lynden. 8
Binbrook. 10	J. A. Bruce. 5	Wales, ce. 50	Listowel. 25	do ss. 1 46
Abingdon. 2	Mrs Fairgrieve. " 5	Bellevil, St A. 30	F Ballantyne. 3	Moorefield, ce. 2
Spalumcheen. 10	Dr. Mallach. 25	Lakefield. 20	Bayfield, St A. 10	Kamoka, ss. 4
Cokestown. 3	Ald. McLagan. " 10	N Smith. 5	Brockvil, St J. 30	Stouffville. 12
Ivy. 4	A. Turner. 10	G C L. 2	Lillooet, &c. 7 50	Holland. 9
Townline. 5	North Bay. 10	Glengarry, Pres. 270	Whitby. 20	Dr P C Leslie. 200
Aylwin. 3	Hallam. 4 7	Miami. 10	do ss. 3	The Maples. 2 15
Laskey, etc. 20	R. Gray, Chatham 10	M Lytle & Baker 5	Cedarville. 3 75	Hull. 8
Pembroke. 60	K. Urquhart. 10	Wyevale. 11	Otta, St A. 290	Claude. 40
Spencerville. 30	Mrs. Garner. 10	Tor, Col. 110 85	Churchill. 25	Aldborough. 32
Ventnor. 8	M. Campbell. 10	do. 5	Hu. tville. 1 70	Kincardine, Kx. 49
Coldsprings. 39	FMA colmson. " 5	Killarney. 5	Vaughan, St P &	Mayfield. 34
Forest. 5	Dr. Duncan. 5	do ce. 31	St A. 40	Moonstone, &c. 25
Merrickville. 6	A. McKay. 5	Slocan City. 3	Duntroon. 14	W S Leslie, Mont 50
Campbell's Bay. 3	S T. Martin. 5	Souris, ce. 18 50	W Nottawasaga. 22	Mont, Chal ss. 51 28
Orangeville. 29 25	Maj Rankin. 1	Alameda. 7	Bookton. 8	Hensall, ss. 33
Shelburne. 13	S. M. Glenn. 2	Russell. 20	Wmstn, St A. 82	Chisholm. 85
Milverton. 5	E. B. Smith. 2	Rosburn. 5	Brampton. 104	Mattawa. 3
Tor, E., ss. 7	G. Stéphen. 5	Hamiota. 4	Keene. 10	Magnetawan. 4 50
Rockburn. 4	Rev. J. C. Tolmie. 10	Sixteen, Kx. 10	Kintore. 15	Little Rapids. 1
Gore. 2	Mount'n City, etc 5	Yorkton. 10	Glenarm. 11	Millbank. 22
McIntyre. 3	Tor, Cowan. 25	Essex. 13	Moorefield, ce. 3	D Stewart. 25
Craigvale, etc. 5	London Ist. 50	Kingston, St A. 74 43	Wiarion. 5	Franktown. 12
Chatham. 6	Selkirk. 9	Pittsburg, St J. 5	Hollen. 10 25	S Gloucester. 10
Point Fortune. 4 51	Cookstown. 2	Georgetown. 35	Mrs J McCallum. 15	Madoc, St Peter's 1
New Glasgow. 9	Kingston, Chal. 60	Mosa. 5	Mont, Wms. 500	E Zorra. 4
Otta Bank, ss. 50	Brockville Ist. 40	Victoria, Ist. 30	Strabane. 14	Wallaceburg, &c. 10
Geo A Schenectady 3	W. Guilmy, Ist. 10	Cannington. 8	Chater, &c. 40	Ashfield. 12
Starrington. 10	Baysville. 4	Wolfe Island. 3	Birt'e. 19	Vanc, Chinese. 23
R. Ferguson, M.P. 20	Ahmie Hrbr. 6 58	Warsaw. 2	King, St A. 40	Re elstoke. 15 85
Cumberland, etc. 12 80	Culloden. 5	Cobourg. 54	Glengarry, Pres. 150	H W R Dundas. 2 50
Ashburn. 5	Montreal, St Gab. 40	Cobden. 2 50	Lon, St A ss. 80	Coulson's Hill. 19
Utica. 5	M. Asso. 44 40	Sundridge, ce. 4	Merivale, &c. 21	St J. 19
Carluka. 6 65	Tilbury E. 11	Springfield. 2	Farewell. 8	Ayr, Stanley. 15
Normanby, Kx. 6 38	Mt Albert. 10	Pine River. 3	Tor, Kx. 1257 57	Valcartier. 5
Mrs. B. Kirkman. 2	Windsor. 20	Ham, St Paul's. 110	Tor, St Paul's. 70	Bethel, &c. 12
Miss Tyler. 1	W. Arran. 8	do do ss 20	Eglington, ss. 12 64	Bass River, ss. 7 38
Burford. 3	Oakland. 2	do do ss 20	N Kinloss. 4	Campbellville. 42
Port Elgin. 20	N. & S. Plympton. 13	do do ce 47	Qu' Appelle. 5	St Mary's Kx. 60
Hastings. 7 80	Renfrew. 25	do do ce 43	Beaubarnois, ss 10	Miss H Fraser, 25
Alton. 2	" ce. 40	Nairn. 23 60	Que, St A ss. 50	Mont. 25
Kemble, etc. 13	Vankleek Hill. 20	Drayton. 8	Chicoutimi. 10	Tor, E. 5
Harri-ton, Guth. 15	Mont. Chal, mb. 10	Kildonan. 30	Elmvaie. 10 2	Sonya. 15
Mont, St Gab. 10	Grenfell. 3	Winchester. 40	Orillia. 92	Wind'm Cent. 4
Penetanguishene 5	Maple Creek. 5	Tarbeth, ce. 18 50	do ce. 7 50	Hensall. 150
Strathcona. 8	Little Current. 5	Hepworth. 4 50	Waldemar. 6	X. 100
Belmont, etc. 3	Esqueving Bos. 15	Southampton. 10	Caledon, Kx. 4	Weston. 12
Beaver Lake. 1	Victoria St A. 35	Whitewood. 5	The Maples. 2	Meriton. 4
W. Guillembury, 2nd. 5		Nesbitt. 2	Burlington. 10	Crystal City. 12
Caledon, Knox. 5		Riverbank. 5 60	Huntingdon. 100	Lon, St A. 650
Kew Beach. 8		Carroll. 2	Culloden. 17 28	Dunwich, Chal. 10
Beq Miss Milne. 50		Tarbolton. 7	Stroud. 10	L'Orignal. 17
Maxwell. 7		Fingal. 100	Two tenth givers 13	Baltimore. 45
Feversham. 5		Port Dalhousie. 7	Springfield. 2 25	Hillburn. 2
Aurora. 4		Balderson, &c. 25	Ridgetown. 17	W F M S, West. 15, 701 64
Ham, Went. 10		W'mstr, Ist. 15	do ce. 5	For, Dunn. 150
Wallacetown. 15		Ham, Locke. 5	Mont, Cres ss. 30	Bethesda. 5 75
Sarnia, Albert. 3		do Bar. 18	do do. 30	N Bruce, &c. 56 25
Niagara Falls. 20		Chatham, Ist. 30	Roslin. 20	Oakville. 15
Holstein. 2 7		Brookdale. 10	Aylmer. 5	Tor, Queen E. 50
Unionville. 1 50		Vancouver, Ist. 12	St Ann's. 5	Mrs Goforth, trust
Jasper. 1 22		Oro, Central. 3	Welland Port. 3	fd. 2856 97
London, St A. 100		Emiskillin, &c. 20	Pipestone. 5	Hornby. 5
Mono Centre. 2		Mont, St Giles. 130	Fergus, St A. 16 50	Omagh. 16
Thornhill. 5		Otta Bank St. 150	Nottawa. 4	Mont, St Matt. 75
Richmond. 10		Clayton. 3	Oneida. 8 75	Lon, St ss. 45
Trenton. 12		Esson. 10	West Ch. 2	Binscar h. 4
Crumlin. 4		Mansfield. 5	Morris. 3	Crowstand. 20
Whitewood. 13		Alice. 5	Verschoyle. 9 05	Broadview. 4
Neepawa. 15		McKewin. 2 75	Onondaga. 4	Walpole. 8
Shoal Lake. 5		Ogilvie. 8 93	Londesborough 18 25	Regina. 5
Oakburn. 1		Plumas. 4 57	Otta, St A ss. 20	Teeswater. 133
Victoria, St P, etc. 20		Wingham. 40	Beamsville. 15	do ce. 9
Midland. 15		Win, St A. 105	J Henderson. 4 50	Rosemount. 3
Mallorytown. 15 75		St Thomas, Kx. 260	Half Mountain. 10	Ariprior. 160
Kendal. 4		Bryson. 1	Macleod. 5	Smith's Falls, St A 80
Norman. 5		Campbell Bay. 1 55	Win, W'mstr ss. 10	N Mornington. 5
Peterb, St A. 80		Tor, Erk ss cl. 75	Grassmere. 3 90	E Nottawasaga. 3
Wmstown, St A. 5		do do. 1	N D McLean. 15	Sault Ste Marie. 37
John Penman. 50		Tor, Dov'et. 10	Rodney. 10	Belmore. 26
London, Kx. 20		Southampton. 5	Tottenham. 14 57	Renfrew. 160
		Madoc, St P. ss. 15	St Mary's, Ist. 91 45	Exeter. 33

Four pages of Dr. Warden's Receipts are left over till next month.

Mrs F Ballantyne	2	Miss A Grant	1	A Anderson	5	Goderich, Kx	15 30	W Williams	54
Brown anvil wms	15	Aylmer ss	6	Mrs A Bell	5	Dr McLachlan	2	Goldsmith	6 48
Lobo wms	11 50	Fort Erie ss	3 25	J F B	5	J Mulholland	5	Winchester ss	10 17
Per Rev RSG And	11 25	Mrs J McLennan	20	Que, St A ce	6	S Mountain wms	15	Eden Mills	30 75
Little girl	2	Wyevale ce	21	Mrs E Dougan	5	J L Morris	10	" ss	2 50
Rev G L Edwards	1	St Hyacinthe ss	7	Mrs W	5	Mrs	5	I O O T	5
J McKie	5	Verschöyle ss	4 45	M R K	5	Ayr, Kx	1	Keere	55 36
Wellington ss	18 35	Nelson wms	20	Ham, St P mem	5	Rathwell	32	Primrose	17
Mrs A B Mitchell	1	Friend	5	Rev J Fitzpatrick	5	S Dunbar	1	Chatham, St A	40
A Friend	1	Hullett	53 30	Saugeen Tp, sec 1	35 26	Walpole	5	Ethel ss	10
G B & J M	20	Londesborough	21	Miss Fawns	4	Woodville	7 60	Brussels, LM club	55
M A Miller	3	Swansea	26	True Friends	20	Jas Lang	25	Ham, McNab	84
Mrs F Roberts	5	Ottawa, St A	15	Lady Howland	5	Esqueving Bos	23 40	Elderslie deb soc	13 60
Wick	63 19	Fairbank ss	4	Mrs Jane Creasor	10	Warwick, Kx	5 50	Allenford	1
Orms town	82 56	C G Beg	5	J Chamber	2	Mrs H J Rodger	15	Creeford	4
Syn pathizer	2	Sister	2	W R Robb	10	Mrs L M Smith	5	Morden	10
Allie Ellis	5	Tor, W ce	7	Camlachie	26	Westboro	13 80	Thornhill	8
Friends	7	West York ss ass	10	Glen Wm, Meth ss	4 50	Roxboro	25	Three Friends	3
Galt, Kx	192 81	A L G	1	A Friend	10	Ashburn ss	10 12	Mont, Stau ms	10
" ss	51 02	J Henderson	1 50	Brampton mb	2	" ce	3 88	Harrowsmith	8
Rev Dr James, etc	5	Pres cn ypl	5	Rev Wm Herridge	3	W Adelaide	10 38	Neepawa	20
W Connell	5	Clinton Wil	1	Madoc, St Pet jmb	3 50	McColls	30	Carberry	34
Glen Allan, etc	16 03	Calf Mtn	10	Lakeside ss	3 29	Cedarville	16	Per Miss J Brown	9
Miss M Euler	5	Win, Wmstr	125	W A Parlanc	2	Hespeler ss	25	Port Hope 1st	31
Galt ypc un	20	Friends	3	A A Scott	3	Culloden ss	7 25	Smith's Hill wms	24
Nassagaweya	23 40	Berlin	45 40	Pt aux Trembles	15	Six little girls	1 85	Brucefield un	113
Misses Stewart	5	Fergus, St A	19	Sympathizer	2	Belmore	23	Peterboro, St A	30
Mr J M MacNab	10	Chatsworth	37	Edenvale	41 57	Elmvale	19 75	Carleton Pl, Ziss	18 15
Va ghan, Kx	42	McDonald's Cor	18	Midhurst ce	14 25	Renfrew wetu	5	W Toombs	10
Wallaceburg ce	2 10	In Memory J B L	1	Per Mont Witness	311 91	Boyd McDowell	1	Ophir	5
A Turner	10	Student	1	H Robertson	2	M H D A	2 65	Dover	10
Dr A McPhedran	5	Tottenham	17	Windsor wms	20	Richmd Hill & ss	23 50	Mont, Chal	49 67
Iroquois, mems	15 25	Beeton	25 03	Beamsvl, hi sel	20	Thornhill and ss	14 75	Chatham, KD	10
Mrs A M Kellack	1 25	St Mary's 1st	100	Cannington	16	Exeter	43 50	Millwood mb	5
Per Mrs Crombie	36 24	Ham, St Paul	150	K S	2	H Zimmerman	1	Rev W Forest	2 50
W F M S West	337 57	" la	25	R McQueen	2	Greenbank	1 55	Ham, let, etc	2 25
North Bay ss	8 30	Sympathizer	15	D W Eastman	1	Salem	2	Tor, Dunn ss	2 60
Port Perry ss	7 28	T Montgomery	4 25	M L S Sutton	1	Clifford	41 66	Dunblane	14
Mite Box	2 00	Owen Sd Div	12 50	Amos ce	22 59	Whitechurch	4	W Arran	41
Egmondville	4 50	Cornwall, St J ss	25	Rev R Bentin	2	Elsinore	5	" ce	5
Miss A McKennard	1	Newburgh	26 30	Miss H Fraser	6	Little Marion	50	Deer Park ss	4
Avondale	10	Camden E	12 10	Berlin	5	C J M C	2	E Normanby	20
Blenheim wms	22 93	Scarboro, Kx	71 25	J M	1	C J F Allandale	5	Contributor	1
" ce	10	J Nathan	1	Mrs W McKem	1	Man Col ymca	18	A O Hawkins	5
E D Howe	5	Per L Aitken	3	Rev J Morrison	5	Spencerville	22	Mrs A McLean	23
London, Kx	80	St Cath, Kx	10	A Friend	1	Sydenham, St P	53	W F M S West	594 90
Goderich un	12	H Woods	2	Glen Wm Meth ss	1	Gananoque	40 20	Mrs R J W	2
Leeburn	9	Per Dr Hamilton	13	F W P	10	Enniskillen ss	8	Richmond	30 50
J C McFarlane	5	R Henderson	5	Per A Ross	15	McDonalds Cors	24 55	Vaughan, Kx	3
J G Hood	2	Lynden	15 66	Hensall	35	Two Friends	2 50	Blackstock, wms	20 26
Anon	6	Goderich, Kx	176	Winnipeg, Kx	92	Brampton wms	1 50	Per Times Print	50
Riversview ss	4 26	Skipness	15 50	Vir den	13 50	Rylstone	15	Hillsburg	29 58
Woodville	1 50	Allenford	10 35	Anon	1	Rockburn	1	Meaford	30
Ham, St John	9 15	W N West	10	J M Hall	1	Rev P E Germain	4	Pakenham ce	7
Chater, etc	76	Burnbrae wms	16 29	Mrs Craw	5	Mrs R McTavish	5	Wyoming	24 10
C Anderson	2	Windsor Mills	10 27	Hon R R Dobell	100	Oro Guthrie	18	D McFarlane	29
Binscarth las	5 10	Rounthwaite ce	16 25	Mrs W McLaren	1	Fletcher ce	3 30	Listowel	5
Per M J Thunder	1	Kincardine, Kx	40	Miss Devlin	1	Mrs A Younger	5	Rockwood	42 40
Per MWJ Barren	18 25	Mrs J McLean	1	Glengordon, B soc	62 75	Mrs E T	1	Farewell	21
Per Times PrigCo	50	Rev J McNicol	5	Megantic	4 85	Millbrook ss	17 35	Wingham	29 80
R Ainslie	5	Orms town	42 04	Ottawa, Kx	216	Otta Bank ss	10	Tilbury	15 33
H B Woodrow	20	Indian Lands	37	J	5	W Adelaide	14 02	M & W Bolton	1
K D C	20	Scarboro, Mel	91 10	Anon	1	Bathurst Wemyss	1	Bracebridge	86 15
J J Paterson	3	W F M S West	626 78	Sunderland, etc	16 55	Chatham, Pk Meth	3 25	Merrick	21
Riversdale	5	G G Begg	2	Baltimore	22 08	Aberarder	30	C D C	1
Wm McDonald	5	Tor, Eliz sel	1 60	Vernonville	15 50	Brockvil, St J	45	Two girls	35
Durham sel	2	Lake Road	28	Grafton	15	" ss	15	Mrs W Sheppard	1
Eglinton ss	15	Carlisle	12	True Friends	5	Rev H Crozier	1	Oxbow ce	4 25
Cora Baillie	25	W E Lea	5	Fairmount, etc	22	Mrs J Davidson	1	J R McMeekin	5
Miss B A Lindsay	5	Normaby, Kx ss	23	Mr & Mrs Swetzer	1	Tor, Cooke's	370	Mrs J Buchanan	1
Wolseley	7 45	" ce	23	H J Pritchard	2	Chesley ss	18 78	Glencoe ce	10
Win, Kx	50	H B Jackman	2	Markham, St J	16 35	Hibbert	50	Mrs J Elder	1 20
Mrs A Stewart	5	F M Pratt	10	Per Dr Geikie	69 86	Per Dr Hamilton	13 50	Tor, Wmstr	2
Friends	6	T C A Scott	2	Latena yps	6	Mrs S Irwin	1	Jessie Fothghm	2
Mrs J Trenouth	5	J R Motion	2	Winthrop ss	3 10	W Flamboro	40 50		
Flos, Kx	13	G Elder	5	Dr McDonald	50	" mb	2		
H H Tor	2	X Montre 1	5	T Edmondston et	ux	W J Common	10		
Mrs M McCuaig	10	Mont, Chal ss	21 50	"	1 50	Campbellford ce	37		
Janet McLennan	2	Rat Portage ss	35	Tor, Chal	35 47	Preston wms	20 35		
Perth, mem Kx	5	Fort Frances	1	" ce	10	Weston ce	20		
Deseronto, Rdr	5	Teeswater mb	4	Midhurst ce	75	J M Rae	2		
Blackheath	5	W E McKim	2	Edenvale ce	50	Interest, etc	23 20		
Anon	5	W Hartman	10	F M J	1	Kildonan hms	10		
Mrs. C M Wyse	5	C C E Lacombe	1	A McKeam	2	Lon, St A	1150		
Atwood	46	Eaton Co fac	9 70	W Webster	1	M Elliott	1		
Dr G S Clelland	5	D Stewart	5	Mrs J HG Watson	2	Scotland	22		
Mrs Drummond	2	Mrs J Bell	3	Mont Annex ss	8 25	Micksburg	3		
Per Rev J H Jarvis	16 75	D Campbell	10	Friend	50	River Roads	6 76		
Carleton Pl, St A		J Robb	2	St George ss	38	Colborne wms	5		
ce	25	Rev T B Darby	5	Chatsworth	2 75	Tweed	15 25		
Roslin, etc	5	M A P	1	" ss	2 55	Que, Chal ce	4 65		
Mrs Coulter, etc	8	Madoc, St Pet	23 35	Win pupils	9	S Plympton	25 82		

Receipts.

Received during Mar., 1900, by Rev. E. A. McCurdy, Acting Agent at Halifax. Office: Hollis Street.

FOREIGN MISSIONS.

Reported... \$1493 18
Riversdale... 10
N Glasgow, Un... 24 50
do do... 50

Mid River, N.S. . . . 3 50	MANITOBA COLLEGE.	E D Millar 5	Yarmouth 6	Victoria W 1
Dr Reid, int. 25		J A Cairns 4		'p Canard 3
Up Lond'derry . . . 20	Reported \$204 50	A F Carr 5	Total \$2,580 46	Orwell 2
C W Davis, int. . . . 60	Red Bank, etc. . . . 2	W A Mason 4		Ham. Berm. St A. 5
Kincardine 5	Little Narrows . . . 70	P K McRae 6		Waterford etc . . . 2
E River, Un. 7	Murray Hrbr S. . . . 2	John Robertson . . 3		Getsona Point . . . 1
Brackley Point . . . 4	N Bedeque 10	TFFotheringham . . 5	POINTE AUX TREM-	N. Bedeque 5
Thorburn, etc . . . 13 65	Cavendish, etc. . . . 5	J M Robinson 5	BLES.	Moncton S. Johns 5
Bridgeport, etc . . . 20	St Peters Bay 5	F W Murray 4	Reported \$703 25	Cavendish etc . . . 8
D & W Horne, int 70	Mira C B 7	J F Forbes 6	N Glasg, Un ss. . . 73 45	Hymnal Com. . . . 191 40
M & W H Rogers,	Glance Bay, C B . . . 5	E Gillies 3 50	Cavendish, etc. . . . 2	Bridge port etc. . . 2
int 34 50	Carlisle, etc. 2	M G Henry 4	Truro, 1st ss. 50	S Peters Bay, C.B. 2
Hon C Primrose. 190 22		A Stirling 5	N Glasgo, Jas. . . . 50	Carleton 1
Lit Har. 3 4		F L Jobb 4	Glance Bay 50	Mira, C B 5
Long River, etc . . . 34		Wm Dawson 4	St John, St A ss. 12 50	Sydney, Fal. St. . . 3
St Peters Bay, C B 18		M McLeod 3 50	N Sydney, St M ss 21 37	Glance Bay, C.B. . 5
Grand Bay, etc. . . . 2		Geo A Leck 3 75		Carlisle, etc 2
Economy 10	AGED MINISTERS'	Jas Sinclair 5	Total \$962 57	St John, St. A . . . 10
Carleton 14 50	FUND.	J A McGlashen . . . 5		Total \$439 61
Chatham, St J. . . . 10	Interest and Collections	Ralph G Strathie . . 4	Grand Total . . \$3,543 03	
Hx, Park 38 35		P M MacDonald . . . 4		NEW COLLEGE BUILD-
Riv Hebert 10	Reported \$2,811 26	J Rosborough . . . 3 50		ING.
Tryon etc. 2	Buctouche, etc. . . . 3	D McMillan 4		
Fredericton, N B. 40	Lit Narrows 6	T Fowler 9	ASSEMBLY FUND.	Reported . . . \$14,869 05
River John, St G. 4	Clyde, etc. 3	J M Sutherland . . . 4		G. Cunningham . . 20
" " W B. 4	Bridgetown 5	H R Grant 10		Dr I.H. Morrison 50
Mira, C B 20	J A C int 15	J A Greenless 4		Nine Mile River. 5
Hunter Riv, etc. . . 20 30	Dorchester, etc. . . . 4	A Gray 6		Rev J. A. McGla-
Halifax, Grove . . . 5	R Brushett, int. . . . 36	Total . . . \$632 34		shen 16 25
W T Harris, int. . . 24	Hx, St John's 10	Grand Total \$ 4,212 90		Reserve 18 75
Sydney, Fal St. . . . 16	E Lake Ainslie. . . . 2			Bridgeport. 40
Mid Musq 27 36	Murray Hrbr S. . . . 5			St Peters Bay . . . 25
St John, St J 5	Waterville &			Syd. Mines. 15
Lochaber 9	Lakeville 4			Syd. Fal 15
Union Centre 20	Victoria W 1	FRENCH EVANGEL-		Moncton 17
Glance Bay, C B. . . 40	Lunenburg 10	IZATION.		
Carlisle, etc. 4	Up Canard 5	Reported . . . \$1,976 11		Total . . . \$15,091 05
Geo J Heisler, int 50	Hx, Grove 5	Riversdale 2		
St John St A 70	Ham, Berm, St A 15	Sheet Hrbr 3		CENTURY FUND.
Riverside, etc. . . . 1	Metapedia 5	Wolfville 2 40		Reported \$4813 78
Pugwash, St M. . . . 17	Waterford, etc. . . . 2	Bridgetown 5		Rev W C Murdoch 10
Truro, St P 15	Shubenacadie 4	Alberton 20		Hector Dobie 1
Hx, Cobourg 7	Scotch Ridge 2	Hx, St Johns 10		Mrs. I. R. Maclean 25
Antigonish 20	N Bedeque 10	E Lake Ainslie. . . . 2		Rev Jas Maclean. 100
Yarmouth 16	Moncton 10	Murray Har S. . . . 5		Little Narrows. . . 1
Hx, St M. 105	Bloomfield, etc. . . . 4	Waterford, etc . . . 3		Arthur Murray . . 10
	Cavendish, etc. . . . 8	Douglastown, etc 5		Bessie McDonald. 10
\$11207 53	Montague, P E I. . . 6	Acadia Mines 5		Rev. T. Cumming,
	Up Lond'erry 8	Scotch Ridge 1		1st. 25
	Hymnal Com 382 85	N Bedeque 10		Woodville, P E I 50
BURSARY FUND.	F J Gorbell 30	Moncton 20		Sherbrooke 157
Reported \$732 83	A McIntosh 30	Bloomfield, etc. . . . 3		J C Mackintosh, J. 75
Div Peop Bank . . . 3 60	Hampton, P E I. . . . 1	Summerfield 2 50		Late D Eisenhaur. 100
Wolfville, St A 2	Br dgeport, etc. . . . 2	Cavendish, etc 8		Long River, etc. . 3 28
Bridgetown 1	M & W H Rogers,	Montague, P E I. . . 9		Carleton 1 50
Dorchester, etc . . . 3	int 6	Brookfield, P E I . . 3 50		Chatham, St Jns. . 3
Scotsburn 4	Long River, etc. . . . 5	Tyne Valley 2		Noel 2
Annapolis 1	St Peter's Bay, C B . 3	Lot 11 2		Mira, C B 3
John Ahern, int. 34 50	Carleton 1	Victoria West 1		Clifton, P E I . . . 2
Dartmouth 5	Fredericton 5	Lunenburg 10		Hampton, P E I. . . 2
Shubenacadie 2	Mira 5	Up Canard 5		Bridgeport, etc. .

Falsehood.

For a truly conscientious soul, life is not long enough to erase the memory of a falsehood. How it clings! How its indelible stain starts forth anew with accusing brightness, sometimes, and fills the soul with agonies of remorse!

Are there not some of us who can remember, with the most startling distinctness, the first falsehood we ever told? We could not look up into the blue sky, or into the human eye, or into our own souls, without shrinking and shame. Something, we felt, was forever gone out of our lives, something beautiful and precious, like the bloom of fresh fruit or the spotlessness of a flower.

"September is always the saddest month in the year to me," said a young woman, "because it brings back to me the memory of my first falsehood—a falsehood told to my loving, trustful mother. I never see a red leaf on a tree without thinking of the grove where I ran to hide myself and my sin after I had committed it."

Nor is there anything morbid in such a vivid realization of the sin of falsehood as this. On the contrary, it is a state of mind natural and inevitable to all conscientious persons. We are so constituted that it would be abnormal not forever to regret and lament an offense against truth, against moral integrity. A lie is the most indelible of all sins, because it is such an outrage against the very constitution and nature of the human soul. We live in utter dependence upon truth, if we live at all, in any true sense of the word. Take away integrity as the basis of life, and everywhere is immediately plunged into chaos and darkness.

Avoid the poison of a lie, then, as you would the fangs of a cobra. Better a thousand times suffer the wholesome, temporary shame and humiliation and punishment that might follow the telling of the absolute truth than incur the lasting remorse and bitterness of falsehood.—Forward.

We are too apt to underrate the moral quality of a man's regular vocation, his daily task, his business, to look somewhere apart from this for his opportunity for achieving character and doing good. But there is nothing else that is so determinative of a man's character, nothing else that so furnishes hands for his beneficence and feet to run his errands of good will.—John W. Chadwick.

"He who lends a good book to another will influence for good, not only the one to whom he lends it, but all whom that one will ever influence."

Kindly Actions.

"It has been a revelation to me," said one friend to another, "in my visit to this house, to observe the kindly acts of neighborly courtesy which are incessant. Nobody seems ever forgotten. If a daughter is going on an errand, she stops to inquire for a sick friend, or to leave flowers. Something is carried to shut-ins. When books and periodicals have been read at home, they are passed on, or sent to some one at a distance. The home has many little pathways reaching out to other and less favored people, and making them happy."

Making Things Sunshiny.

Have you ever had your day suddenly turn sunshiny because of a cheerful word? Have you ever wondered if this could be the same world, because someone had been unexpectedly kind to you? Do you remember, as a child, how excited you were because some one gave you a little present, and how you always had a feeling of admiration and affection—selfish, perhaps, but real—for that generous friend? You can do the same to-day for somebody. It is only a question of a little imagination, a little time and trouble. Think, before you finish this paragraph, "What can I do to-day to make some one happy?" Think now! Old persons, children, servants—even a bone for the dog or sugar for the bird! Why not?

"She doeth little kindnesses,

Which most leave undone or despise,
For naught that sets one heart at ease,
Or giveth happiness or peace,
Is low esteemed in her eyes."

—S. S. Times.



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Get much of the hidden life in your own soul, soon it will make life spread around.—McCheyne.

"Tho' we travel the world over to find the beautiful, we must carry it with us, or we find it not."

He who does a good deed is instantly ennobled. He who does a mean deed is by the action itself contracted.—Emerson.

You and I are in the world—not merely to prepare to go out of it some day, but to serve God in it now.—Henry Drummond.

For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life.

Manners are the happy ways of doing things—each one a stroke of genius or of love, now repeated and hardened into usage.—R. W. Emerson.

"It is only a few weeks since I decided to pay a tenth of my income to the work of the Lord, and I already feel an increase of pleasure in giving."

Come, take that task of yours which you have been hesitating before and shirking, and walking around, and on this very day lift it up and do it.—Phillips Brooks.

We are persuaded that there is no book by the perusal of which the mind is so strengthened and so much enlarged as it is by the perusal of the Bible.—Dr. Melville.

A full streaming light makes a speedy end of dark corners. Are there dark places in our souls? The remedy is light—more light, the light that Christ brings with Him.

To be willing is a rarer grace than to be doing the will of God. For he who is willing may sometimes have nothing to do, and must only be willing to wait.—Henry Drummond.

"Worry kills—as surely, though not so quickly, as ever gun or dagger did, and more people have died in the last century from sheer worry than have been killed in battle."

"After all," says James Russell Lowell, "the kind of world one carries about in one's self is the important thing; and the world outside takes all its grace, color and value from that."

Do to-day's duty, fight to-day's temptation, and do not weaken and distract yourself by looking forward to things which you cannot see, and could not understand if you saw them.—Charles Kingsley.

The difference between the regenerate man and the unregenerate man is that the unregenerate man lives in sin, and he loves it; but the regenerate man lapses into sin and he loathes it.—A. J. Gordon.

The reason why we speak of so many of life's experiences as "losses" is because we fail to take account of the gains of which these so-called losses were the price, and which we never should have obtained without them.

The best means of preserving true tranquility of heart is to have no choice or will of our own; and even were we entitled to the foremost place, to be perfectly satisfied if only the meanest and humblest is assigned to us.—Taylor.

Nobody can really harm us but ourselves. Of course, people may cause us trouble, and try to injure and defeat us; but they cannot touch our souls, unless we choose to yield, and our soul is our real self. Unless our soul is injured, we are not injured; and no one can injure our soul except with our consent.

A holy life is a useful and happy life. It brings into play the truest feelings, the noblest aims and the highest realizations. It yields poise of soul; strength of character, soundness of judgment and unselfishness of action. It develops the principles which honor God and benefit man. It creates the noblest and grandest aspirations and the purest and worthiest of experiences. The more we have of it, the better for ourselves and for others.

Pray the largest prayers. Pray not for crutches, but for wings. Oh, do not pray just that God will keep you from breaking down and somehow, anyhow, help you to stagger and stumble through; pray for his light and life to come and fill you that you may live like Him; that you may tread temptation under foot and walk across it into holiness; that you may be enthusiastically good; that you may shine forth with his light in other lives.—Phillips Brooks.

"The Bible is designed to affect and to benefit the whole man. It has doctrines for the mind, cheer and solace for the heart, and precepts for the life. It moves and touches the being on every side. Its truths are for all classes and all conditions. It instructs in divers forms and ways. It bears upon the life that now is and on that which is to come. It hence cannot be set aside with impunity. It is to be studied, loved and prized as an every-day book. Earthly, spiritual and heavenly wisdom and guidance can be obtained through a constant and legitimate search of its pages."

Presbyterian Record.

Published Monthly by Authority
OF THE
General Assembly
OF THE
Presbyterian Church in Canada.



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I defy any minister to do any wide converting work in his parish if the homes and the households are nurseries of utter worldliness.—Theodore L. Cuyler.

Your money is yourself: it represents a certain amount of your strength and thought; it is, or ought to be, the value of your services during a given period. Think of this as you spend your money. Will you fritter yourself away on pleasure and indulgence? Will you go on storing up your life's strength in the bank? Or will you give yourself, in the form of the money which you have earned, for the spread of God's kingdom?

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It is never very hard to get out of a rut. The hard thing is to keep out of it.

Presbyterian Record

VOL. XXV.

JUNE, 1900.

No. 6.

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OFFICIAL NOTICE.

The Twenty-sixth General Assembly of the Presbyterian Church in Canada will meet in the city of Halifax, and within St. Matthew's Church there, on Wednesday, 13th June next, at 7.30 p.m.

The Committee on Business, consisting of the Clerks of Assembly, together with those of Synods and Presbyteries, who may be commissioners, will meet in St. Matthew's Church, Halifax, on Wednesday, the 13th June, at 4 p.m.

ROBERT CAMPBELL,
ROBERT H. WARDEN,
Joint Clerks of Assembly.

* * *

In this issue, read "The World's Conference on Missions." It is brief and imperfect, yet it may lead some to send for the two volumes of the Report, and they will then have one of the best dollar's worth of reading ever printed, two volumes of the best thought of the most active and earnest minds, on the greatest theme, the evangelization of the world. Read also Mr. Mowatt's Century Fund Memorial, and don't forget to put a stone on the heap. Principal Caven's article on Presbyterianism, in the "Plan of Study" for young people, will of course be closely conned. There is "Home Missions," by Dr. Robertson; there are letters from Yukon and Atlin. In the word from India one can almost hear the cry of the starving—listen and help. Mrs. Dr. Leslie writes from Honan to the children. A page in the Children's Corner gives an interesting

glimpse of Pointe aux Trembles; and many other things there be which may prove to some worth the reading.

* * *

Once more, and for the eighty-first time, have the seasons "marched past" our good Queen. It is hard to realize that she, too, is passing. To the present generation, the Empire, the flag, the throne, the Queen, are one. We have but one National Anthem. It seems almost as difficult to realize the failure of the arm as the falling of the sceptre that it wields. But we need not borrow ill, she is with us yet, yielding so little even to time that one can scarce believe her in the last score of her century, and with a vigor of body and mind that may carry her far towards its close. And the farther the better, for her eighty-first year has been one of the most wonderful in her queenly history, and in geometrical progression, as the years of her record reign multiply, does devotion and loyalty to her person and throne increase. God save our gracious Queen. Long may Victoria reign. And when she is called upon to lay aside an earthly crown for one immortal, Empire Day should be moved forward one sun upon the dial, and to coming generations keep green the memory of her who once so long and worthily was Queen.

* * *

How shadowy earth's distinctions in Church, or State, or Society, no matter how well deserved. In a very few years they will all have passed away, and then the one who, by the help of God's spirit, most faithfully, and truly, and unselfishly filled his place and did his work in life, whether in

lofty or lowly sphere, in the busy city throng or quiet country life, will have, in heart, grown likeliest to Christ, the best "well done" that Heaven can give, and one that lasts for aye.

* * *

One of the best meetings of the World's Missionary Conference was specially called one Sabbath evening on behalf of the famine sufferers. It was the public starting point of the committee of one hundred, in New York, who are appealing to this continent for India. It was specially grateful to Britons to hear one missionary after another introduce himself with "I am an American" to shew his fellow-countrymen that he was not prejudiced in favor of Britain, and then after telling of the distress and need, go on to speak in the strongest terms of the really marvellous work that for years Britain has done in seeking to lessen famines by great irrigation schemes, etc., of her equally wonderful organization for giving relief when famines do come, and of the heroic devotion to duty of the British civil servants and officers in carrying out this work of relief, sometimes even laying down their lives on the altar of duty. It was a feature of Britain's greatness that was new to most who heard it, a work of mercy the vastest in the world, a work without a parallel in the history of human governments, a work which the Empire with all its many burdens and cares is quietly carrying on, and which makes one more thankful than ever to bear the British name.

* * *

How much of heart tenderness and compassion there is in humanity when it realizes that there is need and suffering which it can help. Ottawa homes were still burning when help began to come, and in larger volume as the news spread. From Canada, from the Mother land, from far-off sister colonies in South Africa and Australia, from the U.S.A., until nearly a million of dollars has been given, and enough.

The reason that more is not done for India is that the state of matters is not realized. Take this fact that forty millions in India, seven Canadas, never know what it is to have enough to eat even in times of plenty. How the grip of want must widen and deepen as scarcity comes on. Take this further fact, that in the famine area are ninety

millions of people, besides the numbers in other parts that must feel the pinch of widespread want. Take another fact, that over seven millions, one Canada, are being supported by Government relief works; and another, that millions more, in greater need, do not come to the relief camps, the sick, the aged, multitudes of women, and multitudes more who are held in such bondage by superstition that they would rather die than break their caste by taking food from those of another caste or no caste.

Take this fact, that multitudes are dying of thirst as well as famine; and this,—that two or three months must elapse before the earliest rains can come; and this,—that even then, with most of the oxen to work the farms dead, and the people weakened to the last extremity by starvation, the crops must be put in with further weeks of waiting before a harvest. Take all these facts, and those who have ever seen a famine, but only those, may form some idea of the condition of India. Let churches take collections to give all a chance to contribute. Send all contributions through our own church channels, to be sent to our mission council in India, and they will not only be expended to the best advantage in relieving famine, but will also afford opportunity such as comes at no other time of leading the people to the Bread of Life; while the orphans saved from starvation, and brought up away from heathen influences, will in a short time become an important element in the native Christian Church.

* * *

The Report of the World's Conference on Missions will be published in two volumes of about five hundred pages each, paper, printing, and binding of the best. They will be ready for delivery early in the fall. To subscribers paying in advance they will be only one dollar, post paid, for the two volumes. Send subscriptions, with money, to the Publication Committee, Ecumenical Conference, 156 Fifth Ave., New York. Make Express money orders or P. O. orders payable to Edwin M. Bliss.

* * *

Parcels of back numbers of "Jewels," and "The King's Own," our own church papers for the young, may be had free for distribution. Write to Rev. R. D. Fraser, Presbyterian offices, Toronto.

THE WORLD'S CONFERENCE ON MISSIONS.

Where to begin; what to tell; how to describe in brief compass that wonderful gathering, is a problem more easily set than solved. To say that it was made up of twenty-five hundred delegates of whom more than seven hundred were foreign missionaries with terms of service up to half a century; that besides the delegates there were hosts of visitors from Canada and the United States; that after the morning prayer meeting from 9.30 to 10 o'clock, there were three sessions daily from 21st April to 2nd May; that these were thronged to the end, with frequent overflow meetings; that the conference deepened in interest to its close, more than fulfilling the highest expectations; is to give but a feeble idea of that greatest missionary gathering in Christian history. Hearing a strong magnetic speaker differs from reading his speech. It is speech plus person. It has "the man behind the guns."

Then besides the personality there was the atmosphere of the conference, that intangible something that pervaded the gathered missionary host and impressed others in proportion as they were susceptible to it.

Preparation for the Conference.

Other missionary conferences have been held, in 1854, 1860, 1878, 1888, all in England, and increasing in extent of representation with the extension of missions.

In 1896, four years ago the idea of a world's Ecumenical conference of foreign missions on this side the sea took shape, in the appointment, by representatives of some missionary societies in the United States, of a committee to consider, inquire, and report. Next year, January, 1897, on the report of this committee, it was voted to hold such a conference in the city of New York in April, 1900, and to invite every Evangelical Protestant missionary society in the world to take part.

A year later the acceptance of this invitation by the great majority of these societies was reported, the work was laid out, the various committees were appointed in the U. S. A. and Great Britain, committees on finance, on hospitality, on subjects, on speakers, etc., etc., and no effort was spared in perfecting arrangements for its success.

The Place of the Conference.

Big, busy New York, the metropolis of the

Western Hemisphere, with its between three and four millions of people, with its boundless wealth and luxury, and its close and strenuous struggle for daily bread, with its earnest, Christian activities and philanthropies, and the opposite in corresponding degree.

The central place of meeting was Carnegie Hall, on its commanding site about the centre of the city. It was a gift of the great steel millionaire, and will hold four thousand people. Here the morning and evening meetings were held, and the great topics discussed, while one or more overflow meetings in the neighboring churches accommodated those who could not get in. The afternoon sessions were divided among several subjects and churches, and that meeting could be chosen in whose subjects and speakers one was most deeply interested.

The Personelle of the Conference.

There were over twenty-five hundred delegates. Of these, the missionaries, more than seven hundred of them were first and chief, not in that they were the most prominent or did most of the speaking, but because of what they had done and the brave years that lay behind those calm, heroic faces. They were there from all lands, over four hundred women and three hundred men, from India and China and Japan, from the Soudan and the Congo, from Trinidad and Turkey and Thibet, from Central Asia and Africa and the islands of the sea, literally from the uttermost ends of the earth.

They were chiefly from the churches in the U. S. A., and home on furlough. They represented about one-twentieth of the world's missionary force. Some of them were in their prime, and were on their first vacation, gathering necessary strength for further service. Some were furrowed and grey waiting for the evening home call. One aged couple had gone out to Eastern Asia nearly sixty years ago, when modern missions were young and open doors were few, and now at eight-one and eighty-five, "if they had their lives to live over would not do otherwise." There were those who had passed through the Armenian massacres, who had seen their converts shot down, and heard the "zip" of the bullets as the leaden storm smote viciously around them. There was our own Mrs. Robertson, who had listened twenty-eight years ago to the night

howl of the savage in Erromanga, not knowing but that the next blood to dye the martyr isle would be her own and that of her husband, and who has lived to see it the home of a Christian people. There were those who had witnessed the horrid cruelties of Central Africa, who had weathered Arctic snows and tropic heat, and all in the spirit of Him who in love and pity gave Himself to save a lost and ruined world.

Then there were delegates, representing the home department of foreign missions, presidents, secretaries, and other officials of missionary and Bible societies, comprising many of the world's well-known names. There were ministers and many other Christian workers, men and women from all churches, Presbyterian, Anglican, Lutheran, Moravian, Methodist, Baptist, Congregational, Disciple, Friend, etc., etc. Bishop and canon and dean, pastor and elder and class leader, professor, teacher, clergy, lay, all trifling differences unknown, were one body, animated by one spirit and aim, that of giving the Gospel to all mankind. It was a type of the church that shall be when at last complete. It was a literal fulfilment of the Saviour's prayer, for they represented the Christian world and they were in the truest sense one.

Besides the delegates there were visitors many, chiefly from Canada and the U. S. A., drawn by the one common bond, love and loyalty to their King, and zeal for the world-wide extension of His sway.

Entertainment of the Conference.

It was generous, worthy of the nation and city and churches that for the time were hosts. All "foreign delegates," i.e., all from other lands than Canada and the U.S.A., were entertained free of charge, as were also all foreign missionaries. In all other ways possible the "Hospitality Committee" spared no pains to secure the comfort and happiness of their guests. In addition to this there were receptions by the different denominations to missionaries and delegates of their own churches; and one which did Canadians good was a reception on a sumptuous scale, by the British and Colonial residents of New York to all delegates and missionaries from Britain and her colonies, and to any who are working in British Territory. It was delightful, in a land where the British harp hangs so oft on the willow and the British flag is so conspicuous by its absence,

to find the tie to motherland not sundered by allegiance to an adopted country.

The Work of the Conference.

This work was the consideration and discussion of all subjects in any way connected with the work of Foreign Missions, and the fact that there were some sixty-six meetings on the programme and that to some of them several subjects were assigned, gives an idea of their scope and variety. The subjects were not theoretical but practical, questions that had arisen at some time or other in mission work, and that were of living interest.

By an immense amount of world-wide correspondence the subjects and writers and speakers had been arranged long before the meeting, the highest authorities on all subjects so far as they were known being chosen, and weeks in advance the complete programme, in pamphlet form, with places and subjects and speakers and dates in full, had been sent out to all the delegates.

Programme of the Conference.

On Saturday afternoon, 21st April, there was a meeting of welcome on behalf of those in charge, with addresses by ex-president Harrison, honorary president of the Conference, and by the chairman of the General Committee, with responses by representatives of the British, German and Australian delegations.

This was followed in the evening by a reception, when President McKinley on behalf of the nation, and Governor Roosevelt on behalf of the State and city of New York, welcomed the Conference, and with others such as General Harrison and Hon. Seth Low, spoke strong kind words of sympathy and cheer.

On Sabbath some three hundred pulpits of the city and neighborhood were occupied by delegates.

On Monday the real work of the Conference began. In the morning session at the central meeting were three great themes, viz.: "The Authority and Purpose of Foreign Missions," "The Source of Power in Missions," and "The Supreme and Determining Aim in Missions," introduced by Rev. Dr. Strong, of Rochester; Rev. J. Howard Taylor, of the China Inland Mission, and Mr. Robert E. Speer, of New York, in three addresses of great earnestness and strength.

In the afternoon ten sectional meetings had been provided for. The general subject was "Survey of Fields." The field assigned to meeting No. 1 was Japan; to meeting No. 2, China; to No. 3, Korea, Burmah, Siam; to No. 4, India, Ceylon; to No. 5, Malaysia, Australasia, Oceania, Hawaii, Philippines; to No. 6, Mohammedan lands; Turkey, Persia, Syria, Arabia, Egypt; to No. 7, Africa; to No. 8, South America, Central America, West Indies, Mexico; to No. 9, North America, Greenland; to No. 10, Hebrews in all lands.

At the great evening meeting was a "Review of the Century," by Mr. Eugene Stock, of London, Editorial Secretary of the C. M. S., one of the oldest and largest missionary societies in the world. "Centennial Statistics, by Rev. James Dennis, D.D., and "The Superintending Providence of God in Foreign Missions," by Rev. Arthur T. Pierson, D.D., followed by discussion.

All the papers and addresses, as were most of those throughout the Conference, were replete with knowledge, fact, fire, power, and whether viewed from the standpoint of style, oratory, or mental or moral or spiritual strength were of a very high order.

To this first day was assigned what might have afforded subject matter for weeks, and one might ask what was left for other days. But this was only the introduction. The other days were equally filled, though necessarily more in detail. To go over the programme of day after day would be tedious, but there was no tedium in the working out of that programme. Subjects such as "Evangelistic work in Foreign Fields," "its Character," "its Importance," "the Conditions of its Success," "The Manner and Form of Presenting the Gospel to non-Christian Peoples so as to Persuade and Win," "Native Agency in Evangelistic Work," "The Bible, its Translation and Distribution," "The Place of Education in Christian Missions," "The Medical Training of Natives," "Married vs. Unmarried men in the Mission Field," "Missionary Comity," "Co-operation and Division of Fields in Occupied and Unoccupied Territories," "Higher Education," "Mission Presses," "Self-Support by Mission Churches," "Industrial Training," "Young People in relation to Missions," "Present Missionary Movements among Students," "Future Ministry," "The Right Attitude of Christianity towards non-Christian Faiths," "The Peculiar Obligations of this

Generation," "Medical Work, Hospitals and Dispensaries," "Missionary Literature for Home Churches," "Relation of Foreign Missions to the Social Progress and Peace of the World," "Effect on Home Churches of Supporting Foreign Missions," "Possible Power of the Pastor in fostering the Missionary Idea," "Evangelistic and Philanthropic Work for Famine Victims, Lepers, and other Special Classes," "The Present Situation, its Claims and Opportunities," "Outlook and Demands for the Coming Century," etc., etc., etc., filled day after day, the time being all too short for the full consideration of the many important themes.

When in connection with the treatment of the above and kindred subjects are mentioned the names of many so long and favorably known among the leaders of Christian work at home, and those of the many earnest able men from the Foreign Field, the success of the Conference might in advance be accepted as assured.

Woman's Part in the Conference.

Thursday was woman's day. Carnegie Hall was given over to her. She did all except pronounce the benediction. She had three great meetings, morning, afternoon and evening. It was one of the best days of the Conference. Some of the papers and addresses were of a very high order. Besides this special day she had a considerable part in many of the sectional meetings.

One feature of woman's day, somewhat spectacular, one which men would not have thought of, and which might not have seemed fitting for them, if they had, but which was quite becoming in the women, and withal unique and attractive, was a roll call of the countries and a "march past" of the women workers from those countries. They were massed in order on the rear of the large platform. China was called. It was stated that there were more than sixty women present from China. Those on the platform marched past in front of the Chair, simply that the audience might see them. A few of the older whose names were familiar were introduced by name. From India there were about the same. Many were from Japan. "The New Hebrides," called out the lady presiding, "we have one lady who has been twenty-eight years in the New Hebrides." It was our own Mrs. Robertson. But she did not happen to be among those on the

platform at the time, and so did not appear.

It was an impressive sight as they passed along and were introduced, from the Congo, from Thibet, from Armenia, etc. Small and frail-looking some of them were, but the world affords few grander illustrations of unselfish, heroic devotion than these brave women in their efforts to give the Gospel to the heathen. A Queen's "drawing-room" gathers the nobility of the earth. These women were of the nobility of heaven.

Results of the Conference.

It will be helpful to the missionaries in two ways, in cheer and in knowledge. It will give them cheer. No one can do good work when discouraged, surrounded by heathenism, realizing their own weakness, thinking perhaps that the church at home has almost forgotten them, they are liable to depression with its corresponding measure of failure—as was Elijah. But when they see the multitudes engaged in the same work, and the interest of the home church, and hear from many lips the wonderful progress of the Gospel, they will return with new courage and to greater success. Never will they forget it. Such was the testimony of many. They will also profit in learning from each other methods of work and how to deal with the various phases and problems of missionary life.

Nor will these results be confined to those who were present. The nineteen-twentieths who are on the foreign field will read and be cheered, and instructed, and the whole missionary army will thank God and take courage.

It will be a stimulus to the Home Church. Those who were there will carry home the impulse received, and will impart it in some measure to others. The publication of the reports of the Conference—papers, addresses and discussions, will do much to make this impulse permanent. Send one dollar, with your name and address, to the Ecumenical Conference Committee on Publication, 156 Fifth Avenue, New York, and you will receive the two volumes which will be ready as soon as possible, a few weeks hence. Every family should have it. The stimulus thus received will hasten the world's evangelization, and will react on the home church, raising it to a higher and purer and more unselfish life.

Another result is that it has been a grand testimony to the unity of Evangelical Pro-

testantism. Much is said, sometimes in ignorance, sometimes in malice, of the divisions of Protestantism. This Conference made very impressive the fact that "We are not divided, all one body we." The Queen's regiments have different names, each with its loved traditions, and they march under different colors and in uniform more or less varied, but all are "soldiers of the Queen," with all that the name means of love and loyalty. So at this Conference were gathered almost every evangelical denomination of the Christian Church, their one thought how best to win from sin and wrong the world for Christ. No unity could be more complete. It was unity, not of form but of heart.

Presbyterians love the orders and traditions of their regiment, and Methodists and Churchmen theirs, but these traditions are merely the story of the ways in which their regiment has won its victories for righteousness in the past, and these orders the way in which each think they can most effectually in the future bring about the final triumph of their King.

Such a manifestation of the unity of Protestantism will do good in many ways. It will help the missionaries to realize more fully how great and how united is the Church of God in her great work. It will shew to the Church at home its real oneness and lead it to cultivate in larger measure the spirit of unity. It will shew to Rome that Protestantism, whose varieties she delights to contrast with her own compelled uniformity, is the only one Church on earth that is really one, because one in heart. It will shew to the sceptic who sometimes points to the varieties of uniform and order, and asks in scorn which of these religions is right, that these things are not religion, but are merely its banners and uniform; that religion is love and loyalty and obedience to Christ and that in this love and loyalty and obedience Protestant Evangelical Christendom is one, whatever be the name or traditions of the regiment, the color or cut of the uniform of this great army of the Lord. Further it will shew to the educated heathen world, such as the many in India and China and Japan, the life, the unity of Christianity, and this fact will in its measure help to win them from their dying faiths in their dead deities to a living faith in the Living God.

THE CROSSING AND ITS CAIRN.

By Rev. A. J. Mowatt, Montreal.

"And these stones shall be a memorial unto the children of Israel for ever," Joshua 4:7.

A Century Fund Application:

You see yonder a nation, some two millions strong, with their families and effects, their herds and flocks and tents; their church too, their priests, their fighting men. Who are they? They are God's Israel. Where have they come from? They have come from Egypt by the way of the Red Sea and the wilderness. It has taken them forty years to make the journey, and there are only two left of the men who crossed the Red Sea—Caleb and Joshua. Where are they going? They are going to Canaan, and they are almost there—only the Jordan to cross. But how are they to get across? The river is full flood; they cannot ford it. There is neither bridge nor boat. Ah! God will get His people across, and so easily, too.

The morning for the crossing has come. The word to move forward is given. The priests bearing the ark lead the way. It is religion first yonder. Most nations send their fighting men ahead, but Israel sends her praying men ahead. They are all of half a mile ahead. The people follow. It is a grand sight, the crossing. The river still flows, deep and dark. The priests in their robes of office approach it. As soon as their feet touch the brink, a strange thing occurs. The waters from above stop, and back up, away up ever so far, miles and miles, while the rest of the waters flow on, leaving a dry channel. The priests proceed. When they come to the middle of the channel they set down the ark, and wait till all the people pass over. Then they cross over. It is a new way of crossing.

But there is another thing we are interested in to-day. It is this. A dozen strong men, one selected from each tribe for the purpose, pick up each his stone from the dry river-bed, and shouldering it, carry it over to the Canaan shore. There with due ceremonies the twelve stones are piled into a heap? What does it mean? That heap of stones is to be a memorial of the crossing through coming ages, a beautiful token of God's Grace and mercy to His people: "These stones shall be for a memorial unto the children of Israel forever."

Our Memorial.

Like Israel yonder on the east bank of the river Jordan getting ready to cross over, we too are nearing a crossing. It is not the Jordan with its deep dark waters. Nor is it the Red Sea with its waves. And yet it has its own interest to us all. It has its interest to us as churches, as families, and as individual Christians. We are going to cross over as a church. We are not going to leave that behind. Yea, like Israel's priests and ark, let the church with her ministers go ahead and lead the way. And that is just what they are doing. Let them keep well ahead too—two thousand paces at least—and the people will follow.

Then we have our families with us, our grown up sons and daughters, and our little ones; we will cross over with them. Our effects too—we will take them with us—all that the years as we have come along have done for us, the thing we call success in business, our prosperity, the name we have made, and such like.

And yet are there not some things we had better get rid of and leave behind? I think it likely the last camping-ground of Israel was strewn with things left behind, old superstitions they had brought with them from Egypt, or their fathers rather, relics of their bondage-state. I see some of them dropping bundles of things in the river-bed as they are crossing over, and trampling them down into the mud—things that have been a burden and temptation to them, things that belonged to their past. It will be wise in us, therefore, in view of the crossing we are looking forward to and preparing for, to go over what we have, and leave behind a good many things. Perhaps we have some bad habits, some infirmities of the flesh, some besetting sins and follies, old gods that we once worshipped;—well, now is the time to break with them and be done with them, for we have been children of the world and fools long enough, more than long enough.

But the crossing we are looking forward to, and coming to, and preparing for—what is it? It is over into the twentieth century. And shall we not speak of it as a land of promise over there, a land where grow the grapes of Eshcol, a land flowing with milk and honey? Yes, it is a crossing of almost as much interest to us as the cross-

ing of the Jordan was to the people of Israel. They looked across, and they dreamed what over there would do for them and their children, and they saw a glorious future beckoning them on. And do we not see a future too rising before us, and so we dream of what the coming century is to do for us and ours?

But the crossing over—we are to see to that. It is not an everyday occurrence; it is a rare thing. It is a way we have not hitherto passed, and we want to step softly here, for we are on hallowed ground. It is but an invisible line perhaps, not a deep surging river. A single step takes us across, and yet it is a step that means increased responsibilities, a larger life, peculiar and special privileges. As we cross then we want to see God ahead of us. If the twentieth century is to do more for us than the nineteenth has done, it will be only in so far as God is with us and leads us. And so as the Lord led His people yonder in their crossing, we should want Him to lead us in our crossing. And He will do it too.

And then what about the memorial of the crossing? They had one yonder. The Lord wanted them to have one, and gave directions as to the most fitting way to commemorate and signalize the stupendous event, so that coming ages might have the proof of it and profit from it. It is easy to discredit past events, and make light of them in the coming years. And the Lord saw to it that that should not be done yonder, and so there was erected at the place of crossing on the Canaan shore a twelve-stone memorial monument. And steps are being taken, and very properly so, that our crossing over as a church and people into the twentieth century with all its promise, be signalized and made memorable by some suitable memorial.

The Million Dollar Century Fund.

Not memorial stones as yonder, but memorial dollars, are to be our memorial of the crossing. Some might have said, erect a huge cairn on some historic spot, and let every one from Newfoundland to Vancouver put a stone on it. Others might have said, let us erect a memorial assembly hall in some central city, around which might cluster in the coming years the efforts and ener-

gies of the church with her sacred associations. But the idea that has taken a wide hold of our ministers and people is to raise a million dollar century fund. This million dollar century fund is to be partly congregational and partly general. Many of our congregations are laboring under the burden of debt. Now they are to have a chance to reduce or wipe it out. But then the main feature of the century idea is to raise a common fund to put our mission and educational and benevolent schemes in a position to do more and better work.

What I want to do to-day, if the Lord will be with us, is to press home the claims of this million dollar movement. And so I take you yonder to the Jordan crossing scene. I see the people of each tribe selecting the man who is to have the honor of bearing the stone that is to represent them in the twelve-stone memorial heap, and so they select the man of broad shoulders. A small stone, you tell me, could be made memorial as well as a large one. And that is true. Bulk, bigness, is not everything in men or stones. Value is put up in small parcels. Still, bulk counts for something in a memorial heap. And so, you may be sure, the stones taken from the river-bed yonder, that great day of the crossing, were, as to size, worthy of the memorable occasion. The cairn would be nothing, if that were not so.

I see Judah's man. Judah was the ruling tribe. She cannot afford to be represented in the heap with a mean stone. The best and biggest must, if possible, fall to her lot. So you see her man laboring up the bank before the priests with a huge stone on his shoulder.

I see again little Benjamin. As a tribe Benjamin is weak in numbers and in wealth. But she is full of ambition, loyal to the core, taking rank along with Judah. You see her brawny fellow with a stone on his shoulder almost as big as that of Judah's man, for the Benjamites were muscular fellows, and as to athletics they could not be matched.

I see the others, and they are all trying to have the biggest stone in the heap. And so when the whole twelve stones are piled up, it is a noble memorial pile, nothing mean and small about it.

Now, that old picture of the crossing and the stone-carrying has its application to-day in our million-dollar raising. Among the

churches there are still the great Judahs and the little Benjamins, and it is all right that it should be so. Some churches have their big monied men, men, too, noted for their large givings, ten-thousand and five-thousand and two-thousand dollar men, and they put forward these, and they say: See what we are doing! Look at our man with his big stone for the heap!" Others again have no stalwarts in wealth. They are poor people, and they feel handicapped in this monument-building, and are ready to say: "We are overshadowed; we are not in it. Small stones are of no account in this memorial crossing-cairn. Big boulders or nothing!"

Everybody a Stone in the Heap.

I have shown you one picture, the picture of the twelve tribal stone-bearers, each with his great stone on his shoulder laboring up the bank on the other side. But I want to show you another picture, and it is no less interesting picture of everybody with a stone for the heap. That is the picture we are trying to give shape and color to in our million dollar memorial.

Look at the picture. Let us suppose, that, instead of the twelve tribal men each with his stone for the crossing cairn, we should see all the people, the two millions or more; each with a stone. I see that picture. I see the priests, the princes, the strong men of the tribes, the ordinary people, the mothers and maidens, the young men with eager steps, the boys and girls with their bright happy faces beaming with the light and promise of the coming years, and they bear each a stone from the river-bed for the cairn at the crossing. I see them depositing them together in a heap, little and big. I see the heap growing and growing. I see it getting wider and taller, until it is like a mountain. I see that picture, and the thing that fills me with wonderment is not so much the value of the few great stones in prominent corner places in the heap, but the tremendous power of accumulated littles.

That, my friends, is the idea we want to give shape to in our million dollar memorial, and then it will be a splendid success. How easy for the two millions yonder, as they cross the river-bed filled with stones, their feet stumbling over them, to take one! Nothing so easy. No hand need be without its stone, large or small, for the cairn.

And who cannot bring something, less or more, to put into the million dollar memorial heap at the crossing of the centuries? Let the men of wealth come with their thousands. Let the great tribal churches lead the way with their large givings. But if we want to know what can be done, let one and all throughout the whole church bear a hand and bring his stone. Then we will have a mountain for a monument, and across its face we will see these shining words—"Glory to God for His mercy."

Something like that is the idea we want to see worked out. And so the great churches of the great cities are not going to have it all their way. The banner church will be that church, whose every member and adherent, old and young, the minister at the head, with every one of his people down to the very babies, backing him up, will contribute its full quota to the memorial heap at the crossing of the years.

The Working out of the Idea.

Is it, we might first of all ask, an idea worth entertaining seriously? Is there anything in it? Perhaps it is a foolish idea, a bit of sentiment rather than sense. Pride may have more to do with it than Christian privilege. We want to have something to brag over, and so the bigger the heap the bigger our boast and brag. And, before we are through with it, it may be a take-down to our pride as a people, a miserable fizzle that we will want to forget as soon as we can.

And then practical people are asking what the crossing of the years is anyway? Why should we, after all is said and done, make more of next year because it happens to be the opening year of a new century than of any other year? You have no dreams about it. You expect to have to work as hard then as now. You expect to be as hungry for your dinner, and perhaps there may be less to put on your table. You expect to shiver in its cold and swelter in its heat just as in the years of this nineteenth century. The thing, as you look at it, is another of the many humbugs. And so you will have nothing to do with it, no hand in it.

But I want to ask here, if the twelve-stone heap at the crossing of the river Jordan yonder was all a humbug. I suppose there were those who thought it very silly to carry stones from the river-bed and

set them up on the bank. I hear them going to Joshua and Caleb and the others that are active in the movement, and talking like this: "How very silly and absurd! humbug! humbug!" But God said it, and we had better not say of what He commands; "Humbug! humbug!" lest we may be found to be the humbug.

But we believe in it. The ministers believe in it. The leaders of the tribes believe in it. The people generally believe in it. Of course, there are always a few who are not into anything. That is the story from the beginning. But even these few will fall into line, and throw a stone on the heap, and a stone too not unworthy of themselves nor of the heap.

But how to work the thing out—that is what we want to get at. And the ministers, as is fitting, are taking the lead. They did so yonder; they are doing so here. They hope to give a tenth of the whole amount—one hundred thousand dollars, and they are well ahead with their part. Already they have subscribed ninety thousand dollars.

Then let the elders and church-officials of all sorts follow the ministers. And let no one wait on another, but every one stir up every one else. Let it be as far as possible a voluntary movement. It may be made an awful drag, or it may be a service of great joy, our offering one of gladness and gratitude.

Think what the century has done for you, for me, for us all. It found you poor; now it is passing you over to the new century well-to-do. Put a stone on the heap for that. It found you without work; now you have all you can do. Put a stone on the heap for that. It found you a message-boy; now you are at the head of a large business-firm. Put a stone on the heap for that. It found you unable to read or write; now you are away up among the scholars of the ages. Put a stone on the heap for that. It found you straying like a lost sheep on the mountains, and it took you up in its arms and carried you into Jesus' fold. Put a stone on the heap for that. You have a home. You have a wife. You have sons and daughters that are a joy to you. Put a stone on the heap for that. You are an old man. Your hair is gray. Your life-sands are all but run out. Heaven is just over there. Put a stone on the heap for that. Think of the

Gospel. Think of the Bible and all its sweet promises. Think of the Cross and all it has done for you. Put a stone on the heap for that. Think of the Church. She has done more for you than words can tell. Put a stone on the heap for that.

Boys and girls, have you any interest in this? I want my own boys and girls to earn something of their own in some way, so that they may have a stone to put on the heap. The best investment for the new century is a stone on the heap, a dollar in the Century Fund. Come, boys and girls, save your pennies, do without sugar in your tea, do without something, so that your stone may be on the golden heap. It is going to be a grand success, and we want to be in it. The new century is to be yours as it cannot be ours who are growing old. Put a stone on the heap, and make it memorial. A hundred years hence men will bless us for the good we tried to do, the money we gave, the monument we set up, and they will do as we did, only very much better. Perhaps theirs will be a millenium memorial. Amen.

The British Empire is the freest in the world, in its government and practice, and has done more for the world than any other. It is also maligned as is no other. But it keeps calmly on its way doing its work for humanity as no other nation has done. The experience of the Presbyterian Church seems in some respects similar. She has, we think, the freest, most liberal, most equitable, most Scriptural system of church government. Her doctrine is, we think, the most closely in accord with the teachings of Scripture. Her work for the world, past and present, will compare with most. And yet there is no church that is in so large a measure misunderstood and misjudged, and may we not say, maligned. It is a common thing among a certain class of political orators in some countries to declaim against Britain for effect. It seems popular at times for a certain class of ecclesiastical orators to do the same against Presbyterian doctrine, and it is difficult to stretch charity far enough to cover the thought that the motive is sometimes a similar one. Either that or gross ignorance as to what her doctrines really are.

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CHURCH NOTES AND NOTICES.**Calls.**

- From Port Morien, to Mr. K. J. Macdonald, of Beaverton, Ont. Accepted.
 From Qu'Appelle, to Mr. S. W. Thomson.
From Little Current, Manitoulin Island, to Mr. R. Burton. Accepted.
From Seaforth, to Mr. F. H. Larkin.
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 From Sydney, C.B., to Mr. Frank Baird.
 From Westminster, to Mr. R. Stewart.
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Inductions.

- Into Mill St. Church, Port Hope, 1 May, Mr. W. W. McCuaig;
 Into Dresden, Ont., 14 April, Mr. N. Lindsay.
 Into East Gloucester, Ont., 11 May, Mr. J. Tudor Scrimger.
 Into Glammis and Armow, 17 April, Mr. P. M. McEachern.
 Into Annapolis, 15 May, Mr. J. R. Douglas.
 Into Cranbrook, B.C., April, Mr. W. G. Fortune.
 Into Grand Forks, B.C., 19 April, Mr. J. R. Robertson.
 Into Knox Church, Cannington, Ont., 7 May, Mr. D. M. Martin.
 Into Onslow, N.S., 15 May, Mr. F. H. McIntosh.
 Into Pipestone, Man., 21 May, Mr. D. Spear.
 Into Lakefield and North Smith, 24 May, Mr. Chas. A. Campbell.
 Into Bridgburg, Ont., 28 May, Mr. E. McNab.
 Into Oil City and Oil Springs, 17 May, Mr. W. J. Jamieson.
 Into Mount Pleasant and Burford, 15 May, Mr. E. C. Gallup.

Resignations.

- Of Duff and Chalmer's Church, Dunwich, Ont., Mr. J. McNeil.
 Of Prince Albert, Sask., Mr. A. Lee.
 Of Souris, Man., Mr. R. Thynne,
 Of Kingsbury, Que., Mr. J. McCung.
 Of Lower Musquodoboit, Mr. J. F. Polley.
 Of Camilla and Mono Centre, Ont., Mr. Jas. McMillan.
 Of St. Andrew's Church, New Glasgow, N.S., Mr. A. Bowman.
 Of Angus, Ont., Mr. J. Leishman.

Presbytery Meetings.**Synod of the Maritime Provinces.**

1. Sydney, Sydney, St. And., June 5, 11 a.m.
2. Inverness, Middle Riv., 3 July, 11 a.m.
3. P. E. Island, Ch'town, 7 Aug., 11 a.m.
4. Pictou, Pictou, 3 July, 1.30 p.m.
5. Wallace.
6. Truro.
7. Halifax.
8. Lunenburg, New Germany, 5 June.
9. St. John, St. John, St. A., 3 July, 10 a.m.
10. Miramichi, Newcastle, 26 June.

Synod of Montreal and Ottawa.

11. Quebec, Sherbrooke, 3 July.
12. Montreal, Montreal, Knox, 26 June.
13. Glengarry, Alexandria, 10 July, 10 a.m.
4. Ottawa, Ottawa, Bank St., 7 Aug., 10 a.m.
15. Lan. & Ren., Carleton Pl., 17 July, 10.30.
16. Brockville, Lyn, 10 July.

Synod of Toronto and Kingston.

17. Kingston, Picton, 3 July, 11 a.m.
18. Peterboro, Peterboro, 10 July, 9 a.m.
19. Whitby, Whitby, 17 July, 10 a.m.
20. Lindsay, Uxbridge, 26 June, 10.30.
21. Toronto, Toronto, Knox, 1st Tues. ev. mo.
22. Orangeville, Orangeville, 10 July.
23. Barrie, Barrie, 11 Sept., 2 p.m.
24. Algoma, Richard's Landing, Sept.
25. North Bay, Callendar, 10 July, 10 a.m.
26. Owen Sound, Owen Sound, 26 June.
27. Saugeen, Palmerston, 10 July, 10 a.m.
28. Guelph, Quelph, St. A., 17 July, 10.30.

Synod of Hamilton and London.

29. Hamilton, Ham., 17 July, 9.30 a.m.
30. Paris, Chal., Woodstock, 10 July, 11 a.m.
31. London.
32. Chatham, Chatham, 10 July, 10 a.m.
33. Stratford, 10 July.
34. Huron, Clinton, 10 July, 10.30.
35. Maitland.
36. Bruce, Paisley, 10 July, 10 a.m.
37. Sarnia, St. A., Sarnia, 9 July, 7.30 p.m.

Synod of Manitoba and the North-West.

38. Superior.
39. Winnipeg, Man. Coll., 10 July, bi-mo.
40. Rock Lake.
41. Glenboro, Glenboro, 10 July.
42. Portage, P. la Prairie, 9 July, 7.30 p.m.
43. Brandon, Brandon, 11 Sept., 10 a.m.
44. Minnedosa, Yorkton, 4 July, 10 a.m.
45. Melita, Melita, 2nd week July.
46. Regina, Whitewood, 10 July.

Synod of British Columbia.

47. Calgary, Lethbridge, 5 Sept.
48. Edmonton, Edmonton, 4 Sept., 10 a.m.
49. Kamloops.
50. Kootenay, Greenwood, 1st week Sept.
51. Westminster, New Wmstr., 5 June, 3 p.m.
52. Victoria, Victoria, St. A., 4 Sept., 10 a.m.

HOME MISSIONS, WEST.

By Rev. Dr. Robertson.

Hindrances.

1. The Extent of the Field.—Five thousand miles between extremities—Quebec and Dawson City.

2. Sparse Settlement.—In Manitoba, the best settled province in the west, only three persons to the square mile, and one person to two square miles in British Columbia.

3. Poverty.—Settlers beginning life without means. The well-to-do rarely care to go to a new country, why should they?

4. Diversity of Tongues.—The children in the schools speak twenty-one different languages—the laws of Assiniboia must be translated into thirteen languages “to be understood of the people.”

5. Diversity of Beliefs, or No Belief at All.—Immigrants from the continent of Europe are mostly Lutherans, Roman or Greek Catholics, or members of the Reformed Church. The Doukhobors and Mennonites are exceptions, holding a faith akin to the Quakers.

6. Mormons are establishing themselves and extending. They are as difficult to treat as refractory ores.

7. The indifference and hostility of miners; the drinking, gambling, lewdness, Sabbath desecration that generally characterize their camps and towns are formidable obstacles at the outset.

8. Worldliness.—The prospect of acquiring wealth rapidly looms up before men reared in poverty, and they are fascinated by it. Men, once elders of the Church, without a blush tell you that they are in the West, not for their health, nor for the good of their souls, but to make money, and they want to have nothing to do with the Church or her work:

9. The Lack of a Sufficient Number of Men Suitable for the Frontier.—The students graduating from our Eastern colleges are heard during the last session in all the eligible vacancies within reach. They are bespoken, and, once licensed, they are apt to be settled in the East. New districts, because of the roving, restless, enterprising men found there, and because of less restraint and larger freedom, require picked men—men of spirituality, of preaching power, of tact, of energy, perseverance and

knowledge of men. Unlike the church at Antioch the East keeps the Pauls and Apollos to do garrison duty, and the frontier is welcome to the others. We bless God for young and strong men who supply many of our missions, but their number is too few.

10. The lack of Adequate Winter Supply.—In Central Ontario, Muskoka, Algoma, Western Canada, severe losses have been inflicted on the Church. Where to-day there might have been promising congregations, we have feeble missions, with no hope, and all because men were not available for winter service. A little more loyalty to the Church on the part of our young men, would speedily remove the hindrance. Algoma: “One of the greatest discouragements is the insufficiency of supply for winter months. The staff last summer consisted of six ordained missionaries, four catechists and sixteen students. The ordained men and catechists remained, but only two students, leaving fourteen fields to be provided for. Only one winter in the history of the Presbytery were our missions supplied in winter.” This policy is losing us not merely families, but whole stations.

Encouragements.

1. Growth.—In 1875 in the Western Section there were twenty-two Presbyteries; now forty-two. There were then 132 missions; during the twenty-four years since 590 were added, making 722. Of these 201 have become self-sustaining charges, 92 augmented congregations, and 384 are still on the list. The balance have been added to other charges or have ceased to exist. At least 300 missions have, in these twenty-four years, become congregations, all giving liberal help to the missionary and benevolent schemes of the Church.

2. Tens of thousands have been converted to God, and God's people edified; homes kept pure, sober and sweet, families reared in godliness. Said an American to the writer recently, “I have brought my family over here. At first, I voted you Canadians slow, and could not stand to lose Sunday from business. I now find the rest does me good; I make about as much money as before and I have better health. My children go to your Sunday school; they ask me questions about the lessons, and, for fear I should have to confess ignorance

I have to study up. I am getting interested in the story of Jesus Christ—was he not a wonderful character—I have begun to attend Church, and I don't know where it is to end. But, anyway, this is a better country than mine to rear a family in; and religion is not a bad thing in the up-bringing of children; and I guess I shall stay here till they are grown up, however much longer.”

3. Missions are correcting, moulding, elevating the tone of public opinion. To a number of mining camps missionaries have from time to time been sent. They have found stores, saloons and dance halls open on the Sabbath; this was the day for games, races and picnics. The protest of the missionary at first was like the voice of one crying in the wilderness. But time was on his side ;and what he prayed, preached and worked for, by God's blessing, came—a quiet Sabbath, with shops and saloons closed, and other species of Sabbath desecration an unpleasant memory. Twenty years ago it was not unusual in the West to see the mower and reaper at work on Sabbath; to-day in the busiest time in harvest, not a sheaf is cut, stacked or threshed between the Red River and the Rocky Mountains.

4. Missions create respect for law and order. The law protects life and goods. Heterogeneous as the population of the West is, the convictions for serious crimes are rare, and the record of Presbyterians is the cleanest in the land.

5. Missions make for the sacredness of marriage and expose the viciousness of divorce; they help to maintain the sanctity of the family, and build up godly homes; they save young men from sore temptations by connecting them with what is purest and best in their early life. Why in the West are saloon keepers principally, gamblers et hoc genus, almost wholly from abroad? These doors that open on the pit are seldom held by Canadians.

6. To Dawson the Rev. A. S. Grant was sent. In a year's time a congregation was gathered, organized and became self-supporting, and a church costing \$11,000 built. He succeeded in getting “the Good Samaritan Hospital” built; he superintended it during his stay in the north, and had the satisfaction of seeing hundreds cared for and many lives saved. By the Rev. R. M. Dickey at Eldorado and along the mining

creeks; by the Rev. J. A. Sinclair, at Skagway, Bennett and White Horse; and by the Rev. John Pringle, at Glenora, Teslin and Atlin Lake, work has been done that called forth unstinted praise from travellers, newspaper correspondents, government officers, miners, traders and the rest. The writer has seen touching letters sent by sons to their parents telling of their conversion to God through the labors of these men; and the quivering lip, the choking voice and the streaming eye as the letter was read was ample compensation for sacrifice made. The Rev. J. J. Wright took Mr. Grant's place, and the Rev. D. G. Cock, Mr. Dickey's, and reports indicate that they are worthy successors of the pioneers to the Yukon.

7. In September of 1897 a missionary was sent along the Crow's Nest Pass Railway; he found over 4,000 men and he the only missionary. The superintendent of construction, although a Roman Catholic, took kindly to him, gave \$5 a week towards his support and contributed \$250 towards the building of a church. Result, a self-sustaining congregation at Fernie; an augmented charge, asking help for only one year, at Cranbrook; and a promising mission, giving \$10 a Sabbath at Moyie and Kimberly. At Fernie fifteen young men are giving \$1 per Sabbath each to support the missionary.

8. Presbytery of Algoma.—Three mission fields in 1875; to-day five settled charges and twenty-six mission fields. The missions have eighty-seven stations, 900 families, 1,174 communicants and 3,500 average Sabbath attendance.

9. Barrie Presbytery.—Since 1883, sixteen missions became congregations, ten of which are self-supporting-credit Home Mission and Augmentation Funds.

10. North Bay Presbytery.—Four self-supporting and three augmented charges; twenty-two missions, with seventy-two stations, 711 families, 885 communicants and 2,553 of an average Sabbath attendance—this since 1883, with four exceptions.

11. Western Canada.—	1875.	1899.
Presbyteries	1	15
Congregations	2	121
Missions	10	204
Preaching stations	34	1,040
Communicants	432	22,000
Contributions	\$5,421	\$320,000

A LETTER FROM YUKON.

Dawson City, Yukon, April 3, 1900.

Dear Dr. Warden:—I write to tell you that the Yukon should be known as a summer resort. For the past fortnight we have been bathing in floods of sunlight. The trails are bare; water is knee-deep on the Klondike, and the willow trees up that valley are wearing the soft "pussy buds" they affect in the spring. Sour-doughs tell us that in three weeks' time the ice will move, but to-night there is a sound of bustling winds, as though Jack Frost had been playing an April fool's joke on us.

However, there is no merging of the seasons here, nor winter lingering in the lap of spring. The only thing that lingers very greatly is the public school. Dawson is four years in existence and yet without a public school, and there is no place on earth as bad for idlers young or old—as just the streets of this city. Our congregations come and go, even yet largely a procession.

We have been improving the Hospital, a work in which our women spent love and labor. The character of cases treated is changing greatly, showing change in living. Men have better food and more light in their cabins. There is very little typhoid and no scurvy. Accidents are frequent and just now pneumonia is very prevalent.

Last week I went up to St. Mary's, the Roman Catholic Hospital, where there are some of our people. On this cot is a young Scotchman dying slowly. He has no fear. There is no sting in death for he has no sin unrepented and unforgiven. This day he has given me his mother's address in Glasgow that I may write "should anything happen."

Upstairs is another Scotchman. He cannot speak to me, though he tries; for yesterday, crazed by drink and losses at the gambling table, he sent two bullets into his brain. He came of Scotland's best blood and was considered by his fellows one of the kindest, most honorable souls in Dawson. I could only tell him we believed he was not himself when he did the deed, and tell of the Christ who loved and pitied and sorrowed for his sin more than we could.

Last Sunday night I prayed God to curse the business that prospers on the weakness of men—prayed that the men in the business might be saved, but the business cursed. Some blamed me for the spirit, saying it was too much like that shown at Engannim, which Jesus rebuked. Maybe I was wrong. As some one said at the Peace Conference "there dwell on earth three saintly things; there is Saint Peace, Saint Patience and Saint Charity, but there is no hope of meeting the first of the three until you have made the acquaintance of the others."

But it is hard to be patient and see gambling halls, really licensed by our Government under a system of monthly fines, full of men, many of Canada's young and

best, and "going down the line" so quickly.

That first page article in the Westminster of March 3rd, on "Love's Loss and Gain," heartened us. Sinclair's presence and counsel will help me. I have had no papers nor books during the winter and perforce have not been able to give much attention to reading. It would help greatly if brethren finding anything particularly suggestive, or with "grip" in it, as Dr. Milligan would say, would pass it along by letter post to us poorer saints. They will not do it for my sake, but they may pity this hungry people, and they may remember Paul's request of Timothy: "The cloak, when thou comest, bring with thee, and the books, but especially the parchments."

Yours, sincerely,

J. J. WRIGHT.

OUR ATLIN NURSES.

Through the kindness of Mrs. (Judge) MacLennan, Toronto, Convener of the Ladies' Committee in charge of the Atlin Nurses, we publish the following interesting letter from one of the nurses. We learn that to enable the ladies to pay the salaries of these devoted nurses and other expenses, the sum of six hundred dollars is needed before the middle of June. Contributions should be sent to Rev. Dr. Warden, Toronto.

Atlin, B.C., April 18th, 1900.

My dear Mrs. MacLennan:—

I believe I owe you an apology for not having written before. I am not going to make excuses, as I do not believe that "A poor excuse is better than none."

There seems to have been some misunderstanding in regard to the building of a hospital here. As you know, when we first came here, no hospital was thought of. We were supposed to nurse the sick where we found them, in their cabins or tents. We did this to some extent, but some were on the creeks, miles away, others were destitute, some place must be found for these. The Government put at our disposal a log cabin, with a sawdust floor, and one small window which would not open.

By crowding, as many as four beds could be accommodated in this, more room was needed, so a tent was put up alongside of this cabin, which had the luxury of a real floor, and while the nice weather lasted we got along very well; then winter came, the thermometer ranged between 30 and 40 degrees below zero, often. Imagine being sick in a tent under these conditions. Yet the cold was not as bad as days when it snowed outside and rained inside the tent. Once it leaked for two days—certainly it was not an ideal place for patients.

Then Mr. Pringle determined to build a hospital, which would belong to and be under

the control of the Presbyterian Church in Canada.

At that time men were idle. All the work on the building was given free, the value of the labor thus given amounted to over \$1,000.

A debt was incurred for materials, lumber, etc., which we hope our Eastern friends will help us to wipe out. We hope to get a Government grant, and expect the hospital will pay running expenses, also that there will soon be a surplus which will go toward our—the nurses'—maintenance.

The hospital is a plain wooden building, contains one large ward, bath-room and a small room which we use either as operating room or private ward. Although plain, it is very comfortable, bright and airy.

At the back is a tent kitchen; Mr. Charlson, in charge of the Government telegraph outfit, made us a present of a fine range and stove furniture, which has been a great comfort.

One of the churches in Victoria, sent us a box containing a dozen pairs of blankets, sheeting, pillows, pillow cases, etc., and gradually things are assuming quite a hospital air.

The hospital and our house are side by side, which is a great convenience. In such places as this, if the sick are to be at all properly cared for, there must be some such place as that we have for hospital purposes.

The winter is now practically over, although the lake is still frozen over, and may be for another month yet, but the wild flowers are out, and that looks like spring, does it not? Yesterday I went out to a hillside about three miles away, and gathered a large quantity of crocuses. The roads were very muddy, and I was very glad of my "gum boots"; indeed, I would not have attempted to go without them.

We have found the climate here much less trying than we expected, and have not suffered the least from the cold, and we both have splendid health, and manage to get along quite comfortably without many of the luxuries and so-called necessities of other days.

Perhaps I have failed to tell you what you most wanted to know, if so and you will let me know, I will try to answer any questions.

Miss Mitchell intends writing by next mail.

Hoping to hear from you soon, I am,

Yours very sincerely,

HELEN BONE.

THREE SYNOD MEETINGS.

The three Synods of Old Canada meet in the spring. This year the Synod of Hamilton and London, consisting of nine Presbyteries, met in St. Andrew's Church, London, 30 April; that of Toronto and Kingston, twelve

Presbyteries, in College St. Church, Toronto, 7 May; and that of Montreal and Ottawa, six Presbyteries, in St. Andrew's Church, Perth, 8 May. At the first-mentioned Rev. Gustavus Munro of Ridgetown was chosen to succeed Rev. Dr. Mungo Fraser, of Hamilton, as moderator; at the second, Rev. Dr. Torrance, of Peterboro, to succeed Rev. A. Gilray, of Toronto; and at the third, Rev. A. H. Scott, of Perth, to succeed Rev. J. Hastie of Cornwall.

One thing that characterized all the meetings was the presence of Dr. Robertson and Dr. Campbell, from which it goes without saying that in neither of the three Synods did Home Missions or Century Fund lack strong and stirring presentation.

Another common feature was that in all three Synods a larger place and a more earnest consideration was given to Sabbath School work than perhaps ever before. The importance of this work, the necessity for closer supervision and greater helpfulness on the part of the church, for watchfulness against leakage and for increase in numbers and efficiency, is being more fully realized, to the advantage of both schools and Church.

Young people and their Societies and Work, Church Life and Work, the Augmentation Scheme, filled as was fitting, an important place in each Synod.

In its "Conference" the Synod of Hamilton and London had sufficient variety to suit all tastes, its subjects ranging from "Trusts," through "Present Day Preaching," and "The Meaning of Belief in the Scriptures," to "The Future Life." The "Conference" in the Synod of Montreal was chiefly confined to some congregational lines of work, that of the Board of Management and Pastoral Work in Town and Country.

In the matter of legislation, Hamilton and London furnished two overtures. One, by Dr. Laing, asked Synod to take steps to secure the teaching of the Bible in the public schools of Ontario. It was adopted, and steps taken for bringing the matter before the Provincial Government.

Another, by Dr. Proudfoot, proposed reducing the Synods to three, Maritime, Old Canada, and Far West, giving them larger powers, control of Colleges, Home Missions, etc., the Assembly to meet every three years. After keen discussion, it was remitted to a committee to consider report to next Synod. The overture has much to commend it, and of the proposals, looking to less frequent Assemblies, that have ever been before the Church, it is undoubtedly the best.

Toronto and Kingston had an overture that churches be allowed to elect elders and deacons for a term of years instead of for life. It was passed on to the Assembly. They also appointed a committee to consider the question of the Bible in schools, as mentioned above.

The next meetings are to be in Knox Church, Stratford; St. Andrew's, Toronto, and St. Gabriel's, Montreal.

Our Foreign Missions.

Rev. Dr. J. Frazer Campbell, of Rutlam, India, sends us some famine photos. In their ghastliness they are almost too horrible to reproduce. But what must it be to walk in the midst of such scenes day after day, and hear besides the piteous wail for food and drink Dr. Campbell writes. —

"The pull on one's sympathies, and the consequent nervous strain you will imagine; but the opportunity is priceless. Those who only pass through our hands, get a meal or two, and are then sent off to relief works, &c., may understand or remember merely that we people are merciful and kind, and probably that our religion has something to do with this. But those women and children who are received more permanently, even if it be only for a few months, and the few men who are kept for a time, hear more fully of Christ and the need which he meets. And we cannot doubt the result. Among those rescued from the last famine, God's work in answer to our prayers has given us great joy, and some of the women and older children are now immensely helpful in caring for the present ones. And doubtless it will be so again.

LETTER FROM DR. MARGARET O'HARA.

SORE FAMINE.

Dhar, Central India, 17th April, 1900.

Dear Mr. Scott.—You have not had much recently from India for the Record, but hearts here are too sore and fingers too busy to spend much time in writing. Such distress, suffering and sorrow as we see day after day.

I have just looked into my hospital register, and out of the last fifteen entries only four are now alive. When I tell you that since the first of March, about seven weeks, there have been one hundred and ninety-seven entrances for in-patients in this little hospital, you can have some idea of the condition of the people.

"Famine condition" is the usual disease. Cholera, too, has had its victims; and my hospital is very small in comparison with what the State is doing. They have an old ruin fitted up at the edge of a large tank. I was over there the other evening, and they had over five hundred patients — lepers, cholera, small-pox, and starvation, which is the most fatal of all. When the patients reach us they are so very weak and emaciated, and their mouths and throats so parched from thirst that they are unable to speak until they have had water, and very often they die after getting food.

It will be months yet before there will be

any alleviation of the distress. In two months more we hope the rains will come. The ground will then have to be prepared, seed sown, and a crop reaped before the people are any better off.

The oxen have died in large numbers, the workmen will be very weak, and the condition of Central India very different from what it was.

Canada does not seem to have realized the need of the people of India. Even our own church has been slow to believe the condition of things here. My prayer is that they may never, never have to witness the sights we see, and to hear the piteous wails for bread and water that reach us night and day.

This morning when I went to the Hospital a man was brought whose face was cut and bleeding, his side torn, and his leg scratched and ankle sprained. He had tried to climb a tree to get some of the leaves to eat, and in his weakness fell and was lying helplessly beneath the tree when found by one of our men.

Mortality seems to be higher among men than women, but again girls seem to die in larger numbers than boys. At least that is what I have observed here.

We need the prayers of the Church at home, but they will do little unless they are practically expressed in dollars.

LETTER FROM MRS. DR. LESLIE, HONAN.

To the Junior C. E. Society of Stanley Street Church, Montreal.

Ch'u Wang, Jan. 25th, 1900.

Dear Juniors:—How I would like to be with you at one of your meetings again; but instead of seeing the faces of the boys and girls I learned to love so well, I see the faces of strange little girls and boys, dressed up in such a strange way, and talking such a strange language. They do not look as if any one took much care of them or gave them much love. Still the Chinese mothers and fathers do love their little ones, although they do not show it for they do not seem to know how.

One Sunday afternoon just after Dr. Leslie and I had got into our own home, such a lot of little girls came to see me. They had been with Dr. Dow, one of our lady missionaries, having the Sunday school lesson taught to them and then they were anxious to see the new foreign woman. They just come in and look all around, and some of them who are a little older try so hard to teach me some word of Chinese, when they know I cannot speak it: they think it very funny if I do not get the right sound.

Now that they have all seen me I do not have so many visitors, but I want you to pray for these little girls that they may

learn to know and love Jesus. It is very hard for them, for instead of going home to be taught there about Him, they go to homes where idols are worshipped and there is lots of chance for them to forget during the week what they learned on Sunday. But God can help them to keep it in mind, so will you not pray that He may.

The boys have not been brought together as yet, like the girls, but I hope that soon, very soon, they will be. That is something else for you, the boys especially, to pray about.

I want to tell you about a feast I was at last Monday afternoon. It was given because a baby boy had been born; and the parents asked all of the ladies in the Mission to it. The father is one of Dr. MacClure's medical assistants, so of course knew us all.

He first of all came at 12 o'clock to invite us to come. The feast was to be at 4 in the afternoon, and at 4 he came again to call us, tell us the feast was ready. That is the way they do in China. You remember the feast that Jesus spoke about when the people made excuses, when the servant was sent to tell them all things were ready; that was the second invitation, just as they do here.

The feast was given in the women's chapel. In the centre of the floor was a small square table, at the head of which were two chairs—one of them being the seat of honor—and at either side were benches. On our going into the room we were met and welcomed by the father of the baby and a little Chinese lady who was to act as hostess, the mother not being able to be present.

The hostess asked one of the ladies, Mrs. MacClure, to take the seat of honor, but she refused, telling the little Chinese lady to take it. Then another lady was asked to take it, and she also refused it, for it is not considered polite if one takes this seat when first asked. They must refuse and refuse and be almost pushed into it; so we had quite a noisy time. Although I could not understand one word, I knew what was going on.

At last Mrs. MacClure and Dr. Dow were persuaded to take the chairs, Dr. Dow being in the place of honor, and we were arranged around the table. At each place there was a pair of chopsticks, and a little bowl to drink out of—such a tiny bowl, like a doll's dish. In the middle of the table were six little plates about the size of bread and butter plates. On one was a lot of cold pork cut up in small pieces; on another chicken cut up in very little bits; on another a dark kind of meat hard boiled and just as salt as could be; and on the remaining plates were little cakes, something like short bread, and another kind like a snowball, being all covered with white sugar.

When we each took up our chop sticks it was very funny; some of us had never used

them before, and I for one had hard work to get anything as far as my mouth, but the Chinese women just ate as quickly as possible, and kept picking up something for one or other of us, saying, "Eat," "Eat." We laughed a good deal over our awkwardness; the little women laughed too and tried to teach us how to use the chop sticks. It would seem strange to you to see everyone picking out of the same dish and then having no plates on which to put the food, just putting it into the mouth.

Presently the man came and took away the plates, putting down some more, full of sweetmeats, mostly made of sugar. Then he came again, took these off and brought us all little plates with vinegar and bowls of meat dumplings. These were steaming hot, having just been boiled. One was supposed to pick them out with the chop sticks, dip them in vinegar and eat them. They were so slippery I could not get a hold on one for a long time. The women had their bowls empty by the time I had eaten one. Then as they were ready for more, and it is the polite thing to offer some of your food to another, I asked one woman to eat from my bowl. After a little persuasion she and another helped, so that I got mine empty.

Then we were asked if we would like to see the baby. The house in which this baby lives is not a very nice one. It is just made of mud, like most Chinese houses, and has two little dark rooms. I am afraid you would not call it a house at all. The mother came in and picked up a little bundle that lay on the bed, and in amongst the clothes we saw the wee face, and already on its head was a Chinese cap. The babies are never dressed like ours, but are put into clothes just like grown up people wear, so you can imagine how funny they look. This little fellow was very bright and quite pretty, and his mother was so proud of him. We had to thank her too for the feast, and then came home. Now good-night boys and girls. God bless you all.

The "Confederates," or Lien Chwang Hui, a society several thousands strong, have lately been persecuting the Christians, and causing much anxiety about our mission station of Chang Te Fu. They have time and again threatened to burn out the mission premises and murder our missionaries. A spy sent by a magistrate, to watch the leaders, had his eyes dug out. But a few days ago a detachment of one thousand soldiers arrived to wipe out the society. Four of them have been captured, and given three thousand strokes each, and are not likely to recover.

About one-tenth, or 84 of the 867 missionaries of the London Missionary Society in heathen fields, pay their own expenses.

HONAN ITEMS.

From Dr. Malcolm's typewritten paper, "The Exchange."

Dr. McClure writes: "A son of our landlord, on New Year's morning, tried the experiment of putting off a firecracker with one end in his mouth, the result being that he got a good deal of the charge internally. His throat is pretty seriously burnt, and he is under treatment in the hospital. It is pretty safe to say that he does not consider that a very good plan for shooting firecrackers. We also have in the hospital a man who had his thumb blown off, and his hand badly torn, by the explosion of a pistol; and, strange to say, he came before they had plastered the wound up with muck of all kinds, as they usually do, so that it was a comparatively easy matter to dress it.

We learn from the P. T. "Times" of the death at T'ong Shan, of two foreigners, mining engineers, as the result of smallpox. They had apparently never been vaccinated, and moreover, ridiculed the value of vaccination. While other foreigners there, having been vaccinated in their youth, took the disease, it is worthy of note that no untoward results ensued; furthermore, the nurses, who are in constant contact with the most serious cases, and who have been re-vaccinated every third year, have entirely escaped infection. Moral?

A bold thief has repeated the experiment, which was worked so successfully once before, in Dr. Menzies' bachelor days. This time he was more daring. He came into the middle of the compound, climbed up on the roof of Miss Pyke's kitchen, deliberately removed the chimney brick by brick, let himself down through the opening, and decamped with what he seemed to long for most. As there was fresh snow on the ground, he was tracked to the north suburb, but there the trail was lost.

Two B. A.'s, through whose hands the money given by the magistrate to quiet the Confederates was supposed to pass, were the other day convicted of having, in conjunction with other gentry, pocketed the greater part of it. Their literary standing was taken from them, and they were publicly degraded before leaving the yamen. I believe they are still in custody and liable to receive further punishment.

We hear that two more of the captive Confederates are condemned to be crucified. The other day I came by the East Gate and saw the eight ghastly relics of the last execution hanging on the wall. I did not think how savage the custom is, until I saw those eight heads, with the death agony frozen on their faces. I thank God I was born in a Christian land.

Li Ping Heng, ex-governor of Shantung, though appointed Imperial Commissioner of the Yang Tzu, to investigate the doings of Chang Chi Tung and others, is still resident in our city. His bitter antipathy to foreigners is well-known to the people, and more than once recently we have been reviled by those who profess to be acting under his protection.

An ex-official in Hwai Ch'ing Fu, while talking with Mr. Slimmon, expressed much surprise that any foreigner should support the anti-opium crusade, and thought that all foreigners fostered the opium traffic in China.

The Chinese have a plan of driving iron spikes into the heart of their young trees near the root, so that when the trees grow large, they cannot be sawed off during the night and stolen.

Stealing gods from the temples is not considered a punishable crime in these parts, for what could a man want with a mud idol, if it were not to use it for purposes of worship?

The religious theatre held annually in the square in front of our compound, has, this year, not taken place, the reason given being "Poverty."

A Honan Manse.

Dr. Menzies has completed his new house, and we hear that, under his supervision, has been built almost an ideal missionary residence for the interior at the minimum cost and below the original estimate. It has an upstairs, so important in these malarial plains.

Much credit is due Dr. Menzies for all the ingenuity and forethought he has shown in the plan and furnishing of the house. In the absence of lath, the ceilings have been plastered on kaoliang stalks (similar to corn stalks).

There is a closed-in well on the verandah, from which water can be used without boiling, but the greatest comfort and curiosity is the home-made furnace.

He writes: "Our furnace is going to do all right. That furnace, which cost us so much loss of heart, loss of face, loss of time, and not a little loss of temper, made its trial trip last Saturday, and gives promise of being a fine success. Perhaps it is the first furnace for house heating ever constructed in Honan, and is a great source of wonder to the natives. The design is by George C. Robb, Esq., of Toronto, and the castings were made in the compound here, by a native moulder, under the supervision of your correspondent."

House and chapel erection, together with accounts, have about used the doctor up. He writes by last mail: "My head feels as though it needed cleaning and oiling, inside, I mean."

Dr. Malcolm.

Youth.

YOUNG PEOPLES' SOCIETIES.

THE ASSEMBLY "PLAN OF STUDY."

Conducted by Rev. Alfred Gandier, Convener.

The monthly Topics are adapted to the various sorts of Young People's Societies. They are set down for the third weekly meeting of each month, and the Topic is treated in the RECORD the month preceding.

The special "Topic Card" for the Presbyterian C.E. Societies has been issued for 1900 as before. It embraces the "Uniform" Topics, the Monthly Topics of the Plan of Study and the Questions on the Shorter Catechism for each meeting throughout the year. Price \$1.00 per 100.

"Booklet," containing the same matter, and also Daily Readings for the whole year, price \$1.50 per 100.

Orders and remittances for Topic Cards and Booklets to be sent to REV. R. D. FRASER,

Confederation Life Building, Toronto,

Monthly Topics for 1900.

- January—Century Fund Evening.
- February—Korea—Our Latest Foreign Mission Field.
- March—How the Old Testament Grew.
- April—How the New Testament Grew.
- May—Work and Workers in the Yukon and Northern Gold Fields.
- June—How we got our English Bible.
- July—The Presbyterian Church throughout the World.
- August—The Place of Song in Christian Worship. (The History of Sacred Song from Apostolic Days until the Present, suggested as a Study.)
- September—Our Work among the Indians in N. W. Territories and British Columbia.
- October—The Book of Praise—The Psalter. ("The Psalms in History" suggested as a Study.)
- November—Our Honan Mission.
- December—The Book of Praise—Hymns 1-34.

THE PLAN OF STUDY.

Topic for Week Beginning July 15th.

The Presbyterian Church Throughout the World.

"A view of the whole army is a good thing; the heart is strengthened by an enlarged comradeship." Ex-President Harrison.

For information on the Topic, young people are referred to the Rev. J. M. Ogilvie's book on "The Presbyterian Churches, Their Place and Power in Modern Christendom." The Guild Library; price 50 cents.

It may not be possible for all to procure and read the book, but all can read the concise and comprehensive article which follows, from the pen of Principal Caven.

In preparing for the meeting, let one be asked to speak on The Distinguishing Characteristics of Presbyterianism; another to indicate the countries in which the Presbyterian Church exists and its relative strength in these different countries and another to give statistics, missionary activities, etc. The meeting might close with a short statement from the leader as to the strength, liberality, needs and prospects of the Presbyterian Church in Canada.

THE PRESBYTERIAN CHURCH THROUGHOUT THE WORLD.

By Rev. Principal Caven, D.D., Toronto.

"Presbyterianism is that form of Church Government which invests Presbyters or Elders with all spiritual power and admits no Prelates over them." Presbyterianism is thus distinguished from Episcopacy, which is Prelatical, and from Congregationalism, "which vests all ecclesiastical power in the assembled brotherhood of each local church." The Church, as it appears in the New Testament, is, according to these definitions, Presbyterian. The terms Bishop and Elder or Presbyter are applied to the same persons, not to distinct classes of officebearers (Acts 20:17, 28; Titus 1:5, 7); while the government of the Church is represented as being in the hands of those "who have spoken . . . the Word of God," and "who watch for . . . souls." (Heb. 13:7, 17.) Presbyterians do not hold that every detail of their system of church government, as we see it in operation, has direct Scriptural authority, but they are satisfied that its essential features are in accordance with the New Testament. As to details we are left to follow enlightened Christian judgment.

No intelligent Presbyterian admits that his Church began to exist at the Reformation; but among large sections of the people who embraced Protestantism the church reappeared in a form closely resembling at least, the Presbyterianism of the New Testament. Long before the Reformation the Waldenses continued to bear testimony to the simplicity in organization of the Early Church, as well as to a pure Gospel.

The Reformation assumed three distinct forms, as Lutheran, Anglican and Presbyterian. In the general sense of the term these are all Reformed; but on the Continent of Europe the epithet Reformed is applied only to those who followed Zwingle, Calvin, Knox, etc., in accepting Presbyterian Church government. We thus count as Presbyterian all those branches of the Church which in Europe and elsewhere are called Reformed.

The Protestant churches founded in Switzerland, France, Holland, several of the German States, Hungary, Bohemia and Scotland, were Presbyterian. The Anglican Church retained Episcopacy. The Lutheran Church has Presbyterian features and Episcopal features, and also features peculiar to itself.

At the present time there are about ninety branches of the Presbyterian Church. These are found in the countries just named; in England and Wales, Ireland, Italy, Spain; in the United States, Canada, Brazil, the West Indies; in Australia and New Zealand; in the Transvaal, Natal, Orange Free State and Cape Colony; in Syria, Persia, India, China and Japan. Presbyterianism is found in almost every country which Protestant missions have reached.

The communicants in Presbyterian churches number more than 5,000,000, while the whole body of Presbyterian people number about 25,000,000. In Scotland the people are mostly Presbyterian. In the several branches of Scotch Presbyterianism communicants number more than 1,100,000; while the total number in Great Britain and Ireland is given, last year, as 1,475,255. The largest branch of the Presbyterian Church in any country is the Presbyterian Church in the United States of America (often called the Presbyterian Church, North) which reports 975,877 communicants. The next largest is the Church of Scotland, with 641,803 communicants. In the churches of North America 2,110,431 communicants are reported. Our own Canadian Church has about 212,000 members in full communion. Some of the Presbyterian organizations are very small. The Evangelical Church of Greece, which seems to be the smallest, returns 130 members. The Eastern Reformed Presbyterian Church in Ireland has 700 communicants; the Church in Korea 1,050.

The doctrinal position of the Reformed or Presbyterian Churches is, in substance, identical. Examination of their Confessions or Symbolical Books fully establishes this point. The views of divine truth set forth in the Confession of Faith (Westminster), the Heidelberg Catechism, the several Swiss Formularies, the French and Belgic Confessions, etc., are, in all important matters, the same. Presbyterianism, therefore, stands for more than a certain form of church government; it is one in its testimony to the great truths of revelation—one in its theology. There are in recent times certain Presbyterian bodies which have, in some points, modified the original Symbols, but this has not been done to any considerable extent. The teaching of these Confessions as to God and man, sin and redemption, the person and work of the Redeemer, the personality and work of the Holy Spirit, Christian duty, the awards of eternity, is one and the same. The Presbyterian Churches strongly enunciate what are termed the doctrines of grace; and in this fact not a little of their power has lain. It were too much to assert that no Presbyterian organization has ever been touched with the blight of rationalism; but, by Divine mercy, evangelical truth has, on the whole, been faithfully adhered to; and in the instances where error has appeared it has been vigorously opposed and generally expelled.

More than any other form of Protestantism, perhaps, has Presbyterianism been called to contend for "the faith once delivered to the Saints," and to suffer for it. Its martyrs are counted by tens of thousands. In many countries it has passed through the fires of persecution. The massacre of St. Bartholomew, the dragonnades of Louis the Fourteenth, the butcheries of the Duke of Alva, the murders of Claverhouse, are a part of its history which can never be forgotten. Who can read the

story of the Church in the Desert, or of the Covenanters worshipping on the moors of Scotland, without revering the heroic servants of God and detesting the cruelty which doomed them to suffer? It was their emphatic assertion of the crown rights of the Redeemer and the liberty of the Christian people to worship according to conscience which brought them into collision with ignorant and tyrannous government. Can any Christian, any lover of freedom, hesitate to accord his sympathy and admiration to these faithful martyrs and confessors?

Presbyterianism has witnessed for the Gospel in dark days, but has it been equally faithful in extending the knowledge of it in the earth? For long years after the Reformation Protestantism had to build its walls with the sword in its hand. It did extend itself somewhat in Europe, but it could hardly be censured for doing little for the heathen world. A period of comparative deadness and inaction, it must be confessed, came after; but since the era of modern missions fairly began the Presbyterian churches have shown missionary zeal not inferior to that of other churches. This is all that we claim, and this can readily be established. Would that all churches were far more deeply interested in the evangelizing of the nations.

The amount reported last year by Presbyterian churches as contributed for foreign missions is about \$2,900,000. Ordained missionaries from home churches in the field number 840. Medical missionaries, 158. Other missionaries, male and female, from home churches, 1,150. Ordained native ministers, 467. Licentiates, 931. All other native agents, 4,934. Communicants in the mission fields are given as 147,135. We have not before us at present the data for comparing these figures with those of other branches of the Protestant Church. They certainly indicate a considerable degree of missionary activity; while no church of any denomination can yet be spoken of as having done what it could. Perhaps the Moravian Church comes nearest to deserving this praise.

Regarding the labors of Presbyterianism in the home field, we cannot here speak in detail. In every department of service it is creditably bearing its part. In no church is the Gospel, we may humbly venture to say, more faithfully preached than in the Presbyterian Church, and in none are its fruits more apparent. Among Presbyterians the ordinance of preaching has always been held in great esteem, and the esthetic tendencies in worship, which have proved so hurtful to true spiritual life, have not as yet, in any considerable degree, impaired the spiritual force of Presbyterianism. Let us earnestly pray that the strong, healthful character of Presbyterian worship and life shall ever continue in these Reformed churches. Increasingly may these churches seek to make their worship reverent, devout

and truly helpful to piety—free from faults which would hinder edification—while the pulpit shall retain the place of commanding power which it must have if the Church shall accomplish her great work of “convincing and converting sinners, and of building them up in knowledge and holiness, through faith unto salvation.”

The Presbyterian churches, in all lands, have given much attention to the religious instruction of the young. They have welcomed the Sabbath school, but have sought also to preserve family training and discipline from neglect. In this exceedingly important matter they have not failed, we may hope, of a good measure of success; though we cannot shut our eyes to the fact that some Presbyterian parents, like too many others, have been willing to delegate the religious instruction of their children to agencies which are intended merely to assist them in this very responsible work.

Another feature common to the Presbyterian churches is the care with which they have sought to provide an educated ministry. In this respect all branches of Presbyterianism, endowed and unendowed, have shown nearly equal zeal. They have insisted on their pastors and teachers being thoroughly instructed in theology and in all that specially appertains to their sacred calling, while they also required in their ministers a competent knowledge of the Arts and Sciences. Nor have the Presbyterian churches forgotten that academic attainments cannot be a substitute for zeal and piety; and in all their efforts to promote ministerial education they have given the first place to spiritual qualifications. In the great goodness of God the Presbyterian ministry has, with few exceptions, been found worthy of the confidence and esteem of the people, and has striven to serve the Lord in fulfilling its office.

That there are as many as ninety distinct branches of the Reformed or Presbyterian Church may appear to many a reproach and even a scandal. Nor can the separate existence of all these as independent organizations well be vindicated. Let it be remembered, however, that in substance, the same doctrine is professed in these churches, that many of them are identical in nearly everything, and that they are separate churches merely because they are locally distant from one another. Thus we have, e. g., the Church of Scotland or the Free Church of Scotland or the United Presbyterian Church of Scotland reproducing itself in distant countries, in organizations distinct from the mother church; only because it is inconvenient or impossible to meet together in Presbytery, Synod or Assembly. In like manner we have many branches of the Reformed Church on the Continent of Europe, in Germany, Holland, Switzerland, etc. So, too, American Presbyterianism has branched out and divided. There have, no doubt, been secessions and

disruptions by which church organizations have been multiplied on the same field—sometimes for adequate reasons; at other times, perhaps, without sufficient cause. Of this matter we are not here called to speak.

The spirit of union which characterizes our era—the strong desire for closer fellowship among brethren—has led to the formation of a body with which nearly all branches of the Reformed or Presbyterian family are happily connected. This is called “The Alliance of the Reformed Churches holding the Presbyterian System.” In 1873, at the close of a great meeting of the Evangelical Alliance, in New York, a number of leading men connected with the several Presbyterian churches came together and took steps to secure the formation of a Presbyterian Alliance. It is interesting to remember that our Canadian church was represented at this meeting by the late Sir William J. Dawson. An address advocating the proposed alliance was issued, to which the eminent name now mentioned, with twelve other names, was subscribed. Another conference—this time of persons properly delegated by churches—was held in London, England, in July, 1875: of which the late Rev. Dr. McCosh, of Princeton, was chairman. The Alliance was formed and a constitution for it adopted. All churches holding the consensus of the Reformed Confessions were made eligible for membership. On this occasion Canada was represented by the late Principal Willis and the late Rev. Dr. Topp. Delegates were present from twenty-one churches of Europe and America.

The first meeting of the Council of the Alliance, now formed, was held in Edinburgh—which has claims not a few to be called the Metropolis of Presbyterianism—in 1877. In addition to the twenty-one churches represented two years before, in London, twenty-three churches sent delegates to Edinburgh. A large array of the most eminent ministers and elders in these forty-four churches was present. The remarkable success of this first meeting of the Council was due in no small measure to the zealous exertions of the Rev. Dr. Blaikie of Edinburgh and the Rev. Dr. Schaff of New York. They visited many churches and countries to awaken an interest in the Alliance and to induce the churches which had been represented in the preliminary meetings in New York and London to send delegates to the Council.

Six meetings of this great Council have since been held—in Philadelphia, Belfast, London, Toronto, Glasgow and Washington. Beyond all question the Reformed Alliance has rendered important service to the Reformed churches and to the cause of Christ. It has greatly increased the knowledge which these churches have one of another, and thus promoted their fellowship in the Gospel. It has enkindled brotherly love. It has made the experience of the churches in prac-

tical work common property. Two small Continental churches, with heroic history, but too limited resources, have received important financial aid—the Waldensian and Bohemian churches. The cause of oppressed Christian communities has been successfully pleaded before civil authorities. Important moral movements of various kinds have been forwarded. Never, indeed, since the period of the Reformation have the Reformed churches known their unity and felt the impulse of a common life as they do now. The painful isolation of the past has been exchanged for cordial and helpful fellowship. True spiritual gain, we cannot hesitate to say, has resulted; and the catholicity of sentiment which embraces the Evangelical Church in all its extent, instead of being impaired by the closer union of Presbyterianism, as some predicted, has been rather intensified. The Alliance has no ecclesiastical authority and desires none, but it certainly exerts a beneficent influence upon the whole circle of Presbyterian churches

I am My own Master.

"I am my own master!" cried a young man, proudly, when a friend tried to persuade him from an enterprise which he had on hand. "I am my own master!"

"Did you ever consider what a responsible post that is?" asked his friend.

"Responsible—is it?"

"A master must lay out the work which he wants done, and see that it is done right. He should try to secure the best ends by the best means. He must keep on the lookout against obstacles and accidents, and watch that everything goes straight, or else he must fail."

"Well."

"To be master of yourself you have your conscience to keep clear, your heart to cultivate, your temper to govern, your will to direct, your judgment to instruct. You are master over a hard lot, and if you don't master them they will master you."

"That is so," said the young man.

"Now, I could undertake no such thing," said his friend. "I should fail, sure, if I did. Saul wanted to be his own master, and failed. Herod did. Judas did. No man is fit for it. 'One is my Master even Christ.' I work under His direction. He is regular, and where He is Master, all goes right."

Sincerity.

The crown jewel of character is sincerity. On that depends our ability to believe what people say not only, but to interpret fittingly their actions. An insincere person is like a flawed crystal, fatally marred, and every other brilliant or fine quality is rendered worthless by the shocking defect in the grain, which no excellence of another kind can condone.

In our own daily lives, in speech, in deed,

in thought, a prime endeavor should be to cultivate a noble candor, an unshrinking fidelity to truth, and an unbroken sincerity. Temptations come in social intercourse to be politely acquiescent in what we do not approve, to make excuses which we only half believe, to violate the truth; and we suffer insincerity to eat into our souls, as a corroding rust. Truth need never be brutally spoken. The Bible speaks of the union of truth and love in our conversation. It is worth much effort, humility and prayer to attain to sincerity in all things.—Christian Intelligence.

The Company we Keep.

"I would give my right hand," said John B. Gough, "if I could forget that which I have learned in evil society; if I could tear from my remembrance the scenes which I have witnessed, the transactions that have taken place before me."

We are walking phonographs and register with a fearful accuracy everything we see, touch, feel, think, experience. "Men become false," says Charles Kingsley, "if they live with liars; cynics if they live with scorners, mean if they live with the covetous, affected if they live with the affected, and actually catch the expression of each other's faces."

Every youth should choose a high ideal in the person of some one to whom he can look up, and whose character he would like to resemble. This constant struggle to attain the character of our ideal is a wonderful uplift to the mind. It sustains and strengthens it.—Selected.

Where Two Young Men Parted.

A clergyman once told this story: "Thirty years ago two young men started out to attend Park Theater, New York, to see a play which made religion ridiculous and hypocritical.

They had been brought up in Christian families. They started for the theater, to see that vile play, and their early convictions came back upon them. They felt it was not right to go, but still they went. They came to the door of the theater.

One of the young men stopped and started for home, but returned and came up to the door, but had not the courage to go in. He again started for home and went home. The other young man went in. He went from one degree of temptation to another. Caught in the whirl of frivolity of sin he sank lower and lower. He lost his business position. He lost his morals. He lost his soul. He died a dreadful death, not one star of mercy shining on it.

"I stand before you, to-day," said the minister, "to thank God that for twenty years I have been permitted to preach the gospel. I am the other young man."

Childhood.

WHAT THEY DO IN CHINA.

Dear Mamma, I've been to the Mission Band,
And what do you think I have heard?
Such a queer, queer people, in such a queer
land?

I'm sure you'll agree 'tis absurd,
Why, mamma, they say, "How old are you?"
When they mean "How do you do?"
And they whiten their shoes with the great-
est care,

And men wear down their backs long braids
of hair.

Their visiting cards are all painted red,
And are four feet long, our teacher said.
Their dresses for mourning are all in white;
At funerals they feast to their heart's de-
light.

They shake their own hands when a friend
they meet,

And bugs and snails are the things they eat.
Their houses they build from the roof to the
ground,

And turn their screws the wrong way
'round.

They shave their eyebrows to aid their
sight,

And have their fireworks in broad day-
light.

Their compass needle points south, they
say,

And the boys look on while the old men
play;

But of Christ our Lord, they have never
heard,

And, mamma, I want to send them word.

—Selected.

If I Were a Boy.

If I were a cash boy, or an office boy,
and wanted to get on in the world, I think
I should try to be prompt in everything that
I did. I should try to get to my work early,
and should try to do everything at the
proper season.

I should also keep myself neat and clean,
because I think a boy looks much better with
a clean face than with a dirty one. A lit-
tle dirt on a boy's face will often make a
really bright boy appear dull.

Then I should try to be quick and active;
I do not think that anyone likes a lazy
boy, and the quicker I should be with my
duties, the quicker, I believe, I would be pro-
moted.

I should tell the truth at all times; if
I made a mistake, I should acknowledge it
like a man. I think that is the easiest way
to get out of a bad place.

If I were sent to carry a bundle, I should
try to get back before they looked for me.

I would much rather they would say, "We
were not expecting you yet," than to say,
"You have taken too long."

If a little extra work were put upon me
I do not believe I should complain, but I
should try to do my best.

If I had nothing to do, I should ask
that something be given me, rather than
to be idle. I think if my employer saw that
I was interested in my work, he would ap-
preciate my services more.

Whatever I might have to do, I should
try to do it well; first, because it is much
pleasanter to be praised than it is to be
scolded; next, because I am building my
own reputation, and if I am to make any-
thing out of myself, I must have the good
opinion of my employer. Whenever I was
praised, I should show that I appreciated
it by trying to do still better.—Success.

An old house in Edinboro had fixed above
the outer door the motto: "He that tholes
overcomes." A boy who day after day
passed that writing, read the legend again
and again, and, said he, afterwards, "I made
up my mind to thole." To thole is a pithy
old Scotch word, signifying to bear with
patience. That lad became one of the found-
ers of the famous firm of Chambers, the
publishers. His success was won because
he was able to "thole."

"When I was a little girl I knew an old
lady who made everybody unhappy by her
peevishness and bad temper, and I made up
my mind that, God helping me, I would never
become an old lady like her. I determined
that I would be a sweet, happy, old lady
whom people would love to have round. I
knew that if I wanted to be nice when I
grew old I must begin right then when I
was little. So I did, and I am at work
making the old lady I want to be."

Neatness is the first mark of refinement.
The character of a girl may be judged from
the appearance of her room. The kind of
people that live in a house is told by the
general appearance of the house, within and
without. Neatness is a badge of gentility.
Young people should learn early, and never
forget, the importance of neatness in person
and surroundings.

"One thing helped me very much while
I was preaching to-day," said a clergyman.

"What was that?" inquired a friend.

"It was the attention of a little girl, who
kept her eyes fixed on me, and seemed to
hear and understand every word I said. She
was a great help to me."

If you intend to do a mean thing, wait
till to-morrow; if you are to do a noble
thing, do it now, now!—Dr. Guthrie.

A BOY'S LIFE AT POINTE-AUX-TREMBLES.

"Why I Shall Never Forget the Pointe-aux-Trembles School," was the title of the following valedictory at the recent closing of another session of that excellent and well-known institution.

"Early in life I entertained the idea of securing a good education, but a serious obstacle stood in the way. I was too old then to attend the day school of my native village, and the means of my good mother—I had then lost my venerable father—did not allow her to send me to college.

Still I never gave up hope. Every night I went on my knees in my humble room and although I knew God but imperfectly, I asked Him to direct my steps to a school, in which I might, with my slender means, get an education. I waited patiently for the day when it might please God to answer my prayer. He gave me the desired answer by making known to me the Pointe-aux-Trembles School.

But, born within the pale of the Roman Catholic Church, superstitions, imbued with prejudices which I had gathered at the foot of Rome's altars, I misunderstood the designs of Providence in bringing me to this school. I was like the child who does not understand that his father sends him to school in order to fit him for a career of usefulness. This I was to understand later.

I shall never forget the feelings with which I crossed for the first time the threshold of Pointe-aux-Trembles. It was on the Saturday of a cold winter day of 1894. Four o'clock had just struck and the pupils were at recess. I was introduced to them, and I was greeted by them with the utmost kindness. I was glad of it, for words would fail to describe my feelings at that crucial moment.

I expected to meet, as I had been told, coarse-mannered, godless people. I had pictured to myself the principal of the school as a man of a unique type, clothed in special robes, wearing a peculiar headgear, of a slow gait, speaking in a harsh, commanding way. At the thought of meeting him, I shook with fear.

Fancy my astonishment when I saw him! Slender, of medium height, of quiet, dignified bearing; with a brow chiselled by the hand of a master; with searching eyes, but a frank countenance and an open heart; such was Mr. Bourgoin, as I saw him then. What a contrast between the beloved principal and the picture which my fancy had drawn!

At night the bell called us all together in one of the class rooms. It was the hour of evening prayers. Mr. Bourgoin further increased my astonishment when he opened a book, before the reading of which he said these words: "We shall read in the Gospel according to St. John." What! Do

they speak of saints here? Struck by these words I thought I had misunderstood them. But my uncertainty disappeared when I heard the name of God, of Jesus, and of the apostles mentioned, one after another. My astonishment reached its greatest height when I heard Mr. Bourgoin "thee" and "thou" God, as though he had known Him for a long time, and was on familiar terms with the Almighty, a thing unheard of among us.

On the Sabbath, public worship was held in the chapel. Mr. Bourgoin is in the pulpit. In a voice slow and solemn he begins to preach. His words increase in speed. They become more energetic. Then he stops; his looks are searching us whilst his soul seems to be in quest of a message from heaven for us. The silence is perfect. It becomes oppressive. At last it is broken. Filled with the spirit of the Gospel, Mr. Bourgoin points out, with hand outstretched, the precipices to be avoided, the snares to be guarded against, the heights to be scaled. "Young man! Whither are you going?" That was the cry of his soul. "Do you want the future to smile upon you? Be true, be faithful; put God at the head of all your undertakings and He will lead you into the paths of righteousness."

I shall never forget Pointe-aux-Trembles, because it is here that I have learned to know the Gospel, that I have been taught to worship God as He wants men to worship Him, in spirit and in truth. It is here that I have learned that I am a great sinner, but that the blood of Jesus cleanses from all sin and that through faith in Him, I have eternal life.

I shall never forget my teachers' wise counsels. They had but one aim: to put in our hand strong weapons for the battle of life, to make us taste the charms of the Gospel and to further our progress in the path of truth. Never shall I forget the Bible lessons which Mr. Bourgoin gave us every morning, nor Madame Tanner, who taught me the A B C, and who was very particular to teach me how to pronounce the sweet name of Jesus.

I shall always honor this school because it is supported by generous Christians, who act on the precept of Jesus: "When thou doest alms, let not thy left hand know what thy right hand doeth." These large-hearted men and women, without knowing us, heap upon us priceless benefits. How could we, pupils of Pointe-aux-Trembles, ever forget the hospitable roof under which we have received the greatest treasure: knowledge, intellectual and spiritual freedom, the Gospel. If we have a heart beating in our breasts, we can never forget what the self-sacrificing love of our benefactors has done for us.

O beloved school! Centre of light and of life! Within thy walls I have found a treasure which neither moth nor rust can corrupt, a treasure which enables me to say, with the Apostle Paul: "For me to live is Christ, and to die is gain!"

These four first pages of Receipts were left over from last month. The first column is for Foreign Missions.

Port Credit, ss... 4	Listowel, ss..... 7	Fingal..... 25	Belmont..... 4 50	J B Hamilton... 8
Lynedoch..... 15	Dr Meikle..... 50	Port Dalhousie... 2 50	Baltimore..... 5	D James..... 20 70
Greenbank..... 12 30	Cedar Hill..... 1	Balderson, &c... 5	Hillburn..... 1	Joseph Hogg... 12 75
Whitechurch... 5	W Guil'mby, 1st. 6	Ham, Locke.... 1	Tor, Dun..... 10	J Thomson..... 3
Blake..... 8 6c	Nichol..... 2 40	do Barton..... 1	Bethesda..... 3	J C Forster... 7 20
Elsinore..... 1	Mont, St Gal'l... 35	Lunenburg, &c.. 12	N Bruce, etc... 11 10	A M McClelland 8
Cruckshank... 5	Tilbury, E..... 10	Chatham, 1st... 15	Tor, Queen E... 10	J W C Bennett.. 8 20
Binbrooke..... 20	Mt Albert..... 3	Wellwood..... 1	Hornby..... 1	Prof Baird..... 16 40
Abingdon..... 4	W Arron..... 15	Brookdale..... 1	Omagh..... 1	Honan Missnries 88
Spallumcheen... 5	Oakland..... 2	Enniskillin, &c.. 7	Mon', St Math.. 25 59	
Brandon, Chinss. 41	Win, Aug..... 50	Ottawa Bank St. 10	Watford..... 2 66	\$30 2 54
Cookstown..... 11	N & S Plympton 12	Mansfield..... 3	Walpole..... 2	
Townline..... 8	Vankleek Hill... 100	Alice..... 2	Oakville..... 5	
Aylwin..... 5	Mont, Chal mb... 30	Oxbow..... 2	Regina..... 5	
Amherstburg... 3 50	David Yuile... 1200	Wataskiwin..... 1	Rosemont..... 2	AGED AND INFIRM
Laskey & W King 10	Com Cable..... 230	Wingham..... 13	Warwick, Knox. 1 50	MINISTERS' FUND.
Pembroke..... 85	Little Current... 5	Win, St And.... 10	Smith's Falls, 8	Collections.
Coldsprings... 25	Vict, St A..... 80	St Thomas, Kx... 50	St And..... 8	Reported..... \$7877 02
Carl Pl Zion.... 104		Tor, Dovet..... 3	N Mornington... 4	Alliston..... 5
Leaskdale..... 15	\$116461 55	Lon, St James.. 2	E Nottawasaga.. 2	Beaverton, Kx.. 12
Woodville..... 236		Brandon..... 15	Sault St Marie.. 10	Brantford, 1st... 5
Milverton..... 7		Win, Aug..... 25 71	Belmore..... 12	Manitowaning... 1 50
Tor E ss..... 6	RESERVE FUND.	Nana'mo..... 2	Kenfrew..... 27	Saltfleet..... 3
Rockburn..... 5 50	Beq John Mc-	Listowel..... 7	Lynedoch..... 5	Tor, Chalm..... 10
Gore..... 2	Alister, E Wa-	Whitby..... 12	Carholme..... 2	Clear Springs... 2
McIntyre..... 3	wanosh..... 50	Cedarville..... 50	Elsinore..... 1	Castleford, etc.. 5
Craigvale, &c... 6	Beq R W Ken-	Ota, St And.... 150	Binbrook..... 2	Chesley..... 25
Chatham..... 4 25	nedy, Gasfield 2536 25	Churchill..... 8	Abingdon..... 1	Hespeler..... 5
Point Fortune.. 4 73	Miss S McDou-	Vaughan, St P, 10	Spallumcheen... 2	Woodstock, Kx. 15
Clinton..... 5	gall, Strathroy. 100	St A..... 10	Cookstown..... 3	Daywood..... 1
St. David's..... 9		Bookton..... 2	Ivy..... 2	Woodford..... 1
Glengarry, Pres		Brampton..... 15	Townline..... 2	Tor, Old St A... 150
ss..... 230		Kintore..... 5	Aylwin..... 1	Elora Chal..... 15
Pt Aux Trem... 5	WIDOWS' AND OR-	Glenarm..... 5	Laskay, etc... 2	Pickering, St A. 3
Ashburn..... 5	PHANS' FUND.	Warton..... 2 85	Pembroke..... 25	N Bay..... 2 85
Hibbert..... 17	Collections, e'c.	Hollen..... 1 75	Spencerville... 10	Blenheim, etc... 15
Normanby, Kx.. 25 50	Reported..... \$5385 28	Strabane..... 2	Coldsprings... 6	Schreiber..... 1 25
Port Elgin..... 12 50	Alliston..... 5	Chater, etc... 5	Leaskdale..... 3	Belleville, St A. 21
Hastings..... 8 21	Brantford, 1st... 5	Birtle..... 2	Gore..... 1	Lakefield..... 8
Napanee..... 35	Manitowaning... 1	Farewell..... 1 25	McIntyre..... 1	Josephburg... 1
Alton..... 5	Saltfleet..... 3	Fingal..... 5	Craigvale, etc.. 5	Mrs A R Creel-
Kemble, &c... 10	Tor, Chal..... 10	Tor, St Paul's... 15	New Glasgow... 1	man..... 1
Harriston, Guth. 35	Turin..... 1	Que, St And.... 15	G A Shenectady. 2	Miami..... 4
Mont, St Gab'l... 10	Clear Springs... 2	Chicoutimi.... 2	Clinton..... 2	Misses Lyttle &
Knox, Alumni.. 691 13	Castleford, &c.. 5	Elmvale..... 1 60	Ashburn..... 1	Baker..... 1
For Miss Res... 11085 26	Chesley..... 25	Lost River..... 1	Utica..... 2	Tor, Coll St.... 5
Penetanguishene. 6	Hespele..... 5	Lakeview..... 1	Port Elgin..... 5	Killarney..... 5
Strathcona, &c.. 2	Daywood..... 1	Orillia..... 25	Hastings..... 3 20	Woodville..... 15 50
Belmont, &c.... 1	Woodford..... 1	" ss..... 32 50	Millbrook..... 2	Alameda..... 3
Beaver Lake..... 1	Tor, Old St A... 83	Burlington..... 5	Kemble, etc... 5	Sunderland, etc. 2 50
W Guillambary,	Mrs W Nicol, Cala 20	Huntingdon.... 28	Harriston Guth.. 5	Rossburn..... 3
2nd..... 20	Elora, Chal..... 5	Ridgetown..... 5	Penetanguishene 2 50	Green' ank..... 6 09
Caledon, Kx... 10	Pickering, St A. 3	Win, Kx..... 25	Strathcona..... 2	Tweed..... 1
Aurora..... 5	North Bay..... 6 50	Aylmer..... 1	Belmont, etc... 1	Essex..... 5
Ham, Went..... 30	Blenheim, &c.. 15	Pipeston..... 1	Beaver Lake.... 1	Kingston, St A. 24 50
Wallacetown... 18	Lakefield..... 8	Moosemin..... 2	W Guillimbury.. 3	Pittsburg, St Jhn's 1
Sarnia, Albert.. 3	Mrs A R Creel-	West Ch..... 50	Aurora..... 3	Georgetown.... 15
King, &c..... 6	man..... 1	Nelson..... 5	Ham, Went..... 3	Victoria, 1st... 15
W Allan..... 3	Brigdon..... 1 95	Onondaga..... 1	Wallacetown... 8	Canington..... 1 50
Millbank, ss... 3	Miami..... 4	Beamsville..... 3	Niagara Falls... 10	Wolfe Island... 2
Mont, Taylor,	Ms Lyttle and	Calf Mtn..... 5	Weston..... 5	Cobourgh..... 12
Chin ss..... 12 7	Baker..... 1	Mac'eod..... 1	N Brant..... 2	Ilderton..... 1
Niagara Falls... 30	Tor, Col st.... 7	Grassmere..... 2 50	Mono Centre... 2	Springfield.... 1
N Brant..... 12	Killarney..... 5	Rodney..... 5	Richmond..... 3	Pine River..... 5
Bolton..... 145 75	Slocan City..... 2	Tottenham..... 4	Mont, Stanley, ms 5	Ham, St Paul's.. 62
Holstein..... 8 08	Alameda..... 3	St Mary, 1st... 10 10	Whitewood..... 2	Drayton..... 2
Unionville..... 2	Sunderland, &c.. 2 50	Carluk..... 2	Neepawa..... 10	Kildonan..... 8
Unionville..... 1 50	Rossburn..... 5	Woodbridge.... 6	Shoal Lake..... 5	Winchester.... 20
Mono Centre... 8	Sixteen, Kx... 5	Appin..... 3	Bear Creek..... 4 10	Whitewood..... 1
Richmond..... 5	Tweed..... 1 03	Tait's Corner... 3	London, Chal... 5	Tarbolton..... 1
Trenton..... 10	Essex..... 5	Lynden..... 4	Tor, Cowan..... 9	Fingal..... 40
Crumlin..... 12	Kingston, St A.. 80 50	Hull..... 2	Tillbury, E..... 10	Port Dalhousie.. 2
Whitewood..... 5	Pittsburg, St J.. 1	Claude..... 10	W Arran..... 3	Balderson, etc.. 10
Russell..... 4	Georgetown.... 4	Kincardine, Kx. 6	Beaverton, Kx.. 7 70	Ham, Locke.... 1
Neepawa..... 35	Victoria, 1st... 15	Mayfield..... 6	Qu'Appelle Sta. 1	" Barton..... 2
Shoal Lake..... 5	Cannington..... 3 50	Calvin..... 1 10	N & S Plymton... 3 75	Lunenburg, etc.. 10
Oakburn..... 1	Wolfe Island... 2	Chisholm..... 1 15	Vankleek Hill... 20	Pt Edward..... 2 61
Newmarket, ss. 10	Cobourgh..... 15	S Gloucester... 2	Vict, St A..... 18	" ss..... 76
Vic, St P & ce... 10	Ilderton..... 1	Que, St A..... 5		" ce... 83
Norman..... 5	Cobden..... 5	Wallaceburg, &c. 6	\$7027 87	Chatham, 1st... 15
Byng Inlet..... 6	Springfield.... 1	Ashfield..... 8		La Riviere..... 6 75
Maple Valley... 2 53	Pine River..... 5	Vanc, Chinese.. 1	Minister's Rates.	Wellwood..... 1
Singhampton... 3 81	Ham, St Paul's.. 57	Fort Qu'Appelle. 1	Reported..... \$2818 84	Brookdale..... 1
Bervie..... 6	Drayton..... 2	Coulson Hill, St J 2	J A Anderson... 8 20	Oro Central..... 1
Revelstoke..... 10	Kildonan..... 8	Longside..... 2	A Grant..... 8	Enniskillin, etc.. 7
Mont, Ersk ss... 10	Winchester.... 20	Sonya..... 5	Dr MacLaren... 8	Ottawa, Bank.... 75
do do..... 50	Whitewood..... 1	Bracebridge.... 3	S Acheson..... 12 25	Mansfield..... 4
do do..... 40	Tarbolton..... 1	Merritt..... 1		Alice..... 2
Tor, Cowan..... 106 26		Tor, St A..... 60		Oxbow..... 2
Mont, Naz ss... 20		L'Original..... 3 50		Wingham..... 13
Vaughan, Kx... 64				
Cookstown..... 2				

Winn, St A..... 30	Oakville 5	T W Fisher..... 4	Hx St A..... 12	Win, Kx..... 10
St Thomas, Kx.. 43	Tor, Queen E.... 10	Dr Wright..... 12 50	Newcastle 5	Roslin, etc. 3
Tor, Dovet..... 4	Hornby 3 25	Prin Caven..... 9	Barney's River.. 2	Orwell 3
Meadow Lea..... 2 10	Lon, 1st, ss..... 15	A Grant..... 6	Souris 2	Moosomin..... 2
Lon, St Ja..... 5 10	Broadview..... 1	D G McPhail... 4	Parsboro..... 1 38	Richmond..... 2
Brandon..... 15	Walpole..... 2	J W MacMillen.. 4	Hx St Matth..... 20	Fallowfield..... 1
Win, Aug..... 5	Regina..... 5	J B Edmondson.. 10 25	Woodville..... 2	West 1
Nanaimo..... 2	Rosemount..... 2	W McWilliam... 4	Bass, Nich, Rivs. 3	Morris..... 2
Listowel..... 7	Arnprior..... 20	J Lang..... 5	West Bay..... 2	Nelson..... 6
Bayfield, St A.. 1 50	Smith's Falls St	T R Shearer..... 4	Caledonia..... 1	Beamsville..... 2
Brockville St J.. 9 92	And..... 12	J Neil 4	Strathlorne..... 3	Calf Mtn..... 2
Forldwich..... 3 25	N Mornington... 4	R Hyde..... 3 25	Sussex 2	Macleod..... 1
Lilooet, etc..... 1	E Nottawasaga.. 2	K MacLennan... 3 50	Musquodoboit... 2	Grassmere..... 60
Whitby..... 10	Sault Ste Marie. 10	S Acheson..... 4 55	Parsboro..... 0 62	Rodney 1 52
Cedarville..... 1	Belmore 7	R D Fraser..... 4	Marion Bridge.. 4	St Mary's 1st... 2 80
Ottawa, St A..... 90	Renfrew..... 40	J B Hamilton... 3	Ferrona..... 4	Carluke 2
Churchill..... 8	Lyndoch..... 5	D James..... 10 30	Mahone Bay..... 2	Woodbridge..... 4
Vaughan..... 15	Carholme..... 2	D G Cameron... 4	Tatamagouche.. 6 07	Appin..... 1 50
Duntroon..... 2	Binbrook..... 2	Dr MacDonald... 4	Belfast 3	Tait's Corner... 2
W Nottawasaga.. 3	Abingdon..... 1	J McIlroy..... 3 45	Gabarus..... 2	Stouffville..... 3
Bookton..... 2	Spallumcheen... 2	Joseph Hogg... 6 25	Chipman..... 2	Bristol..... 5
Brampton..... 25	Cookstown..... 3	R Whillans..... 4	St John, St Ste.. 10	Hull..... 2
Kintore..... 5	Ivy..... 2	E G Walker..... 6	Loch Lomond... 2	Albrough..... 4
Glenarm..... 5	Townline..... 2	A Leslie..... 3 80	Great Village... 5	Kincardine, Kx.. 6
Warton..... 2	Aylwin..... 1	Dr Moore..... 6	Covehead..... 2	Moonstone, etc.. 1
Hollen..... 3	Laskey, etc..... 3	J Thomson..... 5	Boularderie..... 4	Sturgeon Falls.. 2
Strabane..... 2	Pembroke..... 25	M McGillivray.. 8 50	Onslow..... 4	Powassin..... 1
Chater, etc..... 5	Spencerville... 10	T A Nelson..... 4 05	Chatham, St A.. 2	Sundridge..... 2 40
Birtle..... 2	Coldsprings... 9	D Mc G Gandier. 4	Warsaw..... 1	Mattawa..... 1
King, St A..... 18	Rockburn..... 1 75	A T Love..... 4	Cobourg..... 5	Eagle Lake..... 1
Farewell..... 50	Gore..... 1	A Fraser..... 10	Ilderton..... 61	Warren..... 1
Fingal..... 5	McIntyre..... 1	J A Macdonald.. 4	Carleton, St A.. 10	Kilworthy..... 1
Tor, St Paul's.. 15	Craigvale, etc.. 5	Honan Missrie.. 47	Cobden..... 1 25	Ferguson, Ch.... 1
N Kinloss..... 1	Cli ton..... 1		Pine River..... 2	Korah..... 1
Qu'Appelle..... 1	Ashburn..... 1	\$1803 42	Galt Cent..... 15 20	Little Rapids... 1
Que, St And..... 15	Utica..... 1		Kildonan..... 5	Wells..... 1
Chicoutimi..... 2	Carluke..... 1 35		Winchester..... 5	Chelmsford..... 1
Owen Sd, Kx..... 10	Normanby..... 3 40		Tor, Kx..... 31	White Lake..... 1
Elmvale..... 1 60	Port Elgin..... 5	ASSEMBLY FUND.	Whitewood..... 1	Dunn's Valley... 1
Orillia..... 25	Hastings..... 3 55	Reported..... \$4495 80	Riverside..... 1	S Gloucester..... 2
Burlington..... 5	Millbrook..... 2	Alliston..... 4 35	Nesbitt..... 3	E Zorra..... 2
Huntingdon..... 20	Kemble, etc..... 6	Craighurst..... 3	Tarbolton..... 1	Wallaceburg, etc 3
Donald Mackay.. 50	Harriston, Guth. 5	Beaverton, Kx.. 5	Fingal..... 5	Ashfield..... 4
Ridgetown..... 5	Penetanguishene 2 50	Brantford, 1st.. 5	Balderson, etc.. 4	Fort Qu'Appelle. 1
Win, Kx..... 30	Strathcona..... 2	Lunenburg, etc.. 4	Lunenburg, etc.. 4	Coulson Hill.... 2
Aylmer..... 1	Belmont, etc..... 1	Manitowaning... 1	Chatham, 1st... 8	St Mary's, Kx... 5
Pipestone..... 1	Beaver Lake..... 1	Baddeck..... 3	Bridgetown..... 1	Longside..... 2
Moosomin..... 2	W Guilimbury.. 3	Guelph, Kx..... 13 32	Oro, Central..... 1	Tor, St J sq..... 28
West Ch..... 50	2nd..... 3	Tor, Chal..... 10	Enniskillen, etc. 3	Sonya..... 3
Nelson..... 5	Maxwell..... 2	Turin..... 2 10	Mont, St Giles.. 3	Weston..... 1
Onondaga..... 1	Feverham..... 2	Clear Springs... 1	Beeton..... 7	Bracebridge..... 95
St Louis de Gonz 2	Aurora..... 3	Birtle..... 2	Alice..... 1	Lon, St And..... 30
Beamsville..... 3	Ham, Went..... 2	Arrow River..... 1	Oxbow..... 2	Doon..... 1 26
J Henderson..... 1 50	Wallacetown..... 8	Castleford, etc.. 3	Wingham..... 5	L'Original..... 3
Macleod..... 1	Niagara Falls.. 10	Tottenham..... 5	Win, St And..... 12	Belmont..... 1 50
Grassmere..... 85	Weston..... 5	Hespeler..... 3	St Thomas, Kx.. 15	Baltimore..... 5
Rodney..... 5	Mono Centre..... 2	Shakespeare, etc 4	Campbell Bay... 1	Tor, Dunn..... 28
Tottenham..... 6	Richmond..... 3	Brandon..... 7	White Lake, etc.. 5	Bethesda..... 2
St Mary's, 1st.. 8 95	Mont, Stanley, ms 5	Woodstock, Kx.. 12	Tor, Dov..... 5	N Bruce, etc..... 1 45
Carluke..... 2	Trenton..... 5	Daywood..... 1	Lon, St Ja..... 2	Oakville..... 2
Tillbury..... 6 42	Whitewood..... 2	Woodford..... 1	Eadies..... 4	Tor, Queen E.... 8
Woodbridge..... 6	Neepawa..... 10	Tor, Old St A... 29	Win Aug..... 5	Burk's Falls.... 1
Appin..... 3	Shoal Lake..... 5	Brougham..... 1	Nanaimo..... 2	Mont, St John's.. 4
Tait's Corner... 3 35	Midland..... 5	Pickering, St A.. 2	Listowel..... 6	Hornby..... 1
Lynden..... 4	Mrs R S McTa-	Farnham..... 2	Bayfield, St A.. 1 50	Kamloops..... 1
Hull..... 2	vish..... 1	E Oxford..... 2	Lilooet, etc..... 1	Crowstand..... 3
Claude..... 15	Lon, Chal..... 5	North Bay..... 3	Whitby..... 3	Broadview..... 1
Aldbrough..... 9	Tor, Cowan..... 15	Blenheim, etc... 5 30	Mont, Wmstr..... 5	Regina..... 5
Kincardine, Kx.. 6	Tilbury East... 10	Belleville, St A.. 10	Churchill..... 1	Rosemont..... 2
Mayfield..... 8	W Arran..... 2	Lakefield..... 5	Bluevale..... 4	Arnprior..... 7
Moonstone, etc.. 7	Qu'Appelle Sta.. 1	North Smith.... 60	Vaughan..... 7	Smith's Falls, St
S Gloucester... 2	N & S Plympton. 3 25	Josephburg..... 1	Duntroon..... 2	And..... 6
Que, St And..... 5	Vankleek Hill... 20	Antigonish..... 3	W Nottawasaga.. 2	N Mornington... 4
E Zorra..... 2 20	Grenfell..... 2	Miami..... 2	Bookton..... 1	E Nottawasaga.. 2
Wallaceburg, etc 7		Mis-es Lytle &	Tor, Cent..... 20	Sault Ste M.... 2
Ashfield..... 9	\$9795 85	Baker..... 1	Brampton..... 12	Bellemore..... 2
Vanc Chinese... 1		Alberton..... 2	Kintore..... 3	Renfrew..... 10
F Qu'Appelle... 1		Rylston..... 2	Glenarm..... 4	Walpole..... 4 12
Coulson Hill.... 2	Ministers' Rates.	Tor, Col St..... 7 11	Warton..... 2	Jarvis..... 6 72
Bethel, etc..... 6	Reported..... \$1549 06	Killarney..... 4	Chater, etc..... 5	Waterdown..... 6 32
Cam bellville... 10	Prin Grant..... 7	Slocan City..... 1	Merivale, etc.. 2 20	Thorold..... 6 96
Langside..... 2	D Y Ross..... 4 01	Alameda..... 2	Farewell..... 1	Flamboro..... 7 20
Sonya..... 8 40	D P Oswald..... 9	Sunderland, etc.. 4	Tor, St Paul's... 5	Lynedoch..... 5
Merriton..... 1	A McFarlane... 4	Russell..... 2	N Kinloss..... 50	Bruce Pres..... 88 60
Lon, St And..... 80	J Seiveright... 3 75	Rosburn..... 2 75	Qu'Appelle..... 1	Binbrook..... 2
Dunwich, Chal.. 5	J Rattray..... 3 77	Rosedale..... 2	Que, St And..... 10	Abingdon..... 1
L'Original..... 3 50	J McNicol..... 4	Essex..... 4	Chicoutimi..... 2	Spallumcheen... 1
Belmont..... 3	G MacArthur... 4 50	Pittsburg St J... 1	Owen Sd, Kx.... 5	Cookstown..... 2
Baltimore..... 5	Dr McMullen... 8	Georgetown..... 3	Orillia..... 14	Ivy..... 2
Tor, Dunn..... 25	J A Anderson... 7 05	Victoria, 1st... 8	Huntingdon..... 10	Townline..... 2
Bethesda..... 3		Cannington..... 1	Stroud..... 50	Aylwin..... 1
N Bruce, etc..... 7 50		Wolfe Island.... 1	Ridgetown..... 5	Laskey, etc..... 2

Pembroke..... 5	Maple Creek..... 1	Cobourg..... 5	Tait's Corner.... 5	W Allan..... 1
Spencerville..... 10	Little Current... 2 50	Cobden..... 50	Lynden..... 5	Holstein..... 8 97
Coldspring..... 4	Victoria, St A .. 10	Springfield..... 2	" ss..... 1	Mono Centre.... 3
Leasdale..... 3		S Plympton, ce. 10	Stouffville..... 10	Mis's M C Ratté.. 25
Rylstone..... 2	\$5820 94	Pine River..... 7	Holland..... 6	Richmond..... 5
Arundel, etc.... 2		Ham, St Paul's .. 45	Ashton..... 12 30	Crumlin..... 5
Craigvale, etc.. 2		Drayton..... 3	Hull..... 3	Whitewood..... 1
Chatham..... 2 50		Kildonan..... 20	Claude..... 10	Oakburn..... 1
Point Fortune.. 2 50	FRENCH EVANGELIZA-	Winchester..... 25	Aldboro..... 15	Beq J R McKen-
Chester..... 1	TION FUND.	Brucefield, Un. 25	Kincardine, Kx.. 21	zie, Kenyon..... 400
Dutton..... 8		Whitewood..... 1	Mayfield..... 6	Antigonish..... 30
Brockvil, St J.. 5	Reported.... \$16,647 91	Tarbolton..... 2	Moonstone, etc.. 10	Lon, Chal..... 5
Utica..... 1	Alliston..... 5	Fingal..... 30	Point Fortune... 5 85	Riversdale..... 2
Port Elgin..... 5	Craighurst..... 4	Balderson, etc.. 10	Hensall ss..... 33	Sheet Harbor.... 3
Hasting..... 4 49	Beaverton, Kx.. 16	Ham, Locke..... 1	Sturgeon Falls.. 3	Wolfville..... 2 40
Alton..... 1	Lachute ss..... 7	" Barton..... 1 65	Mattawa..... 2 61	Alberton..... 20
Kemble, etc.... 3	Manitowaning... 2	Lunenburg, etc.. 30	Magnetawan..... 2 35	Hx, St John's... 10
Harriston, Guth. 5	Saltfleet..... 15	Wellwood..... 2	Little Rapids... 1	E Lake Ainslie.. 2
Wyevale..... 1	Tor, Chal..... 25	Brookdale..... 2	Chelmsfo.d..... 3	Murray Hrbr.... 5
Strathcona..... 2	Turin..... 1 20	Enniskillen, etc. 4	S Gloucester.... 4	Tyne Valley..... 2
W Guillimbury	Castleford, etc.. 8	Mont, St Giles.. 20	E Zorra..... 4	Victoria W..... 1
2nd..... 3	Chesley..... 22 65	Otta Bank..... 37	Wallaceburg, etc 7	Lunenburg..... 10
Caledon, Kx.... 5	Hespeler..... 1	Esson..... 7	Ashfie.d..... 4	Up Canard..... 5
Kew Beach..... 1	Woodford..... 10	Mansfield..... 8	Vanc Chnes.... 1	Hx, Grove..... 18 50
Maxwell..... 1	Tor, Old St And.. 68 16	Alice..... 5	Revelstoke..... 8	Metapedia..... 3 50
Feversham..... 1	Mrs W Nicol, Cal 25	Oxbow..... 2	Coulson Hill..... 1 50	Waterford..... 3
Aurora..... 3	Brougham..... 1 30	Wingham..... 13 45	Ayr, Stanley.... 1 60	Douglastown, etc 5
Fredericton..... 12	Elora, Chal..... 15	Win, St And..... 50	A friend..... 1	Scotch Ridge.... 1
Ham Went..... 10	Pickering, St A. 6	St Thomas, Kx.. 65	Bass River ss..... 7 37	North Bedeque.. 10
Wallacetown.... 4	New Glasgow.... 10	Campbell Bay... 2	Otta, St Mark's. 5	Bloomfield, etc.. 3
Glace Bay..... 4	Markham, St J.. 13 75	Tor, Dov..... 5	Campbellvil.... 10	Cavendish, etc.. 8
Glenboro..... 1	E Oxford..... 10	Brandon..... 40	Sonya..... 10	Montague..... 9
Columbus, etc.. 1	N Bay..... 2 50	Win. Aug..... 5	Weston..... 5	Up Lon'derry... 10
Mono Cent..... 1 95	Blenheim, etc.. 15	Nanaimo..... 2	Merritton..... 1	E River..... 15
Thornhill..... 2	Miami..... 5	Rev MMackenzie 25	Crystal City..... 4	Bridgeport, etc. 5
Richmond..... 3	MsLyttle&Baker 1	Listowel..... 20	Lon, St A..... 175	Carleton..... 2
Trenton..... 3	Readers of "The	Bayfield, St A... 1	Dunwich, Chal.. 8	Chatham, St J.. 5
Crumlin..... 4	Christian,"Lon	Whitby..... 10	L'Original..... 6	Bridgetown..... 5
Whitewood..... 1	don, Eng..... 26 62	" ss..... 4	Tor, Dunn..... 30	Lot Valley..... 2
Russell..... 2	Pt aux T m soc.. 25	Cedarville..... 60	Bethesda..... 2	Ham, Bermuda.. 5
Neepawa..... 5	Per Rev W M	Otta, St A..... 35	N Bruce, etc... 21 05	Acadia Mines.... 5
Shoal Lake..... 2	Roger..... 310 40	Churchill..... 6	Oakville..... 5	Moncton, St J.. 20
Oakburn..... 50	Tor, Coll St..... 15	Vaughan, StPStA 20	Tor, Queen, ce.. 15	Summerfield.... 2 50
Quoddy..... 2	Killarney..... 5	Duntroon..... 4	Hornby..... 1	Brookfield..... 3 50
Nashwaak, etc.. 1	Slocan City..... 3	W Nottawasaga.. 4	Mont, St Matt .. 50	Clifton..... 14
North Bay..... 2	Alameda..... 2	Bookt n..... 2	Crowstand..... 3	Pincetown, Bibms 41
Bruce Mine..... 1	Sunderland, etc. 1 95	Brampton..... 20	Walpole..... 3	LaHaveCrossRds 6 50
Riversdale..... 1	Russell..... 2	Keene..... 10	Regina..... 2	Mont, Erskine ms 20
Sheet Harbor... 2	Rosburn..... 3	Kintore..... 5	Rosemount..... 4	Tor, Cowan..... 15
Wolfville..... 1	Hamiota..... 2	Glenarm..... 10	Arnprior..... 75	Vaughan, Kx.... 15
Little Narrows. 4	Sixteen, Kx..... 2	Merivale, etc... 7 50	Smith's Falls, StA 25	WGuillemburylst 10
Clyde etc..... 3	Essex..... 3	Mont, W M S... 200	S Plympton..... 10	Culladen..... 5
Dorchester, etc. 1	Pittsburgh..... 2	Strabane..... 6	N Mornington... 20	Mont, St Gabl ms 4 60
Alberton..... 5	Georgetown..... 10	Chater, etc..... 10	E Nottawasaga.. 2 25	Tilbury E..... 5
Hx, St John's.. 6 63	Victoria, Ist..... 10	Birtle..... 10	Sault Ste M..... 8	W Arran..... 5
E Lake Ainslie.. 1	Cannington..... 4 50	Rev DrMacVicar 25	Belmore..... 11	Qu'Appelle sta.. 1
Sherbrooke..... 5	Wolfe Island... 2	Rev E Scott..... 25	Renfrew..... 30	Oakland..... 1
Waterville, etc. 2	Hx, St A..... 10	Lon, St A ss.... 10	Lynedock..... 5	N & S Plympton.. 2
Murray, Har S.. 2	Barry River..... 2	Farewell..... 1	Whitechurch... 3	Vankleek Hill 100
Tyne Valley..... 1	Souris..... 6	Tor, St Paul's... 18	Elsinore..... 1	Mont, Chal, jmb. 10
Victoria W..... 1	Hx, St Matt..... 60	N Kinloss..... 2 50	Binbrook..... 2	Com Cable..... 100
Lunenburg..... 5	Woodville..... 4	Qu'Appelle..... 1	Abingdon..... 1	Int on Beq..... I, 012 50
Upper Canard.. 4	Bass, Nich Rivs. 12	Que, St And.... 40	Spallumcheen... 5	Per Rev W M
Metapedia..... 2	W Bay..... 10	Chicoutimi..... 5	Cookstown..... 4	Roger..... \$68 53
Dartmouth..... 10	Caledonia..... 5	Owen Sd, Kx.... 6	Ivey..... 3	Treas Fr Board 1,565 40
Waterford..... 1	Strathlorne... 2	Elmvale..... 7	Townline..... 3	Victoria, St A... 15
Shubenacadie .. 2	Sussex..... 10	Burlington..... 5	Aylwin..... 4	
Douglastown, etc 3	Marion Bridge.. 5	Huntingdon..... 15	Laskay, etc.... 2	\$24,562 71
Scotch Ridge... 1	Ferrona..... 2	Stroud..... 3	Pembroke..... 22 50	
N Bedeque..... 5	Mahone Bay.... 5	Ridgetown..... 10	Coldsprings... 18	
Bloomfield, etc. 4	Belfast..... 5	" ce..... 3	Mrs J Hydes.... 6	
Cavendish, etc.. 3	Gabarus..... 15	" ss..... 6 31	Milverton..... 3	Point Aux Trembles.
Springhill..... 5	Chipman..... 5	Mont, Crescent ss 30	Rockburn..... 4 50	
Montague..... 3	St John, St Ste.. 25	Ros in, etc..... 10	Gore..... 2	Reported \$5,667 53
Up Londonderry. 3	Loch Lomond... 12 50	Pipeston..... 2	McIntyre..... 1	Kingston, Cooksss 24 47
E Riv United... 3	Great Village.. 7	Richmond..... 4	Craigvale, etc.. 5	Brantford, Ist.. 25
Hampton..... 2	Covehead..... 4	Fallowfield.... 4	Utica..... 1	New Richmondss 8
Bridgeport, etc. 2	Boularderie.... 20	West Ch..... 30	Port Elgin..... 5	Woodstock, Kx ss 50
Long River, etc. 3 28	Onslow..... 9 20	Nelson..... 6	Hastings..... 3 57	Tor, Old St A... 15
Carleton..... 1 50	Chatham, St A.. 10	Verschoyle..... 2	Millbrooke..... 1 88	Mont, Americanss 10
Chatham, St J.. 3	Springside..... 5	Nat Bible Soc of	Napanee..... 10	Lakefield ss..... 50
Tor, Cowan..... 3	Gore, Ken'ck... 3	Scotland..... 234 90	Kemble, etc.... 6	Hx, St A ss..... 50
Selkirk..... 2	Saltsprings..... 3	Beausville..... 2	Harriston, Guth. 10	" Chal ss..... 50
Vaughan, Kx.... 4	Caledonia..... 5	J Henderson.... 1 50	Mont, St Gabl... 50	Mabou ss..... 17 29
Baysville..... 1	Framboise..... 18	Grassmere..... 25	Strathcona..... 2	Mabou Village ss 8 46
Tilbury, E..... 5	River Dennis... 6	Rodney..... 5	Belmont, etc... 1	Truro, St A ss.. 50
Mt Albert..... 2	Saltsprings ss.. 7	Tottenham..... 10	Beaver Lake... 1	Great Village ss. 9
Newda e..... 2	Edmunston..... 1 27	St Mary's, Ist... 9 87	Maxwell..... 2	" ce..... 8
Oakland..... 1	L Musqdbt..... 2	Carluke..... 2	Aurora..... 4	Musq Hrbr ss ... 3
N & S Plympton. 1	Fisher's Grant.. 4	Beaverton, St A. 4 50	Ham, Went..... 8	Fisher's Grant.. 11
River Hebert... 3	Fairbairn..... 4 18	Peterboro, StPss 20	Wallacetown... 10	Hx, Ft Massey... 50
	Warsaw..... 2	Appin..... 1 55	King & Temper'ce 6	Ham, St Paul's.. 50

Vernonville ss... 6 50	Rev. J. McD. Duncan... 5	Wellwood ss. ... 2 50	Mrs D Campbell. 4	Howick un ss ass 5
Win, St And ... 50	Rev. J. C. Fors'er 5	Brecksdale ss... 4 25	Judge Pringle... 10	Anon, Tor. 5
Keene ... 8 50	Rev. P. Nicol ... 5	Guelph ss No 5... 4	A C McPhail... 5	Indianford ... 60
Mont, W M S ... 200	Rev. P. McNab... 5	Tilbury ss... 4 96	J Thompson... 2	Mrs J Murdell... 1
Birtle ... 2	Rev. J. Malcolm. 10	Greenbank ss... 5 72	J D McNab... 5	J McFarland... 1
Lon, St And ss... 50	Hastings ... 5	Hull ss. 6	Kgston, St A, yps 2 50	Virdon ss ... 5
N Georgetown ss 50	Rv W MacWilliam 5	St Elmo ss. 19	Friend ... 2	Parry Sound ss... 7 45
Fingal ... 10		Tor, Erskin ss... 2	Lady Friend ... 30	Ailsa Craig... 3
Tor, St Paul's... 4		Chater ss ... 6 80	Miss M Hunter... 2	A J Ross. 5
Mr J W Kilgour,		Humesville ss... 16 45	Mrs G McKenzie 3	Berlin men ... 5
Beauharnois... 100		Arnprior ss ... 31	Tor, Wmnstr ss. 62 55	Endeavorer... 2
Chicoutimi ... 1	NEW HEBRIDES.	Napance ss... 6 03	G R N Thomas... 10	Woodville... 2 25
Ridgetown ss... 6 32		McKay ss. 8 35	Tor, Wmnstr... 323 33	R Steadman... 1
Mont, Cres ss... 50	A Younger, Otta 30	Whitewood ss... 5	Tor, Bloor... 246	W'minster Ist... 10
Otta, St A ss... 50	Mont, Ersk, ss... 25	Rydal Bank ss... 1 25	Tor Cherry... 26 33	C S Gzowskie ... 50
Peterboro, StP ss 50	" " ... 50	Gabarus ss. 6	T Strachan... 5	W F M S West... 566 17
Holland... 3 80	" Naz. ss. 25	Tyron ss ... 7	Miss Ross... 5	Mrs. Lister ... 5
Hull... 5		St John, St Dav ss 7	J & R McPherson. 1 25	Friend ... 5
A friend... 1		Mont, Naz ss... 5	Oshawa ce. 8 50	" Kirkhill" ... 5
St Stephen, ce... 50	JEWISH MISSION.		O-hawa ... 9 50	Mrs E Grant, etc. 2
Baltimore... 7		INDIAN FAMINE.	K H Embro ... 1	Kintyre... 37 15
N Bruce, etc... 1 15			Mrs A Mitchell... 1	Maccabees... 12 85
Lon, 1st ss ... 50	Pembroke ... 2 50	Reported... \$4,202 43	Miss E Smith... 1	Mrs W H Goff... 2
Barton ss & ce... 6 15	Beq J. R. McKen-	J A Barrie ... 25	W Adams... 1	Miss E H Heron... 2
Binbrook... 1	zite Kenyon ... 400	G Reed Keene... 20	Ailsa Craig ... 37 14	J J & M N Camp-
Abingdon ... 1		Mother, Daughter 3	Por L M More... 120	bell ... 6
Laskey, W King. 1	KLONDIKE NURSE	Adeline Currie... 5	Woodville ... 3 50	Mrs Wood ... 1
Pembroke ... 50	FUND.	Daniel Currie... 5	J K McLean... 5	Jas Crow... 5
Mrs J Hydes,		M D McNaughton 1	Stouffville ... 14 66	Friend ... 2
Stratford ... 3		J H R Dunnville. 1	Green Bank ... 20 81	Fingal ss. 4
Brampton ss... 50		Peterboro, StP ss 58 76	Otta, St A kd... 5	Miss E Sutherland 7 50
Milverton... 5		C W ... 2	J G ... 1	Mrs Wiley ... 1
Tor, East ss ... 5		Mr, Mrs E H Bron-	J Tingle ... 10	Miss Patterson... 1
Per Rev E H		son ... 100	Per Rv TRS hearer 12	Mont, Ersk jee... 10 50
Brandt ... 149		Leakdale ss... 6	Eramosa 1st... 35 40	Shepherd ... 1
Tuition Fees... 1,202 10		" wms... 5	Friend, Riding Mt 5	A B A Orillia... 2
Penetanguishene 1		J M R ... 1	Mrs J C Grinton. 5	R R Arthur... 2
Mono Centre ... 1 60		E G... 1	Mrs A Brown... 2	Chas Mackenzie 100
Peterboro, St A ss 50		Mont, Ersk wms. 6	Mont Cres, mems 188	Mrs C B Parke... 4
Shoal Lake ... 5		Wm Banford ... 5	Mrs A McLennan 20	Miss G Morden... 1
Beq Jas R Mc-		Dr G H Christie. 5	Hespeler mite soc 24	John Penman... 25
Kenzie ... 200		St David's ss... 5	Anon ... 8	Per Dr Geikie... 15
Cavendish, etc... 2		Per Mr M J Ainslee 7	Tor Central... 211 71	Pr Mont, Witness 228 63
New Glasgow, Un ss 73 45		Per Rev J A Mc-	Per A Bartlet... 18	Perth, Knox las. 35
Mont, Ersk ms... 50		Clung... 4 50	A B G Tor... 1	Christie, etc, Otta 5
Mont, Naz ss... 25		Friend... 1	J Gibson... 5	Maxville ce... 48
Listowel ss ... 5		Pic Grove ss... 8	Mrs Caonle ... 5	Mull, Bethel ce... 5
Renfrew ss... 25		Lancaster Kx ce. 11 66	C M Fergus... 5	J R Coleman ... 5
Treas Pt Aux TF 1,634 47	LUMBERMAN'S	Vrs B E Bell, Tor 10	M P ... 1	Essex ... 13 95
	MISSION.	Dundalk ce un... 5	T D Nalson... 8	Essex ss... 13
\$10,448 79		Miss Duncan... 1	Thornbury, etc... 22	Tor, Dov... 4 65
		Thank offering... 1	M L C Tor... 1	Brantford, Zi las 25
Unapportioned		Mrs. Chartier... 1	Deseronto Redr. 10	A Friend... 3
Contribution.		J A W... 1	J Black... 2	M H D... 1
Kintore... 32 60	KNOX COLLEGE STU-	M C McGowan... 2	Orms town... 50 60	Cash, St Cath... 5
Tor, Old St A... 71	DENTS' MI-S. SOC.	Nath Hunter... 5	Mrs M E Mackay 5	A Mite... 1
Elora Chal... 92 75		E Bloomfield... 5	Bowmanville ce. 5	A McIntosh... 1
Lit. Current... 22 50	Woodst'ck, Kx, ss 15	Daywood... 2	A B Pelham... 5	G L Barrie... 1
Tor, Col St... 348 01	Mrs W Nicol, Cala 5	Woodford... 6	M E T... 1	Mrs T A Brough. 5
Winches'er... 136	Hagersville ... 5	Mrs S Copeland. 1	Mrs EM Robertson 5	E K Hami ton... 55
St Thomas, Kx 909 57	Tor, Col. St... 5	M R Anderson... 1	Newmarket... 12	Mrs McFarlane... 50
Brampton ... 188 54	Rev. J. Goforth. 25	E B Styles... 10	Miss McDougall. 1	Anon... 8
Kintore... 33 55	Rodney, ss ... 7	A Friend... 35	J M Coal... 5	Not known want 10
Swinton Park... 17	London, 1st, ss... 10	W R F... 1	Anon... 1	Mem Bloor... 1
Orillia ... 278	Clinton, Willis... 20	Kildonan... 40	Galt, Central... 110 94	W Smithson... 5
Woodford... 2	R. Kilgour... 25	N Lindsay... 25	Mr & Mrs Atkins 2	J Porter... 1
Daywood... 4	Newmarket ss... 10	E Kennedy... 1	R. Knox Orono... 5	Rev G Cuthbertson 1
Appin ... 3 50	Listowell, ss... 12	F H C Coleman... 3	B ... 1	A Friend... 2
Taits Corner... 75		S West... 25	Elora Chal... 11	Pickering, St A... 11 70
Lynden... 15 66		Mrs Abernethy... 5	Cheerful Giver... 1	Bolton, Caven... 14
W. Flamboro... 40 50		T D McIntyre... 1	St O Lewis... 2	Misses Potter... 4
" mb... 2		F A... 1	Miss Mary's cl... 10	Miss J McCurdy... 1
Esquesing, Bos... 22	CENTURY FUND.	Mrs C Leard... 2	Ailsa Craig ... 1	J McCurdy ... 1
London, Chal... 15		Albert Bell... 5	Friend... 1	A J, A V Lord... 1 75
Victoria, St A... 183	S. S. Committees.	T A Dawes... 20	Mrs LHPearson. 1	W Weir... 2
		Miss Dawes... 5	W C Lawrence... 2	Crystal City... 28
MACAO MISSION.		L C Elliot... 2	T More... 5	Milverton wms... 20 60
Win, Chin, ss... 37		J J Montgomery 5	E Purlinch Duff 5	St Cath, Kx... 76 62
Mont, W.M.S... 204		Mrs T A Lyttle... 5	Friend... 3	W Ormiston col... 1
Mont Chal, Chin, ss 50		Mrs Daly... 1	Pr Rv Dr Hamilton 10	Mont, Taylor... 40
		Per Dr Gerkie... 9	T Crutchlow... 10	Oak Bay ss... 15 20
GOFORTH FUND.		A Friend... 3	Anon... 2	Mrs Jas Wood... 25
Rev. J. McCrae... 5		St Mary's Kx ss... 25	Per Rv H McKel-	M Whitefield... 1
Rev. J. Goforth. 25		Sympathizer... 2	lar... 33	D McCowan et ux 10
Rev. R. A. Mit-		Mont Amer ss... 10	XY... 10	Tor, Wmnstr... 11 35
chell, ... 10		Hagersville... 3 25	Winchester... 11 78	W J H... 5
		Per Mr & Mrs S Bell. 10	Sympathizer... 2	Kirkton ss, ... 36
		Per Mont Witness 75 25	F S J... 3	D E D... 3
		Miss J Cameron... 2	Per Dr Thom... 2 50	Rev W Mowat... 5
			Woodbridge yps. 6	Ayr, Knox... 121 65
			Friend... 5	" ce... 7 35
			JMMManse wood 2	N Glasgo yphms. 5

Receipts.

For the month of April by the Rev. Robt. H. Warden, D.D., agent of the church. Address:—Presbyterian Offices, Toronto.

KNOX COLLEGE FUND.

Belgrave	2
Westwood	10
Desboro	1
Mt Forest	3
Waterdown	5
West Lorne	2
H McCulloch, fee ..	10
F H Barron	10
Kincardine, Chal ..	1
Tara	1
Zephyr	2
W Arran	2
Proof Line	17
Eglinton	5
W B Hutton	10
Port Albert	1
Dunwich, Duff	5
Crawford	1 80
Peterboro, St P ..	70
Perth, St A	5
\$163 80	

QUEEN'S COL. FUND.

Waterdown	5
Zephyr	1
Dunwich, Duff	3 25
Perth, St A	5
Poland	5
\$19 25	

MONTREAL COLLEGE FUND.

Peterboro, St P ..	25
Kenmore	3
Perth, St A	5
\$33 00	

MANITOBA COLLEGE FUND.

Belgrave	2
McIntosh	5
Waterdown	5
Kenmay	2 50
Alexander	3
Win, St Ste	50
Mud Bay, etc	50
Tara	1
Zephyr	1
Eglinton	3
Vaughan, Kx	10
Kenmore	3
Russell	10
Colleston	1
\$97 00	

HOME MISSION FUND.

Belgrave	15
London Chal	5
Mrs. J. G. Begg ..	5
Atkins Cor., ce ..	3
A Friend	10
Markdale	1
Arthur	2 15
Kilsyth	2 25
North Derby	2
Belleville	10
Mitchell	19

Tilsonburg	14
Chatsworth	15
Mooretown	1 75
Miss Mitchell	3
McIntosh	22
White Lake	7 50
Rev. W. Bennett ..	5
Corunna	3
Simcoe, ss	5
J. H. N	1 50
Fort William	25
Valley View	3
Owen S Div	19
Westwood	25
Desboro	2
S J Jarvis, Otta ..	5
A M Souter, Ham ..	10
Shakespeare	16 10
Mt Forest	18 50
Euphemia	3
J Fraser	3 50
Markam, St A, ce ..	5
Waterdown	18
London, St J	6
West Lorne	4
Bells Corners	8 24
Stittsville	4 25
Farnham	4 50
Cent	3 50
Mont Cres	70
Rev R Drinnan ..	1
Somerville	3
Kenmay	10
Riverside	8
Lachute	5
Tuckersmith ss ..	2 12
Lizzie Campbell ..	10
Oak Lake	22 45
St David's	17
Port La Prairie ..	400
Pr Rv E A Mc-Curdy	181 15
Friend of Miss ..	12 25
Jo'nston, Day, etc ..	2
S onevall	8
R & H Kerkly	3 05
W. Bentinck	6 35
R Ferguson, M P ..	20
Alexander	12
Nemo	50
Wdstock Chal ce ..	40 22
Galt Cent	105
Win, St Ste	109 50
Kincardine Chal ..	7 50
Brooklin ce	4
Mud Bay, etc	10
Vaner St A ce	2 50
Tor Ch of Cov ss ..	4
Keewatin	12
Longlaketon	3 25
Carleton Pl Zion ..	22
Motherwell	11
Avonbank	9 50
Leaskdale	5
Esquing Bos ss ..	2
Auchterarder	
Pres	£48.0.0
Paisley, St Geo ..	4.10. 0
GlasgoKelv sideFree ..	2. 4. 6
Edinboro	
New Nor 1	5.10
Edinboro mem	
Grange, Fr 2	0. 0
Perth, St Leonard's ..	10. 6
F.H.T.	3. 0. 0
Rv J Kennedy	2. 0. 0
63.10.10 308 17	
Amherstburg	3 65
Beverly	4
Sudbury	15
Tor, Wmstr	4 50
Tara	9
Atwood	11
Zephyr	16
W Arran	3
Riverside	8
Mem Chat'am, 1st ..	49

Corbetton, etc	4 40
Tor, St Enoch, adl ..	3 50
Ingersoll	4 25
St Mary's Kx	10
Pres. Lan, Ren, hms ..	5
Tor, Bonar	10
Gravenhurst	16
Glasgow, Claremont, U.P ..	160 05
Hespeler	50
St Cath Kx ss	40
Stockton	15
St Cath, 1st	19 50
Shawville, etc	5
Moore, Burns	12 50
John Penman	100
Eglinton	10
Embro	18 70
Per Rev Dr. Hill, Mont	160
Brigden	6 82
Bear Creek	12 14
Streetsville	25 25
Harriston, Guth ..	13
Oxbow	4 50
Portneuf	10
Brantford, Zi	220
Mrs. Thomson, Whit	20
Vaughan Kx ss	12 80
Kirkfield	54
Tor, Bloor	51 45
Orono	8 35
Ailsa Craig	17 45
Sutton ce	17
St Cath Kx	50
Westwood	10
ort Albert	2
Pincher Creek	18
Blythfield ce	8 60
Cardinal	13
Mt Pleasant	9
Mem, McGregor ..	2
Crawford	10
Pender Island	2 50
Priceville ce	10
Beckwith	20
Otta Kx	47
Normanby Kx	5
Mt Pleasant	6 16
Lakevale	13 24
Boissevain ce	2 55
McMelton's Cor ..	4
G. Douglas, Manilla	4
Chatham, St A	33
Dunbar	4
Kenmore	4
Grand Valley	7 49
Southampton	12
Amos	9
Hilton, Eag	5 35
Gael	6 25
Ninette	8 40
Parry Sd	21 50
Perth Kx	29
Vavassen stat	2
Annan	5 50
N Bruce & St A ..	14 23
Hepworth	4
Swan Lake	12
Win, Kx	140
Lansdowne, &c	7
Rose Plain	7
Buffalo Lake	5
G. C. B	5
Win Wmstr	67 67
Moose Jaw	7 50
Win St A	50
Russell	15
G. C. L	2
Shallow Lake	3 90
Tor, Col st	25
Mayfield	6 25
Wes' field	2
Fairview	6 40
Indian Head	8
Lethbridge	62 75
Napier	6 40
Brooke Chal	6 50
Nairn ce	15
Paris	33 26

Ayr Knox	29 48
Singhampton	1 75
Maple Valley	4 50
W Flamboro	18 60
T S Henderson	1
Atwood	22
Townline	3 75
Innerkip	6 75
London Kx	26 60
London, 1st	68 75
Lynden	22 60
Alice	4 50
Leith	4
Russell	19
Comber	6
Chester ce	7
S Luther ce	5
Carholme, etc	6 25
Fergus, St A	10
Normanby Kx	4
Wmstn, Heph	7
Macleod	5
Tor, St J Sq	107 11
Scarboro Mel	40 71
Lunenburg, etc	12
Newbury	2 25
Queensville	5
Elora Kx	18
Colleston	3
Moffat	6 10
Glenora	3
Pilot Mound	12
Galt Cent	36 75
Meaford	8
Wolfe Island	4 65
St Thomas Kx	27 55
Claude	12 40
Cardinal ss	10
Storrington, etc ..	3
Castleford, etc ..	2
Mrs J Bell	4
Tor, St A	190
Clinton, Willis	10
Broadview	6
Dunrea	4 50
Miami	8 92
Poland	15
Pt Colborne	5
English Sett ce ..	14
Prescott	21
Mather	2
Okotoks, etc	10
Pipestone	5
Goulbourn	6 50
Prescott ss	5 93
Josephine Byers, Roxbury, Mass ..	125
Wawanesa	25
Morpeth	4 56
Tor, St Paul's	17
Tor, S side	8
Leggat's Pt	5
Duadee, Vic st ..	11 98

\$5,517 11

RESERVE FUND.

Est Mrs Mary M. Keith, Dutton ..	50
E t W Chisholm, Trafalgar	50
Beq. R. Gow, Egmondville ..	587 80
Beq. Mary A Anderson, Sarnia ..	100
Beq John Mc. Dougall, Erin ..	50

AUGMENTATI N FUND.

Belgrave	4
London Chal	5
Markdale	1 25
Arthur	31 50
Kilsyth	2 25
N Derby	2
Mooretown	1 75
McIntosh	8
White Lake	5

Rev W Bennett	5
Corunna	3
Harwich	1
Simcoe ss	5
J. H. N	75
Ft William	12
Valley View	3
Owen S Div	10
Westwood	15
L'Amable	4 40
Desboro	2
A M Souter, Ham ..	20
MtForest	8
Waterdown	8
West Lorne	4
Sommerville	2
Kenmay	4
Riverside	2
M Leggatt, Ham ..	25
Lizzie Campbell ..	10
St George	10
Wapella	3 35
Port la Prairie	125
Jo'nston, Day, etc ..	8
W Bentinck	1
Alexander	5
Mud Bay, etc	5
Tor Ch of Cov	3
Longlaketon	1
Mont Cres	100
Beverly	1
Sudbury	5 35
Tara	1
N Wmsbg	3
Ballyduff	8
Ingersoll	12 50
Glenvale, etc	15
Tor, Bonar	2
Shawville, etc	15 75
Moore, Burns	9
Eglinton	20
Mrs B Kirkman	1
Oxbow	2
Boissevain	5
Melbourn, Guth ..	8 55
vaughan, Kx	17
Port Albert	1
Mount Pleasant ..	7
Per Rv Dr Lyle ..	120
Crawford	3
Beckwith	20
Price	2 13
Renard Line	1 70
Belle River	1 17
Kenmore	3 50
Russell	8
Nicola Lake	5
Lethbridge	5
Perth, St A	100
Betany	3
Atwood	10
Comber	3
Roxboro Kx	12 50
Newbury	4 80
Colleston	1
Meaford	2 85
Cardinal ss	5
Clinton Willis	10
Okotoks, etc	3

\$925 05

FOREIGN MISSION FUND.

Belgrave	16
Markdale	75
McIntosh	22
Rev F Davey	1
White Lake	7
Simcoe ss	5
Fort William	15
Valley View	3
Centre Bruce	19 64
Westwood	15
Desboro	2
Mt Forest	17 50
Wick	28 60
Waterdown	15
London, St J	2
St Helen's	20
West Lorne	4

A McCorquodale. 1	J McDougall. 8	Mont. Erskine. 30	Killeen ss. 0	Per Mont Wit-
Kenmay. 2	J R McLeod. 8 15	Stratford Kx. 10	Sanator Wark. 5	ness. 133 51
Riverside. 5	D. Findlay. 8	Eglinton. 2	Campbellford ss. 50	Mrs G Coates. 1
RvJ, Mrs Cameron 5	W M Martin. 32	Per Rev. E. A. A.	Kenm re ss. 13	W McConnell. 10
Exeter. 4		McCurdy. 3	Rat Portage, ce. 50	Members, Calgary 30
Lizzie Campbell 10		Mt Pleasant. 2	Bobcaygeon ss. 10	Okanase. 12 15
Stonewall. 8		Crawford. 1	Miss M Lowry. 4	Bethil. Bridge, et 36 08
W Bentineck. 2		Russell. 2		A Eckardt. 1
Alexander. 3		Nicola Lake. 2		St Cath Haynes. 19
Kincardine Chal 7		Athelstane. 10		St George, ce. 12 67
A Friend. 1				David Morrice. 50
Mud Bay, etc. 5				J Lout. 5
Vancr, St A ce. 2 50				Eganville, etc. 21 25
Tor, Ch of Cov ss. 3				Ventry. 12
Langlaketon. 1				Miss E Dury. 10
Leaskdale. 3				McDonald's Cor,
Sudbury. 50				etc. 3 80
Tara. 9				Elphin lit soc. 6 30
Zephyr. 20				Two Women. 2
Fordwich. 17 50				St George. 5
Riverside. 4 50				Bothwell. 71
Vancr, 1st ce. 60				J E Gow. 5
Ingersoll. 66 15				King, St And. 50
St Cath, Kx ss. 45				Tor, Old St A. 188 32
S Plympton. 24 11				Mrs J S L. 5
Avoca, etc. 10				Tor, Bloor. 63 40
Eglinton. 10				Fort William. 5
Brigden. 1				J H Holme. 5
Port Albert. 1				J Kershaw. 1
Mt Pleasant. 9				Clifford. 1 95
Crawford. 5				Mitchell. 44
Beckwith. 18				Per F King. 5
Kirkton. 40				Mrs G Murdie. 5
Parry Sound. 12 40				W Ross. 1
Russell. 12 15				Mansfield. 3
Mt Pleas B.C. ce. 50				Wmstr 1st. 40 35
Victoria, St A. 20				Innerkip. 5 75
Roxboro Kx. 20				Molesworth. 27 50
Newbury. 1 05				Galt Centre. 5
Poland. 5				Banks, etc. 22 50
				Brooklin ce. 4
				Woodstock Kx. 77 71
				Desboro. 5
				Ottawa, Kx. 10 70
				Simcoe. 28 90
				Mrs J Gill. 1
				Rev J Lees. 2
				Mrs C Ansdel. 5
				Wick. 50
				Friends 3 Riv. 20
				Inverness. 12
				Kirkhill. 22 42
				Dalhousie. 12
				Miss J Sutherland 6
				Keene ce. 15
				Markham, St A ce 5
				Uxbidge ss. 32 37
				M Millan's ss. 10 25
				London St J. 1 75
				Petrolea, M band 32
				Kew Beach. 16 10
				Slocan. 10
				Per Dr Gerkie. 16 15
				Clearwater las. 24
				Plattvil ss. 21 10
				Hensall, ladies. 3
				Hensall ss. inf. 1 40
				Berlin wfms. 2 50
				Camilla. 45
				Milverton wfms. 6
				Drammond Hillss 12
				Mart'town, Burn 17
				Vittoria and ss. 4 06
				Oro Tp wfms. 37 30
				Oshawa. 250
				Harriston, Kx. 30
				Oro Cent. 12
				" ss. 5
				Avondale lit soc. 1 50
				Per Dr Gerkie. 5
				Russell. 26 25
				Glenarm. 25
				R & R. 2
				Camachie. 4
				Sebright. 7
				Van Vlack ce. 3 50
				Ham Kx wfms. 25
				Mimosa. 8
				Friend. 1
				Gartshore Chil. 3 25
				Miss Morton. 5
				Etobicoke ss. 20

Mrs Carmichael. 5	Friend. 1	Georget'wn, wfms 15	Listowel. 50 95	Brother. 3
Per Miss Stewart 4	Killeen ss. 25	G Dodds, Prim. 5	" wfms. 10	Morewood, ce. 10
Beulah. 4	Berlin wfms. 1	C P Brown, Tor..160	" ss 5	Miss C Smith. 5
Blaris. 17	Drumbo. 22 50	Beech Ridge. 3	" Campbells	Miss S A Windel 5
Beulah. 13 60	Port Credit ss. 17	Sympatizer. 1	" mb 1	Mrs Wallace 3 50
Chater. 32 50	Mrs Davidson. 2	Etobicoke ss ass. 5	" Friends 3 30	Mrs R Reid 1
S Kinloss. 23	Pine River. 3	W Dredge. 5	J S Rutherford. 50	H & M Taylor . 5
Carriek s. sec 11. 15 25	Tor, Chal ss. 25 65	J Rose Denton. 17	J Penman, Paris 50	Mont, St P mem. 5
Eadies. 40	Ymir. 10	Burlington B, ss. 10	McDonald's cors, 6 50	Tor, Cooke's mem 2
New Tor, ss. 5	Vaner, St A ce... 6	D Campbell. 10	C Bogardus, etc. 1 50	Essa, Dunns. 2 35
Erin. 18 70	Rat Portage bc. 10 56	Ouida. 27 50	Westwood, ce. 5	Tor, Parl Bap ce 3 70
Clinton wil. wfms 54 12	Keewatun. 5	Friend. 2	St Thomas, Kx 146 39	St Cath, Haynes. 3
Miss C Lamont.. 50	Win, Wmstr. 13 50	F S J. 2	" F av mb 12	Thames Road. 62
Miss A Lamont.. 50	Shanks. 13	W A L. 5	Preston, lodge. 15	Carluke, St P. 20 60
Keady. 19 14	" ce. 7	Anon. 30	Fisherville. 12	" " ce., 6 40
London 1st. 144 15	Fairmount, etc. 7	Morden. 25	D M Johnston. 1	A Lender. 15
Orms-town. 15 50	M ss S Archibald 10	Tor, St Paul's. 7	P C Duncan. 4	Essa, 1st. 4
Allan's Corners 7	J R Lindsay. 5	Monteith ss. 12 70	Portal. 6	Beechwood. 73 70
Mr & Mrs A Gar-	A A. 5	Rev J Douglas. 5	Tor, Cowan. 85	Warwick, Kx ce. 3 60
diner, Leadbury 5	J A G. 1	Box 562. 1	Nelson wfms. 10	Warwick, Kx ce. 15 40
Beamsvil, wfms. 25	Forest Hill. 5	Avonmore wfms \$ 30	Newdale ss. 40	Echo Bay. 12
Leam'ngtn, wfms 11	Lindsay. 67 35	Per J G Grosch. 71	" la. 10	Mrs T C Thomson 10
Herdman's Bdg ss 3	Grimsby. 37	Galt, Cent ss, prim 2 15	Little Mt. 18	Parry Sound. 10
Oshawa. 3 60	Mont, Taylor. 10 65	St Cath, 1st. 112 90	Lilyfield. 3 35	Arizona. 20
McKillop. 4 20	Alexandria. 20	" ss. 8 60	Stony Mountain. 5 0	Ham, 5 girls col. 30
Port Hope, 1st. 1	Tor, Old St And. 9	Rosemont. 2	Highview. 11	Parkhill. 70 25
Mrs Berkinshaw,	Rev J L Campbell 5	Well-wishers. 2	Edenvale. 7 71	Mont, St Matt ss. 16 15
etc. 2 50	Eng Riv Howick 83	Fairbairn. 13	Barr's. 11 25	Friend. 7
Per Dr Gerkie. 30 05	Pr Dr Hamilton, 9 50	W & S McClinton 10	Admaston, ce. 18 60	Kingsbury, IOGF 10
Glencoe. 79 30	Tilbury. 15 50	Kemble. 16	Mrs Dr Moffatt. 1	Per Mrs J Gillies 2 50
Rev J, Mrs Cam-	Mrs C J McGregor 2	Valcartier, ce. 2	Jessie Moffatt. 1	M D A McLeod. 1
eron. 5	Uphill. 5	Friend. 2	Dunwich, Duff. 15 75	Isabelle McLeod. 25
J M Elliott. 2	Hornings Mills. 35	Otta Bank. 83 20	Sterling. 25	Eden, U ce. 8
M McCuaig. 50	Friend. 5	Mont, St Matt ss 25	Roxboro ss. 5	N Easthope. 31 25
Kenyon. 70	Tor, Erskine. 163 48	Mem St Dav St J 5	Three friends. 6	Tor, Kx. 184 44
S G M. 5	" ss. 21 27	Mrs Redpath. 200	Annie K. Smith. 1	Miss T D Nelson. 5
A H W. 10	Friend, Hx. 5	Miss C A Munroe 1	A friend. 3	Miss M R D. 5
Moneton, Meth ss 28	Ridgetown. 43 65	Embro. 16 75	Miss F Thomson. 5	Per Miss S Briggs 5 50
A friend. 5	Chatham, 1st. 62	Dungannon. 6 45	Oro, St A. 5	New Glasgow ss. 5
Tor, Old St A. 3	Friend. 1	S Gibson. 2	Richmond Hill . 6 50	Friend. 100
Tor, Chal mb. 5	W McDonald. 2	E E M. 1	Thornhill. 1	Sidney. 4 35
Two friends. 2	Atwood, ce. 16	Acton. 105	W Mitchell. 10	Berwick ss. 3
Anne Hooley. 1	Wellesley. 22 10	Morrisburg. 53	Mont, Ersk. 538 01	B G M. 1
Millbank, ce. 50	Tor, St Paul's. 20	Keene mb. 6	J Young, Walk, tn 5	A & B LeSueur. 3 50
Friend, Hespeler 50	E M Fisher. 2	Bluevale ms. 5	Dorchester sta. 25	Blenheim, St A. 8 25
Fergus, St A. 19 08	J Smith. 5	" For lodge 5	Mem, McGregor. 2	Tor, Wmstr oc. 6
H Brock, Guelph 1	W Humphreys. 5	Mid Free Press 10 40	Windsor, ce. 5	F. Hall. 4
St Thomas, 1st ce 5	Dalhousie. 10	W F M S, West, 1602 51	Tor, bc. 5	Tecumseh, etc. 6 65
Friend. 1	I M. 1	" " 120 50	Tor, Old St A ss. 12	Qu'Appelle Sta. 25 25
Dornoch ss. 11 50	Rev J A F Su-	Esplin, ce. 16 60	Wellesley. 7	Killarney. 36 75
Friends, Dornach 8	th rland. 1	Friend. 1	Fergus, Mel. 106 50	Win, Kx. 24
H Eilbeck. 5	J H P Ninette. 20	Alexandria. 4	Ayr, Stanley. 61	Dr Kirkpatrick. 3
Eramosa, 1st. 1	Oak River. 26 25	Cameron. 11 85	Stouffville ss. 1 05	Lonsdale. 6 60
Orillia cits. 50	Slocan Cit. 14	Clan William. 11	Priceville, ce. 10	Shannonvil, wfms 7 10
Harrison, Guth. 80 66	Inwood. 16 75	Murchison. 4 45	Jarvis ss. 5	Brant'd, Darlings 53 85
A sympathizer. 1	Owen sd, Ki dau 10	Fullarton Tp. 500	Mont, Stanley ce 60	Campbellvil. 74 75
Wroxeter ss. 10 90	Ballyduff. 2	Souris. ce. 54 20	Wmster, St A. 49 45	D Tait. 1
Mrs Gamble. 1	Jannetville. 4 25	Cornwall, Kx ce. 117 50	Hon E H Bronson 100	Danville, ce. 13 50
Mrs C Richardson 25	Pontypool. 4 75	Maxville, ce. 5	King, St A. 15	Jarratts Cor mb. 10
Cardinal. 40 60	Granton. 20	Delhi ss. 3 25	Laurel. 11	Blacks Cor. 33
" ce. 13 50	Mrs R Dawson. 1	Tor, St Paul's. 2	R N Frizzell. 2	Mrs D McNeil. 2
" jee. 10	Bolton. 5	Paris frds. 2 50	Merivale, etc. 13	Rev J McKenzie. 1
" bc. 2	J Thomson. 10	Brampton minsoc 16 26	Slocan cit. 6	Beeton, ce. 7
Bowmanvil frd. 10	Mrs & J Kinmar 10	A F O. 1	Tor, Old St A. 14 15	Priceville Lodge. 10
Dr McMichael. 10	Mrs. Kay. 5	St John, Ref ch. 11 50	King City. 12 50	Church P, ce. 15 50
R & H Merkley. 5	Toronto Col, ce. 18 13	Windsor Mills. 9 80	Tor, St John's ssel 3	P Thompson. 2
Per Dr P Mc-	Friend. 1	G Tough, Hast'gs 2	W Fraser. 2	Mrs. J. McNicol. 10
Lachlan. 6	Ingersoll. 87 91	N Easthope ss. 8 60	Monkton. 17	Lunenburg, etc. 11
Two sisters. 2	Hunter's Cor. 7	Friend, Que. 25	Friend. 2	English Sett, etc. 113 25
H Ward, etc. 10	W E M. 10	G B Mills. 5	J S, Toronto. 5	J G Arthur. 2
Annie Trott. 1	Per Dr Gerkie. 27 47	Carleton Pl, St Ace 5	Tor, miss u ss. 30 04	Tor, Dov ce. 8 21
Friend. 2	A Dodds. 1	Friend. 1	Lakevale. 8	Friend. 10
Durham, ce. 51 80	Hornings Mill, yps 7	Friends. 2	Anon. 2	Dalhousie. 2
Athens ss. 2 72	Friend. 1	Lun, Pleas Val. 40	Boisvain. 30	Rodney ss. 10
Per Rev Anderson 4 35	Tor, Cl miss cl 5. 2	C Martin. 5	Guelph, Sec 3. 47	Glenmorris. 36 09
St Lambert ss. 41	A Harris. 2	Mrs McLennan. 2 50	Douglas. 11 25	Blue Lake ss. 10
C R Doughty. 1	Mont, Esk, wms 1	C W. 2 50	Friend. 1	Wilton Grove. 13 75
J McLaren. 10	Tor, St Paul's. 35 65	New Glasgow. 10	Friend. 5	R G Francy. 2
Rev D D Millar. 2	Port Colborne. 17	Somerville. 20 18	Kamloops. 113 25	Portsmouth. 5
Pr Mont Witness 258 09	Markham, St A. 35 25	D McMichael. 10	Ca-tleford, etc. 25	Mr & Mrs Mc-
Blytheswood. 14	Cedar Grove. 4	Rossland. 55	Lanark. 25 20	Diarmid. 2
Friends Kingston 5	Hampden, wms. 5	" ss. 13 15	Essa, Burns. 5 31	Stud Cong Coll. 5
G Parker, Swan	J Cowan. 3	Tor, Col ce. 1 50	Mont, Cres mem. 14	Win, St A. 80
Lake. 5	Jennie. 25	Markham, Mel. 33 56	Mrs J M Standish 1	Intelligencer. 14 85
Bethesda, wfms. 6 35	Jessie. 50	Fisherville laux 5	Per A Maddock. 4 65	Valley River. 10
Shallow Lake, ce 4 50	Two Friends. 4 25	Mrs Cheyne. 1	Per L Coburn A 4 2	Dauphin. 17 50
Hartney. 10	A Moffatt. 5	Winchester ss. 1	Lindsay. 5 50	Chipman. 10
Friend. 4 05	H E Dickson. 2	Friends. 2 47	Alliston. 30	Mrs Margt Greig 500
Friend. 1 25	Kingston Cook's, 5	Cornwall ss 11. 2 50	" ss. 10	Friends. 8
Tor, Col st ce. 5 15	ce. 5	C F. 1	Amherst lsd. 15	Mt Pleasant. 7 75
Innisfail sel. 1 25	Ottawa, Kx. 6	Fordwich ss. 20	Perch, Kx wfms,	Tilbury, ce. 10
Tecumseth sel. 1	W D LeSueur. 20	Markdale. 17 75	las. 80 50	Kincardine, Chal 27 85

PrWCruckshank 6	Thedford mb 7	Waverley, ce.... 5	BURSARY FUND.	Capt A McDon-
Tor, Ersk bc 2 25	Mr & Mrs Rowat. 5	Bedford..... 17	E F Hart, int....\$60	gall 20
G E King 5	Osgoode..... 27	Westvil, Carmel. 53 25	La Have 1	Edmunston 5
R Stroud..... 2	Newbury..... 7	Cross Roads ss... 40	J W Hall, int ... 21	Tignish, etc.... 50
Two friends... 10	Vernon..... 63 75	Bay of Islands... 4	Hon D Mackeen. 25	Capt S Douglas. 25
S Luther..... 12 80	Queensville, ce... 17 57	G R Smith. Aca-	Digby..... 1	Mrs E I McIntosh 10
We, Us & Co.... 3	Colinville ss..... 10 50	dia Mines..... 400	\$108 00	Mrs B Putnam... 3
Highview..... 1	W Arran..... 1	Springside..... 18		Miss M R Bligh.. 5
Cumberland..... 25	Mr H R Murray.. 1	Rev A F Robb... 25		John S Smith... 10
E B, Win..... 25	Friend, Massey.. 1 25	Isaac's Hrbr ... 1		Raph Hall..... 5
Victoria, St Colss 2	Griswold..... 32	Loggieville, ce... 2 50		Arthur Fulton... 5
Cooper, St Col... 7 79	Glendale scl 22	Parrsboro..... 15	LIBRARY FUND.	Arthur Spencer... 5
ss... 4 7	Birtle ch & ss... 35	New Richmond 50	Closing Coll. ....\$33 37	I H McDermott... 2
Watford..... 27 3	Sault Ste Marie.. 19	St Stephen..... 8 65	\$33 37	A A Hill..... 2
Dutton..... 46	Gleuelg ss 10... 16 25	Mahone Bay..... 12		T D Blaikie..... 2
Chesterville..... 12 50	A Rose Fernhill. 2	Stud Miss Soc... 69		Rev J M Suther-
Mrs W K Stewart 5	E Wood..... 2	Rv E W Johnston 10		land, 2d..... 5
Nairn..... 61 52	Meaford..... 2	Bedford ss..... 13 23		Nine Mile Riv... 38
G McVicar, Paris 5	Otta, St Paul's... 56 50	Clam Harbour... 2 75	MANITOBA COLLEGE	Rev A Rogers, 1st 50
Markman..... 1 20	Bobcaygeon..... 10	Hx, St Matt, ce... 20	FUND.	Rev J K Bearisto. 10
Social at St Thos. 7	Eliza J Chapman 1	Oxford, ce..... 20	La Have..... \$1	J Bearisto, M.D. 10
Deseronto, Redr. 15	J Wilson..... 3	Lawson Mem ... 4	\$1 00	Low Selmah..... 1 85
Bathurst, Soc.... 6	Bradford cits... 125	Mid Stewiacke... 16 56		Dr M McGregor... 80
Laguerre, las.... 10	York ss asso... 16	Princetown ms... 2		John A McLean. 20
Dr J O Stewart.. 2	Per NA Campbell 4	La Have..... 10		W River Green
McPherson's	In mem..... 2	\$1,014 49		Hill..... 259 52
Mills ss..... 5 30	St Helen's..... 37 25	HOME MISSIONS.	AGED MINISTERS'	Wolfville, 1st... 12
Mary Magowen.. 1	E Ashfield..... 14	Grand Falls.....\$2	FUND.	Alice Creelman... 5
Farron's Pt..... 2	Pinkerton..... 26 2	Prince William.. 7	Interest and Collections.	Ruby Creelman... 1
Friend, Harpley. 2	Mrs W J Honey-	La Have..... 10	La Have.....\$2	Bloomf'd, etc 1st 50
Botany..... 18	ford..... 5	E Hubley, int... 50	Mrs Barnhill, int. 24 75	Rev J A McKen-
Mosa, Burns..... 55 40	D Crawford..... 2	Maitland..... 6 90	\$26 75	zie, 1st..... 25
Renfrew..... 224	W Wilson..... 1	Riv Dennis ss... 9	Rates.	Mrs M J McCurdy 25
Gibraltar, Soc... 10	Guelph, Kx 141 18	Bay of Isl's... 4	E Gillies..... \$ 25	Rev Wm Forbes,
Parkhill..... 4	" " ss... 14	Stellarton, Sha. 40 15	H G Gratz, 5	1st..... 25
" ss..... 15	" " br ss 5	Parrsboro..... 15	J K Fraser..... 4	Marion Boyd ... 2
Per Dr Geekie.. 45	Pt Colborne.... 5	Stellarton, Sha. 40 15	D M McDonald.. 3 75	S D Dill..... 10
Cruckshank, ce. 5	Tor, Cowan..... 1	Stellarton, Sha. 40 15	\$13 00	Wm J McKay... 5
N Bruce & St A. 32	Woodstock, Kx ss 2 1	Stellarton, Sha. 40 15	\$39 75	Clayton McKay.. 3
Cayuga, wfms... 182	Eng Sett..... 1	Stellarton, Sha. 40 15		Arthur McKay... 2
Blueva'e..... 31	Old gentleman.. 5	Stellarton, Sha. 40 15		Mrs M McKay... 2
Comber..... 17 84	Per Alfred Gray. 24	Stellarton, Sha. 40 15		J Howe McKay.. 1 50
Tilbury W..... 3	Per S. R. Wallace 7	Stellarton, Sha. 40 15		Geo McKay..... 1
T Stewart..... 10	R Bell..... 1	Stellarton, Sha. 40 15		Mary L McKay... 1
Per M M Fraser. 8 57	A friend..... 1	Stellarton, Sha. 40 15		Mrs A Robinson. 1
Mrs Softley..... 50	Tait's Corners... 16 50	Stellarton, Sha. 40 15		A Urquhart.... 5
J B N..... 5	C J Campbell... 2	Stellarton, Sha. 40 15		A Urquhart.... 5
St Thomas, Kx ss 24 25	Cobourg..... 50	Stellarton, Sha. 40 15		Thos Currie... 5
M M A..... 2	Mont, St Matt... 28 85	Stellarton, Sha. 40 15		Mrs J Campbell.. 2 50
Mont, Wmster mb 4	S Wmstr ss... 17	Stellarton, Sha. 40 15		Mrs Carsersell... 2 50
S Beggs..... 1	Rev J Wilson... 10	Stellarton, Sha. 40 15		Miss Dobson.... 2
McGillivray... 28	Westbourne.... 27	Stellarton, Sha. 40 15		Matthew Nelson. 2
Maggie Cameron. 5	J S Shunawan... 6 50	Stellarton, Sha. 40 15		Mrs Menzies.... 1
Strathroy..... 94	Slocan cits..... 2 50	Stellarton, Sha. 40 15		Mrs Sample..... 6
T T Hull..... 33	Carman ss..... 20	Stellarton, Sha. 40 15		Mrs Malcolm, sr. 5
Dundee, Cent ce. 10	Grimsby..... 1	Stellarton, Sha. 40 15		Mrs Jas McKay.. 5
Bristol..... 41 10	Winona scl 3	Stellarton, Sha. 40 15		Geo McLeod..... 5
Glenarm..... 2	Renfrew hiecl.. 10 25	Stellarton, Sha. 40 15		Mrs Geo McLeod 5
Inverness..... 2	Win, Pt Doug ss. 39	Stellarton, Sha. 40 15		Hugh McDonald. 2
Mrs Jack..... 1	Per Mont, Witness 953 36	Stellarton, Sha. 40 15		R McDonald..... 1
Miss Jack..... 1	Macdonald, etc... 7	Stellarton, Sha. 40 15		Mrs I Conkey... 1
Miss J. M. Jack. 1	Mrs W Matheson 3	Stellarton, Sha. 40 15		Hx, Ft Massey... 25
Ottawa friend... 300	D Matheson..... 1	Stellarton, Sha. 40 15		Mem Mrs E J
S Coulter..... 1	J M, O Sa..... 4	Stellarton, Sha. 40 15		Malcolm..... 25
Glencoe..... 1	Drummd Hill... 3	Stellarton, Sha. 40 15		Mrs & Mr O'Brien 7
Harrowsmith... 2	Orillia cits..... 30 45	Stellarton, Sha. 40 15		Mrs J O'Brien... 5
Alice ARutherford 1	\$17,099 18	Stellarton, Sha. 40 15		John McLeod... 15
Baden, ce..... 10 61		Stellarton, Sha. 40 15		\$7,463 72
Chester, ce..... 2		Stellarton, Sha. 40 15		CENTURY FUND.
Brampt'n, Eben ss 4		Stellarton, Sha. 40 15		Collections from S. S.
King, St A..... 4		Stellarton, Sha. 40 15		Reported.....\$2,419 23
Hampden, vetu... 5		Stellarton, Sha. 40 15		Trenton, ss..... 10
" ce..... 10		Stellarton, Sha. 40 15		\$2,429 23
" rt & t... 10		Stellarton, Sha. 40 15		MISSION TO LUMBER-
Echo Bay, etc.... 12		Stellarton, Sha. 40 15		MEN.
Tor, Duchess st.. 11		Stellarton, Sha. 40 15		Rev M Scott, Hull,
S Luther, ce.... 5		Stellarton, Sha. 40 15		Treasurer.
F W Foulds.... 10		Stellarton, Sha. 40 15		Carl. Pl. Zion... 10
Pine River..... 12 50		Stellarton, Sha. 40 15		Russell..... 5
Friend..... 1		Stellarton, Sha. 40 15		Cornwall, Kx ce. 5
Brookvil, 1st wfms 124 85		Stellarton, Sha. 40 15		Mont, St Paul... 25
Canadian..... 1		Stellarton, Sha. 40 15		Beachburg..... 4
Markham, St A. 12		Stellarton, Sha. 40 15		Ottawa, Kx..... 10
Cedar Grove.... 10		Stellarton, Sha. 40 15		Bristol..... 3
D McDonald... 50		Stellarton, Sha. 40 15		
E D W..... 50		Stellarton, Sha. 40 15		
Pictou..... 16 35		Stellarton, Sha. 40 15		
W Gwlmby, 2nd. 22 50		Stellarton, Sha. 40 15		
Bradford, wfms. 33 40		Stellarton, Sha. 40 15		
J E Billingsley. 10		Stellarton, Sha. 40 15		
M Wilson..... 2		Stellarton, Sha. 40 15		
Thedford..... 65 44		Stellarton, Sha. 40 15		

The man who first translates the Word of God into a foreign language must always have a foremost place in the missionary roll of honour. In the case of Madagascar this honour belongs equally to two Welsh missionaries of the London Missionary Society—Mr. Jones, the founder of the mission, and Mr. Griffiths, who had gone out in 1821. The translation of the New Testament was finished in 1825, but it was not till New Year's Day, 1828, that the first portion of the Bible (the Gospel according to Luke) was actually printed.

The awful results of the child-marriage abuse in India can be hinted at, but not expressed, by the fact that, according to a recent census, there were nearly a half million married infants under nine years of age; and over 250,000 widowed children under fifteen years of age in India, doomed by the customs of the country to the ignominy of a life-long widowhood. By and by, perhaps, English might and English civilization will put a stop to this awful state of affairs.—Dom. Pres.

Politically everything is quiet in Corea, and the crops have been exceedingly abundant, which causes contentment. There are 30,500 Japanese reported in Corea, and as they are mostly farmers, mechanics and merchants, they have come to stay. The Japanese are a very progressive and kind people. Fifteen hundred of them live near us and we find them very friendly, some of them are Christians. Our surroundings are pleasant and cheerful.—Rev. W. R. Foote.

Calcutta has the largest number of college students of any city in the world. The University of Calcutta examines over 10,000 students annually, the first and third year men not being counted. The city has twenty-four colleges and seventy-four high schools. In the Calcutta Y.M.C.A. College there is an average weekly attendance at its meetings of 600 non-Christian students, the largest attendance of the kind in the world.—Missionary Review.

Congregationalism in Britain, according to their year book for 1900, has 4,851 churches, branches and mission stations with 1,733,065 sittings. There are 3,132 ministers, of whom 289 are temporarily out of charge, 68 engaged in tutorial or professional work, 53 in secretarial work, and 307 aged or infirm. There are 415,664 members, 664,006 S. S. scholars, and 64,334 teachers.

There used to be a very remarkable missionary-box in the south of Devonshire. It was owned by a doctor, who always put into it a certain proportion of the fees which he received. One year the box contained more than £200!—News from Afar.

The ordination of good old Dr. Gray of Orillia, May 21, 1851—49 years ago—is thus described in a letter of that time, written by an earnest Episcopalian to friends in England, and just published in The Orillia "Packet":

"The ordination of a Mr. Gray, who has been called to the charge of the Scotch Church in this village, took place yesterday. The Presbyterians are building a church in the village also, and are going on with it with a zeal and energy that would shame others. But, alas, our Zion! What is going on within her walls? She lies as it were asleep. Dissenters are all awake, while the Church of England is doing nothing. Oh, may the Lord speedily have mercy upon her, and cause her to arise from her slumbers to greater exertion and holy zeal in spreading the truth of the Gospel."

The "Irish Catholic" says that the distinguished converts to the Catholic Church since the Tractarian movement include 446 Anglican clergymen, 417 members of the aristocracy, 205 army officers, 162 authors and poets, 129 members of the legal profession, 60 of the medical profession, and 39 naval officers. Trinity College, Dublin, provided 23 converts.

In Canada the Congregationalists have 121 churches and preaching places; in Australia 234; in New Zealand 23; in S. Africa 288; in Jamaica 41; in British Guiana 58; in India 14; in China, 2; on the Continent, 155; of which, including the McCall Mission, 78 are in France.



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Son & Co. ✚

—Montreal

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Priestley's Celebrated Dress Fabrics
and Cravenettes.

THE MOST NUTRITIOUS
E P P S ' S
GRATEFUL—COMFORTING.
C O C O A
BREAKFAST SUPPER.

In company guard your tongue; in solitude your heart.—Spurgeon.

The best education in this world is that got by struggling to get a living.—Wendell Phillips.

Only what we have wrought into character during life can we take away with us.—Humboldt.

My dear, never, if you can help it, talk about people. There are plenty of things to talk about. Let people alone.

The chief business of the Christian Church, is not to nurse itself, but to evangelize the world.—Dr. E. E. Hoss.

Men are always wanting to do some great thing. Let them overcome themselves, for that is the greatest conquest.—Drummond.

If we spent half as much time trying to overcome our faults as we do trying to hide them, they would have been cured long ago.

Sum up at night what thou hast done by day, and in the morning what thou hast to do. Dress and undress they soul.—George Herbert.

By a patient and loving endurance of annoyances are we preparing ourselves gradually for the discipline of trials.—Dean Goulbourn.

Manners are the shadows of virtues, the momentary display of those qualities which our fellow-creatures love and respect.—Sidney Smith.

Frances Willard said, "There is no 'I' in the Lord's prayer; it is all 'we'; it has all the brotherhood of man and the Fatherhood of God."

If every man's internal care
Were written on his brow,
How many would our pity share
That have our envy now?

Materials await use. It is left for man to make them available. They lie all about us in life, and he who best utilizes them, gets the most out of them for himself and others.

You can help your fellow-men, you must help them; but the only way you can help them is by being the noblest and the best man that it is possible for you to be.—Phillips Brooks.

I can conceive no difference comparable to that between a smooth and a rough sea, except that which is between a mind calmed by the love of God, and one torn up by the storms of earthly passions.

Reserve is power. He is wise who lives a good part of his life inside of himself. Too much speech is weakness. It is better to hold much of ourselves in reserve, to be discerned by degrees, and never to the uttermost limit.

The first and almost the only book deserving universal attention is the Bible. It is a book which neither the most ignorant and weakest, nor the most learned and intelligent, mind can read without improvement.—John Quincy Adams.

The majority of men are lost, not because they are criminals, but fools; not because they sought wickedness, but drifted into it; not because they purposed folly, but simply because they never had a wise and enduring purpose.—W. J. Dawson.

The best comfort in our afflictions is found rendering services to others. There is a selfishness in sorrow as well as in joy. When we forget ourselves in endeavoring to comfort some other sufferer, we find comfort ourselves. In giving strength we gain strength.

Faraday, with his giant intellect, was asked on his dying bed, "What are your speculations?" "Speculations? I have none. I am resting on certainties. I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him."

A worthy life is the best success; whether it is attended by wealth or poverty, or by that most preferable condition of all, a modest competency. Pure, upright living, and steady devotion to principle are the surest foundations of any success worth having.—Julia Ward Howe.

The soul must exercise in order to grow. Stagnation is as dangerous to growth as starvation or suffocation. The Lord has purposed that our spiritual life should grow strong by exercise. Doing God's will is as essential to growth as feeding on God's Word, seeking God's face in prayer.

Whilst we have baptized only five million heathen during the present century, two hundred millions has been the increase of the heathen world. Thirty-five millions of these heathen pass annually in one ghastly, reproachful, mournful procession into Christless graves.—Isabella Bird Bishop.

If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal minds, if we imbue them with principles, with the just fear of God and love of our fellow-men, we engrave on those tablets something which will brighten to all eternity.—Daniel Webster.

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The famine cloud still hovers dark. A map in an exchange shows all India affected by it except a strip around the edge. Some rain has fallen, but for months the need will increase until grain can be sown and harvests reaped. Our church has already sent through our own agents in Halifax and Toronto some sixty thousand dollars. Some of these gifts are being acknowledged in the daily and weekly press; others will be reported in next Record. There are different channels through which help is sent, but for our people none so economical and effectual as through our own church agents, to be dispensed by our own mission council in India.

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All the doors that lead inward to the secret place of the Most High are doors outward—out of self, out of smallness, out of wrong.
—George Macdonald.

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Count no duty too little, no round of life too small, no work too low, if it come in thy way, since God thinks so much of it as to send his angels to guard thee in it.—Mark Guy Pearse.

Presbyterian Record

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LETTERS FROM ASSEMBLY.

Halifax, June 13, 1900.

Dear Record,—

I promised to write you something about the General Assembly, which began its sessions this evening in this dear old city by the sea, with its cool breezes and warm hearts.

Very pleasant was the roundabout journey hither, with brief halts at Sydney, the Maritime Mecca, and at Milford and New Glasgow, the scenes of former happy pastorates with their precious memories and true and tender friendships; and very pleasant the arrival, meeting and greeting "fathers and brethren," and revisiting the haunts and homes and friends of college days, I will not say how long ago. If earth's reunions be so pleasant, what will be the "meeting again!"

This evening the work of the Assembly began, according to good old Presbyterian use and wont, with a sermon by the retiring Moderator, Rev. Dr. Campbell, of Perth. His text was a verse of that old faith song of the Psalmist, "God is in the midst of her; she shall not be moved," a truth as real and precious to our land and time as to Israel in the long ago. He spoke of ways in which God's goodness had been bestowed on our land, in preparing it for its coming millions, by making it one of such great and varied richness, with its boundless treasures of forest and plain, of mountain, stream and sea, and then—in giving the moulding and shaping of it, in its earlier stages, so largely into the hands of men who carried with

them into their forest homes their Bible and school and Church, and laid deep the foundations of this new land in truth and righteousness, preparing it to receive and assimilate the mixed peoples now thronging to our shores.

In many other ways he showed God's hand in our history, and the responsibility that rests upon us to hand down to others unimpaired the heritage we have received.

In addition to the older problems we have throngs from Central and Northern Europe, and the Mormon octopus with a tentacle on the North-West. It is no time for idleness.

There is a thought suggested by it for your readers to ponder, viz.—God was to the psalmist and to Israel not only the God of the individual and of the Church, but of the nation. Does religion to-day take sufficient account of our relation to God as a nation? Is not duty to Him and dependence upon Him as binding along the lines of national life as of individual and church life?

The opening service ended, the next few minutes present a picture the same from year to year yet always attended with interest deep, intense. The Moderator, robed in gown and dignity, descends from the pulpit and takes his place on a platform in front, the two clerks of Assembly with similar dignity taking their places at a table on his left. In fitting tones and language he addresses the Assembly, perhaps reviewing his reign, thanks them for the honor done him (albeit a different Assembly did it), and tells them that the time has now come to elect his successor.

Some member, who during sermon has been travailing with the self-imposed labor of love is soon on his feet to propose as Moderator one whom he esteems worthy, with reasons. Others may be nominated and a vote taken.

Not so this time, Rev. K. McLennan, of Levis, Que., whom I had noticed restless and troubled in the pew before me, rose and in words neat and fitting proposed Principal Pollok. Others who had thought of other names, after mentioning them, gracefully endorsed the first nomination, and the choice was unanimous and hearty.

The Moderator elect, with mover and seconder, retired. He dons a gown, is duly escorted back to the platform, and the retiring Moderator welcomes him to the chair. Dr. Pollok makes a brief address, thanking them for the election and especially for the manner of it, reviews some points in our church history, asks for patience and help in the work of the coming days, hopes they will make their speeches short and to the point, and for the benefit of the public notes that the evening meetings on the various departments of the Church work will be of a more popular character.

And now after arranging the hours of meeting, morning, afternoon, and evening, and the appointment of several committees, the Assembly adjourns, to sleep the sleep of the weary, and— — — the just.

Thursday, June 14, 1900.

Dear Record,—

Of to-day and some of its sayings and doings let me tell. Realizing that except the Lord do build the house they labor in vain that build it, the first hour this morning was spent in prayer for guidance and help in Assembly, for our Church, our Country, our Empire, the world.

The remainder of the forenoon was devoted to business. Among the first items was the application of ministers from other churches to be received into our Church. The number applying was less than in former years, only seven in all. The names were read and referred to a committee to examine carefully into each case and report to Assembly. Applications from students, asking, for varied reasons, that their course of preparation be shortened, or that prepara-

tion along one line be accepted in lieu of another, were dealt with in like manner.

A pleasant incident of the morning was the presentation to the Assembly, by Rev. Dr. Black, of St. Andrew's Church, Halifax, of the pen used by the Moderators of the several synods in signing the terms of union in Montreal twenty-five years ago. Dr. Black was at that time minister of Erskine Church, Montreal, in which the Union was consummated, and took care to preserve the pen. Inclosed in a silver case, at this silver wedding of the Church, he presented it to the Assembly to be kept permanently in the Church offices at Toronto.

Next came that multum in multo, the Report of Dr. Torrance on Statistics. You can speak its name in a second, count its closely packed 170 pages in a few minutes, read them in as many days, and find in it subject of study for years. It tells that our Church has now on its roll 2,942 congregations and stations, with 210,326 communicants, of which 166 of the former and over 50,000 of the latter, were added during the year. It has forty-eight columns, each under a different heading, where the minutest details of the statistics and finances of each of these congregations, so far as obtainable, are given, and this immense table is but a part of the whole. There is no fact that can be put into figures, about any congregation or mission station of the Church that has not here a place. Growth or its opposite is seen. Every page teaches lessons of gratitude or humiliation for the past, of guidance and cheer for the future.

College Reports filled much of the afternoon. Halifax, Morrin, Montreal, Quebec, Knox and Manitoba, all are prospering and hopeful, except Morrin, which is closing, the Protestant and Presbyterian population not being large enough to sustain a college in Quebec city. But McGill and Montreal are not far away; and while the Maritime Provinces have their Dalhousie University and their Presbyterian College in Halifax, and great Protestant Ontario has its Queen's and Knox, with universities in or near, and Manitoba its full educational outfit, the Province of Quebec has also its McGill and its Presbyterian College, Montreal.

In these different theological colleges, during the past term, there were two hundred theological students, lacking one, thirty-

eight in Halifax, twenty-nine in Montreal, thirty-six in Queen's, sixty-five in Knox and thirty-one in Manitoba. The number completing their studies and entering the work of the ministry, were, fourteen from Halifax, twelve from Montreal, eleven from Queen's, twenty-three from Knox, and thirteen from Manitoba, in all seventy-three, and yet there is room for good men, for Dr. Robertson tells us that a number of fields in the North-West have to go without supply.

Some of the events noted in the reports are the opening of the new college building, Halifax, additions to the library endowment, and bursaries and travelling fellowship in Montreal, the appointment of a new professor of Church History in Queen's (Rev. S. McComb, of Ireland), some additions to the Scholarship Fund and permission to appoint another professor in Knox if the way be clear, while additional scholarships and the appointment of a new principal, Rev. Wm. Patrick, D.D., of Aberdeen, Scotland, cheers the heart of Manitoba.

The Reports of the Finance Committees, East and West, covering all the givings of the Church, were presented by Messrs. J. C. Mackintosh and Dr. Warden. Not to trouble you with details, please note two facts, (1) Besides increased support to all the usual objects, our Church has given over sixty thousand dollars during the past few months to the Indian famine; (2) that while the management of banks and similar institutions costs on an average over sixteen per cent., the whole cost of managing the finances of our Church, including salaries, office rents, etc., is less than three and a quarter per cent. of the current expenditure.

The afternoon, as the morning, had its pleasant interlude, a fraternal visit by a delegation from the Diocesan Synod of Nova Scotia, which is meeting in Halifax. An archdeacon and a rural dean came at a previously appointed hour. Their brief addresses of congratulation and good will were aptly responded to by Dr. Follok. The function was a neat and pleasant one, and helped both to foster and to exhibit the true unity of Protestantism.

My letter is already long, and to-day's best is untold. It is Home Mission night. Drs. McMillan and Warden, Conveners, East and West, have presented their reports, and Messrs. Fowler and James have spoken on

the former and Dr. Robertson and Mr. Pringle from Atlin, on the latter. It has been one of the best Home Mission nights in Assembly history, both in the story and its telling. The story is one of progress from ocean to ocean. If the whole Church could have been here to listen, Home Missions would make still greater strides in the year to come. On other pages of this issue you are printing some of the facts which were given, but the thrill of the living voice cannot be reproduced.

Two features of the evening let me mention. One which, illustrated by large maps, came upon the Assembly as a surprise, was the immensity of "New Ontario," where settlement is beginning to pour and the Church must follow. Old Ontario is large, but only a margin on the new. The older Provinces received their impress in their earlier stages. So will this newer land. The character of that impress is in some measure in our hands and the time is now.

The other thing, somewhat unique, was Mr. Pringle's personally conducted tour of an hour and a quarter among the new gold fields of the far West. It was one of the best antidotes to the Yukon gold fever. Thrilling were his pictures of the awful suffering and hardship during the earlier rushes of 1898, over those terrible trails. Ninetenths of the men either came back broken in pocket, health, or morals, sometimes all three, or remained there "broke" to work for what wage they could get.

Far from help of any kind, in lonely shack or on toilsome trail, where every man had as much as he could do to care for himself, to the helpless the missionary was literally an angel from heaven. Hunting up the sick and dying, bringing them help as he might be able, perhaps taking them on his dog sled to the temporary hospital of some mining town, cutting wood for the camp fire of poor fellows too helpless with scurvy to do it for themselves, having worship in a tent, preaching where opportunity offered and making opportunity where it did not offer, helping and cheering the living and pointing the dying to the Saviour, whom they had perhaps almost forgotten, but of whom they were glad to hear now in their hour of need, receiving last messages and sending them to loved ones far away; such was the work of mercy which so brightened

the tragedy of these last three Yukon years, and which in some of its phases will be more needed in the days to come. The terrors of the trail will grow less, but that worse trail than Teslin will broaden as gold hunters gather in growing numbers, and that trinity of hell, the saloon, the gambling house and the brothel, throng hard after them.

Friday, 15 June.

Dear Record,—

The four beneficiary schemes of our church were up to-day, the Aged Ministers' and the Widows' and Orphans' Funds, East and West. The latter, East, is wholly insurance, supported entirely by the ministers. The latter, West, and the two former, are partly beneficiary, congregations contributing to them and ministers paying annual rates to entitle them to benefit.

The one in best condition is the W. and O. East, but even here, the secretary, Dr. Sedgwick, had to complain that while the fund is in such excellent state, too many of the younger ministers neglect to join it and secure for their families its benefits.

From the other three the complaint is not only of neglect to join but that many do not give their congregations opportunity of contributing. This is wrong. If ministers have themselves and their families otherwise provided for, they should secure help for the Fund for the sake of those who have given their lives in scattered fields on small salaries where they could not thus make provision. And if unprovided they should preach a sermon—to themselves—on caring "for his own, especially for those of his own house."

Part of to-day was devoted to Century Fund. It is doing well, About half the Common Fund of over six hundred thousand dollars has been subscribed by 553 of the 1,211 congregations of the church. The amount of local debt that will be paid off will considerably exceed the four hundred thousand dollars first named. The more the better. Many a congregation will go lighter. But most important is the Common Fund for placing the Schemes of the Church in a position to do more and better work. To secure this Fund will require the continued hearty and earnest effort of all. Large congregations and small, men, women and children,

rich and poor, should have their part in this memorial of God's goodness.

A matter of general interest is the Sabbath School publications of our church — both lesson helps and papers for the young — reported on to-day. Mr. Fraser has managed them with such excellent results that not only are they self-supporting, but have a considerable balance on hand for improvements. It is a very few years since "Forward" was a small monthly, scarce larger than our "King's Own." Now it is the large weekly of the Presbyterian church, U.S.A., with an immense circulation. With the support of the whole church our own papers will develop. And that support should be given. Much imported Sabbath School literature is anti-British in tone, and we need to have our young people trained in national as well as Spiritual loyalty.

I have only touched upon a little of to-day, but I must remember that your space is limited and the evening is not yet told.

It was Foreign Mission night. On the programme were Drs. Falconer and Moore, joint conveners, five missionaries from four of our foreign fields, Dr. Morton from Trinidad, Messrs. Wilkie and Frank Russell from India, Gauld from Formosa, Grant from Honan, and Winchester, our missionary to the Chinese on the Pacific coast.

For all from foreign lands except Mr. Wilkie it was a first appearance before Assembly to tell of their work among the heathen. The conveners thoughtfully gave most of the evening to the missionaries, and even then their time was brief.

From "Far Formosa," with its sixty chapels and preachers, its Oxford college and schools, Mr. Gauld told of the aim to develop a self-supporting, self-propagating church, of five congregations self-sustaining with wage at ten cents a day, of a pastorate receiving four to six dollars monthly, of how since Japan's possession, enemies were wont to accuse christians as traitors, and on such a charge one of their preachers had been publicly executed by the Japanese, and how out of the furnace was coming a purer, stronger church.

Dr. Morton, appointed to Trinidad thirty-three years ago, beginning work a few months later, our oldest veteran in the service, addressed the Assembly for the first time. He told of a work among the East In-

dian immigrants there, twenty thousand of them when he landed, eighty-five thousand now; of the sixty schools, with six thousand pupils, every school a centre of religious work; of the training school for teachers; of four native ministers, and fifty-three catechists, and the college where they were fitted for their work; and of the helpmate good and true, a Halifax maiden, who had been with him all these years. But he has kindly given the manuscript of his address, which I send you for another page.

Mr. Russell pleaded for India's three hundred millions, especially in this time of drought and famine, when water tanks never known to be dry have been six months without a drop, when people and cattle are perishing by tens of thousands for want of food and drink, when even the rain fall necessary to life will be followed by malaria and cholera with their awful ravages among a weakened population. He showed the great opportunity to gather in the orphans and train them, apart from heathen influences, and the gain this would be to the native church in India.

Mr. Wilkie presented another side of India's needs, her thirty thousand Hindu students in government colleges and seventy thousand in high schools, education destroying their faith in Hinduism and giving no substitute, turning them out as sceptics to be leaders of the thought of the people, the consequent danger, already threatening, of disloyalty to Empire, and the necessity for higher education, under Christian influences, if India is to be kept faithful to Britain as well as won for Christ.

Mr. Winchester represented work for the heathen in our own land, the eleven thousand Chinese in British Columbia. The manner was a treat. As a speaker of eloquence and power he has few peers. Of the matter of his address, so far as it urged the work of our church among these people, giving them the Gospel, there could be but approval. But to its dealing with the economic side of the question, denouncing the restriction of Chinese immigration, there will be far from assent, especially in the Pacific Province, which best knows and is most affected.

At a late hour ended the session, with the call from God and man, "Come over and help us," and "Give ye them to eat," deep graven on many a heart. May it be lasting and fruitful.

Saturday, 16 June.

Dear Record,—

This morning was routine, and as with school boys Saturday is a half holiday. But not for all, Committees take the opportunity to get through with their work. Many leave the city to supply churches nearer or farther giving their ministers a change and rest. I had the privilege of the latter.

Those who could remain and enjoy the abounding hospitality of the good people of Halifax, were treated in the afternoon to a steamboat excursion on the Harbour, a rare delight for most, to which at night a reception in the Ladies' College formed a fitting conclusion.

Far from busy crowds was my evening. But to look on scenes of childhood for the first time in years has a sweetness all its own. Thirty miles by train to Elmsdale, and a familiar drive of half as many more brought seven in the evening and the Gore hills and the old house at home. What an hour was that quiet evening stroll, silent but not voiceless. Every step was vocal. Rock and hillock, stump and tree, spring and streamlet, laughing waterfall and holes where speckled finnies used to sport, fields and pastures and bringin' hame the kye, the deep worn path, the patch of fragrant grass still redolent of long ago, the old apple trees or where once they were, each flavor still remembered well; all, all seemed to bid a welcome and tell its story of days and things that had been.

But the faces and the voices? A visit to the old family burying ground on its lonely hill and the mounds and weather-worn marble slabs remind that in a better life these have now their part and beckon to the trysting with them there.

Sabbath, 17 June.

Dear Record,—

Dated Sunday, though not written then. Of the Assembly services, and that afternoon communion, which already gathers around it so many precious memories I cannot tell, except report from others that they were held.

I can only write of a Sabbath day's journey, not Jewish but country preacher's measure, nearly forty miles, and three services amid scenes and places and faces familiar long ago.

The church home of boyhood's days in

the country! What a place! Its gatherings and greetings after the separation of the week, the men in groups chatting here and there about the door; the women more devout sitting quiet and staid in the pews within; the "skailing" for the church when the minister appears, the old tunes in regular turn, the pastor's kent voice and familiar phrase, the dismissal, the gradually lessening groups on the homeward way!

Monday, 18 June.

Dear Record,—

By early train this morning back again. Of four things in to-day let me tell, three of business and one of pleasure.

A good beginning to the day and week was the appointment of Agent of the Church in place of the late beloved Dr. Morrison. The Maritime Synod had considered several names, all well fitted, and their nomination of Rev. E. A. McCurdy was heartily confirmed by Assembly.

A very different problem next. With Agencies the question is to select, with the Home Mission field, to get. And for long to-day in committee and in open house the Assembly wrestled with how to fill ten holes with five pins, in other words, to supply with the men available the wide and fast filling new Ontario and far North West. The well-being of church and country alike demand prompt action if much of our land is not to lapse at its birth into semi-heathenism.

The result was: (1) An earnest call for more young men to the ministry; (2) larger remuneration to help meet the harder conditions, to graduates in theology who will take there a term of sixteen continuous months; (3) ordination under certain conditions, after but two years in theology; (4) the consideration of a special summer school for training catechists who may not wish or be able to enter the ministry.

A little help may come from the last three. Only the first can fully meet the need and that depends upon the ministers throughout the church, upon the fathers and mothers, upon the boys and young men of our schools and colleges. What an opportunity for the young and strong, to go to the front, to help lay deep the foundations of our country in righteousness.

Who will answer gladly, saying,
"Here am I, send me, send me."

Another subject of to-day was the Church and Manse Building Fund of the North-West, one of Dr. Robertson's pet bairns, and a most worthy one. When it started there were but eighteen churches and three manses from Lake Superior to the Pacific. In its eighteen years it has assisted seventy-six manses and three hundred and sixty-four churches, many of which would not have been possible and many more not undertaken but for its help. Eight manses and forty churches were aided last year. It is one of the most helpful agencies of Assembly for the upbuilding of the Church. It gives visibility and stability to work that would otherwise be transient.

A fourth, the "pleasure item" of the day, was a reception by Senator and Mrs. McKeen between the afternoon and evening sessions, at their beautiful Maplewood. A steamer received the Assembly and its wives and daughters, at a wharf near the church. Down the harbor and up the Arm was delightfully cool, the reception as cordially warm. If tables were attacked in column it was as always where men and meat forgather—suave qui peut—from logging bee to fashion's rout—with odds on the latter.

Evening again, and again of the best. The theme was Church Life and Work, including Family Religion, Sabbath Schools, Young People's Societies, Temperance, Sabbath Observance, Systematic Beneficence, etc. The convener, Rev. D. D. McLeod, spoke on the salient points in his Report. Messrs. Neil, Peck, and Torrance Fraser, on Sabbath Schools, and Mr. A. Gandier on Young People's Societies.

There were notes of warning mingled with the cheer, more especially along three lines, Sabbath Schools, Sabbath Observance, and Young People's Societies.

The Sabbath School attendance has doubled since the Union from about eighty thousand to one hundred and sixty thousand, but the increase should have been more. In many places our children are drawn to other schools and as they grow up join other churches. It was decided to take steps to a better developement of our Sabbath Schools and more care for the children of our own church for whom we are responsible.

Our Young People's Societies have not increased in membership during the year, but the opposite. This may be partly the

reaction from the enthusiasm of a few years ago to a more solid basis, but is none the less to be guarded.

But perhaps most definitely marked is the tendency of both individuals and corporations to encroach on the Sabbath for pleasure and for gain. The Sabbath is a bulwark of both church and nation, and sad for either when that is broken down.

Tuesday, 19 June.

Dear Record,—

A subject of to-day that interests you, if not your readers, was the Report of the Presbyterian Record. Hitherto it has always come in among the innocents on closing night when there is but time to nod and pass and the few persisting members are thinking of home-going rather than business. Even last year when you gave four thousand dollars to the Aged Ministers' and Widows' and Orphans' Funds, there was scarce time to note the fact.

This year you came in earlier, and I can only congratulate you on the kind things that were said (much more than you deserve), and on the helpful hints that were given for your improvement. As these are for yourself alone, I will give them viva voce when we meet.

A well-deserved appreciation was the thanks of Assembly to Rev. John McMillan, D.D., Halifax, for his eminently diligent and successful work on the Home Mission Committee, East, as a member for twenty-five years and convener for eighteen years. The committee has charge not only of Home Missions proper, but the distribution of probationers for the Synod, in a sense "the care of all the churches." He was urged to remain convener, but asked release.

While there were weightier subjects, involving more serious and careful consideration, the most lively debate of the Assembly was to-day, on the question of "Aids to Social Worship."

Its advocates claim that there is need for a collection of a few forms of service for public worship, funerals, etc., with some Scripture selections, prayers, and hymns for those beyond church bell and minister, e. g., hunters, surveyors, or mining camps.

Others think the Bible and a hymnal sufficient for all times and places, and a

chapter from the Book itself as authoritative and as easy to read as any selection, and they see in "forms" the "thin end of the wedge." The interest centred in the speeches—pro and con—of a venerable Goliath of debate, and a youthful David of the eldership, with honors at least even for David.

Again a reception and tea, by the kind ladies of Fort Massey church in their fine new hall, between afternoon and evening sessions. The good people of Halifax will not allow even the superb weather to be the deepest and most pleasant recollection of this delightful Assembly, but must needs outrival nature.

Another evening, the fifth, and not behind the previous ones. Augmentation and French Evangelization were the themes in order.

Mr. Edwin Smith and Dr. Lyle, conveners, East and West, gave the Reports on Augmentation for the year, followed by Messrs. James McLean, D. B. McLeod, and Dr. Her-ridge.

The claims of this nursing scheme of the Church were strongly set forth. In the East 53 congregations are this year helped to the amount of \$9,370, while \$26,154 aids 162 congregations in the West. The striking fact was mentioned that last year 56 groups of stations in the West were ready to qualify for the Fund and call settled pastors, but that only 21 of them could be received. This hinders progress. One fourth more is needed and asked this year in the West, and a slight increase in the East.

After an interval of prayer for the safety of missionaries in China, the other subject of the evening, French Evangelization, was taken up. Dr. MacVicar, so many years convener, presented the Report. Messrs. Mowatt and Duclos and Dr. Amaron followed.

This great work so pressing upon Canadians, both as patriots and Christians, was well set forth. Sixty years ago there was not a French Protestant church in Canada. Now, besides what other churches are doing, our own Church has thirty-six mission fields with ninety preaching stations, twenty-nine ordained missionaries, eighteen evangelists, colporteurs and students, and twenty teachers. There are 922 families connected with these missions, 1,033 communicants, of whom 146 were added during the year, a Sabbath School attendance of 1,074, and at prayer meeting 780, while contributions by the people amounted in all to \$7,487.

Wednesday, 20 June.

Dear Record,—

A week ago Assembly opened. To-night is the close. All has gone smoothly and well. The business has been introduced without delay, quietly and quickly put through, and expeditiously recorded; while the rapid click of a Remington through a door ajar tells that Miss King, now one of the stated officers of Assembly, is as speedily putting it in print for the printer, and that in a few hours from passing the house the minutes of each session will be in the mail on the way to Toronto.

To-day has been a gathering up of things left over, hearing and considering reports on subjects that had been referred to committees at an earlier stage, together with some new matters that should receive more time than can now be given. Of the latter one or two may be mentioned.

"Distribution of Probationers," is a difficult matter in the West, as Mr. Glassford, the Convener, as well as his predecessors, has found.

Twenty-nine names were on the roll last year. When these men want congregations, and so many congregations, now here, now there, want pastors, one would think it not difficult to at least get them together to try whether each will suit the other. But when we remember that each of these congregations is bombarded by a list proportioned to its prominence, of men already settled, that each vacancy, as a rule, wishes to furnish its own supply, that many probationers are as desirous of a hearing in the best congregations as are the latter of hearing the best preachers, and that congregations and ministers do not always coincide in their judgment on such matters, the task of pleasing everybody will be apparent.

"Religious Instructions in Schools" is a live question in Ontario. Dr. Caven reported for the Committee on this subject. There is a wide-spread feeling that while schools should be public and unsectarian, in a Christian country they should have a stamp definitely moral and religious, and that this should extend from the lowest to the highest institutions of learning. A resolution was passed to that effect, and the Committee continued, to prosecute their work.

Sabbath Observance and Legislation thereupon was reported on by Dr. Caven. Greater

than ever are the inroads on the Sabbath, and more watchful and vigilant must its defenders become. Branches of the Lord's Day Alliance are doing much to create a healthy sentiment on the subject. Their efforts should be furthered by all our ministers, who can do so much to help in this all-important matter.

Much is untold, but the closing hour is come. Thanks have been given to Halifax friends for all their many kindnesses. The Moderator has given his closing address. At his request Mr. Pitblado has led in prayer. The good old closing Psalm, "Pray that Jerusalem may have peace and felicity," has been sung. The Moderator has declared the last General Assembly of the century dissolved, and summoned another to meet in the beginning of the next century, in the city of Ottawa and in St. Andrew's church there, on the evening of the second Wednesday in June, 1901. The solemn benediction is given. Good-byes are said, as hearty as the greetings a week ago, but more tender and subdued, and we separate not all to meet again on earth. May it be as better men in a better life.

Halifax, 21 June.

Dear Record,—

May I add a postscript, things in general.

This last General Assembly of the century, completing twenty-five years of our Church history, has been one of the best of the series. The trifling matter of perfect weather conditions made attendance delightful. The absence of undesirable matters for decision, or the happy settlement of any such in committee, so that the whole time could be given to planning the forward work of the Church, was cause for gratitude, as was also the encouraging condition of the various schemes, and of the special Century Fund. "Thank God and take courage" should motto the whole.

The Record is not the place for conundrums, but I will venture one. Why is it that men, discussing in public matters of importance, their words presumably weighed and weighty, sometimes speak so low and indistinct that part of the audience hear but part of what is said? Walking by faith is all right in its place, but not here. Some

voices carry more easily and all have their limitations, but Solomon on the axe would have been helpful to some of the Assembly speeches.

The inevitable photographer was there. Grouped on a grassy bank beside the church the passing Assembly became permanent. These photos are valuable. Picture is history. It is interesting to ponder now the faces of the past, some of them with us no more.

Our Church is surely Scriptural and Apostolic, for "Moderator, fathers, and brethren" is but one remove from "men, brethren, and fathers." While the Assembly is a model of despatch and yearly better, this preliminary Presbyterian refrain was this year increasingly in evidence. The ludicrous requires restraint, when, its echo scarce silent, this oratorical salutatory is solemnly led out again to preface a three minute speech. If one has something to say, "fathers and brethren" might be trusted to take care of themselves during the saying of it.

One of the pleasant surprises was the new college building, Halifax. I had read of it as the "College Library," with two or three class rooms, and its modest cost confirmed the thought of a wing extension. What was my surprise to find it a completely equipped College Building, with splendid library, class rooms, and all else necessary for a first class college, while the old building, formerly college and residence, is now wholly occupied as a home by the students. The professors' houses standing near, the uniquely beautiful situation, quiet and retired, on the shore of the Arm, combine to make the place an ideal one for its ideal purpose. The only need is more of the young men from the homes by the sea to devote themselves in the ministry to winning and keeping our fast-filling territories for God and truth and right.

When in North Sydney I saw the ruins of the fine new building which our congregation there had occupied but a short time when it was a few months since burned to the ground. But the "Church" is not in ashes, either of sackcloth or death. Reverse but stimulates the brave, and already a larger and better is under way. May that of the bush be its only fire. ("Church" in ashes! Is it mine? Is it mine?)

THE SABBATH SCHOOL AND THE HOME.

By Rev. John A. Logan, Eburne, B.C.

For the Record.

In venturing to approach this topic from a Western standpoint, let it be understood, that conditions in the West are widely different from those in the east. There, an organized and settled state of congregations, with the necessary paraphernalia for carrying on their work, exists; there, the Church parish is comparatively compact, and the majority of the people intend to make it their home; there, congregations have settled pastors, a good staff of elders, and a competent teaching force; there, homes, schools, congregations are contiguous, and the religious sentiment, as well as the religious element prevails.

After you cross the Rockies it is quite different in all these respects. You come into a province of "magnificent distances" with sparsely settled districts where congregations and communities and towns are far apart. The number of organized and fully equipped congregations is comparatively few. It is simply an enormous mission field which the Church has undertaken to hold for the Master. Many stations have no elders. The missionary who is the head of the Sabbath School work is changed frequently. The people, in the hope of bettering their circumstances, are migratory. Quite a number, in all parts, have no experience in home life. Worldliness is in the air. Colonists come here to seek gold, not spiritual wealth. Temptations to vice, while much the same everywhere, are more open, and the feeling of restraint is less. Sin is more shameless by reason of the easy sentiment prevailing.

Under very trying conditions the Church seeks to gather the lambs into its fold. To accomplish this, three institutions are employed, represented by the pastor, the parent and the teacher. Usually, however, it is supposed that the parent and teacher are the chief factors, into one or other, or both of which the pastor is merged.

The first thought that must be instilled into the heart and life of the people is, that religion is paramount—that its wealth is above rubies, that interest in it should overtop all other interests. The first thing must be put first. Until this is done the heart is in a state of siege, but when the Kingdom of

God is made the primary aim, relief comes. In the mad rush for gold, over hill and mountain, by river and lake, men are prone to forget the eternal life. Things material make them materialists, and the vision becomes earth-bounded. The eye must be withdrawn from the things seen and temporal, and fixed on the unseen and eternal.

Some say it is impossible to get old-timers out of their ruts. If there is an element of truth in the saying, the need is greater for the right caring of the young. We cannot stunt the lambs and hope to keep the flock up to the standard. What will the future be if the rising generation is neglected? The good name of our West in the Twentieth century will depend more upon the character of the men and women we produce, than upon our fertile areas and our mineral and commercial wealth. There is then in all mission work, laid upon the shoulders of the Church the responsibility of the welfare of the young.

In this work there is to be considered:

(1) The Home. To begin with, the home is handicapped in its influence—handicapped as in the East by the want of the Bible in the day-school. The sooner that Christians realize the great crime of withholding the teaching of Scriptural truth in all our educational institutions, the better will it be for the coming men and women. If the Bible is sidetracked during that part of life when habit and character is being formed, its value is most apt to be discounted for the remainder. The school in which was imparted religious information would help to buttress the four corners of the home, and assist in strengthening the moral nature of the child.

Then again, in the West the home life is unsettled. The father is often away much of his time. The mother has her hands more than full. The family altar is not common. Conversation is worldly. The freedom too of "the Great West" has struck the home. Discipline is resented. Parental restraint is not relished. The lad when very young wants to make money, and the money is probably sorely needed. Much work is done on the Sabbath. Some towns are "wide open," and vice stalks abroad openly.

Such influences are a barrier to the very existence of that Christian atmosphere of home life, so necessary to the proper bring-

ing up of children. These conditions are not universal, neither are they exceptional. Would that every father and mother in our broad land, could see now, as one day they must see, the everlasting result of neglect in the right training of their sons and daughters, and feel the responsibility placed on them by Him, who said, "take this child and train him for me, and I will give thee wages."

(2) The Teacher. All the more is there the need of faithful, earnest Sabbath-School teachers; all the more is there the need of an active Sabbath-School in every hamlet of the West. And while we have many God-fearing and painstaking fathers and mothers, we have also a noble band of consecrated and self-sacrificing teachers, of men and women who cheerfully devote time and gifts to God's service.

Outside of the few cities, the Sabbath-School work is largely under the direct supervision of the Minister or Missionary. With him rests the work of organization, of arousing interest, of finding teachers, and often in addition to regular services, superintending the school. The work of the teacher requires no little skill and perseverance. House to house visitation is imperative. Confidential terms with the parents must be established. Efforts are made to have the lesson receive attention at home, and to enlist as much as possible the sympathy and co-operation of parents.

Great must be the results of faithful Sabbath-School work. In some places the school is the pioneer. All the religious influence in many a home is that which the school brings into it. This work must not be overlooked, or its importance underrated. The Church wants the young. Christ wants them. The country needs strong men—strong morally and physically, and the Sabbath-School must not slacken its hand in the work which it has undertaken of helping to give to the land an exalted and noble manhood.

The minister who is given to change, and who is never quite satisfied that he is in the right place, does not believe in the guidance of an unerring Providence and an unerring Spirit. He may profess to believe, and think he believes, but really he is an unbeliever walking by sight, and not by faith.—Exchange.

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XI. Distribution of Probationers.

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XIV. Ministers' Widows' and Orphans' Fund.

(Late Canada Presbyterian Church.)

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R. Laing, *Convener*; Dr. T. Sedgwick, Dr. A. McLean, A. McLean Sinclair, J. McLean, James S. Carruthers, J. W. Fal-coner, *Ministers*; and Messrs. R. Baxter, G. Mitchell, Dr. A. H. McKay and J. D. Mc-Gregor.

XV. Aged and Infirm Ministers' Fund.**1. Western Section.**

Mr. J. K. MacDonald, *Convener*; A. Gilray, Dr. Warden, Dr. W. D. Armstrong, Dr. Dick-son, Messrs. A. H. Scott, R. Laird, A. Gra-ham, Dr. W. G. Jordan, Dr. McCrae, E. A. Henry, H. McQuarrie, Dr. Fletcher, G. Mc-Arthur, F. McCuaig, S. Carruthers, Stuart Acheson, and A. McLean, *Ministers*; and Wm. R. Leckie, Lord Strathcona and Mount Royal, Dr. Wallace, Robert Lawrie, J. A. Mather, H. J. Johnston, John A. Paterson, Wm. Adamson, J. R. Reid, John Harvey, Geo. Rutherford, R. Atkinson, and Alex. Nairn.

2. Eastern Section.

Mr. Anderson Rogers, *Convener*; Messrs. E. D. Rankin, John Murray, J. A. Mackenzie, Jas Rosborough, A. B. Dickie, Geo. Fisher, J. R. Coffin, A. MacLear Sinclair, J. Bur-gess, C. Munro, W. P. Archibald, G. Leck, James Sinclair, D. MacDougall, Dr. Pollok, and J. F. Dustan, *Ministers*; and D. Mac-Donald, Sheriff Archibald, Owen Cameron, Alex. Henderson, and Judge Forbes.

XVI. Finance.**1. Western Section.**

Mr. Geo. Keith, *Convener*; Dr. Warden, Messrs. John Gowans, Wm. Wilson, G. T. Fergusson, J. L. Blaikie, George Rutherford (Hamilton), D. Morrice, C. MacArthur, and A. T. Crombie.

2. Eastern Section.

Mr. J. C. MacKintosh, *Convener*; Messrs. E. A. McCurdy, David Blackwood, J. W. Carmichael, J. F. Stairs, Geo. Cunningham, Hugh MacKenzie, Jas. Kennedy.

XVII. Statistics.

Dr. R. Torrance, *Convener*; Messrs. G. R. Fasken, A. M. Hamilton, W. A. J. Martin, Dr. Dickson, Wm. Ross, *Ministers*; Messrs. Major G. B. Hood, Col. Higginbotham, and the Agents of the Church.

XVIII. Protection of Church Property.

Hon. Justice McLennan, *Convener*; Prof. Donald Ross, Dr. Warden, Dr. R. Campbell (Montreal), Dr. Pollok, Dr. R. Torrance, Prof. Hart, Dr. J. Campbell (Victoria) and Dr. Robertson, *Ministers*; and Hon. D. Laird, Messrs. J. L. Morris, Q.C., G. M. Macdonnell, Q.C., J. MacIntyre, Q.C., Sir Thos. W. Taylor, W. B. MacMurrich, Hamilton Cassels, Hon. D. C. Fraser, Judge Forbes, Thornton Fell, F. H. Chrysler, Q.C., W. B. Ross, Q.C., J. A. McKinnon, Jas. Muir, Q.C., Colin Campbell, Judge Stevens, Judge McKenzie (Sarnia), John A. Paterson, Major Walker, Judge Creasor, W. M. Clark, Q.C., Hon. Justice Sedgwick, Thomas Caswell, Judge Trueman, A. G. Browning, D. B. McLennan, Q.C., and D. McCormack.

XIX. Church and Manse Building Board.

Mr. J. B. MacLaren, *Chairman*; Dr. Robertson, Dr. Duval, Messrs. D. McG. Gandier, W. L. Clay, Joseph Hogg, Prof. Baird, R. G. MacBeth, J. C. Herdman, James Farquharson, M. C. Rumball, J. A. Carmichael, C. W. Gordon and D. G. McQueen, *Ministers*; and Sir Thomas W. Taylor, Messrs. Alex. Macdonald, C. H. Campbell, and John Patterson.

XX. Hymnal Committee.

Dr. Gregg, *Convener*; Dr. Macrae (Quebec), Dr. D. M. Gordon, Dr. MacLaren, Dr. D. L. McCrae, Dr. Scrimger, Dr. J. Sommerville, Dr. James, Dr. W. D. Armstrong, Dr. J. B. Fraser, Messrs. J. A. Macdonald, W. J. Dey, J. Thompson (Ayr), Dr. Herridge, G. C. Heine, James Anderson, J. B. Mullan, Alex. Henderson, R. S. G. Anderson, M. MacGillivray, Alexander MacMillan and G. Stuart, *Ministers*; and Messrs. W. B. MacMurrich, R. A. Becket, W. B. Geikie, M.D., John H. Thom, Joseph Henderson, R. Murray, James Gibson, James Johnson (Hamilton), John Henderson (Montreal), and Prof. S. W. Dyde; the Members in Toronto to be an Executive Committee.

XXI. Presbyterian Record.

Dr. R. H. Warden, *Convener*; Editor of Record, Dr. R. Campbell (Montreal), Dr. Scrimger, Dr. James Ross, Dr. J. S. Black, Messrs. W. D. Reid, James Fleck, C. B. Ross and Walter Paul.

XXII. Young People's Societies.

Mr. A. Gandier, *Convener*; the Conveners of Synod and Presbytery Committees, J. McP. Scott, J. A. Brown, A. D. McDonald (P.E.I.), W. R. McIntosh, W. S. MacTavish, G. D. Ireland, W. Shearer, Alex. Laird, R. D. Fraser, J. P. Falconer, N. H. Russell, C. McKillop, R. Haddow, J. A. Carmichael, J. S. Conning, W. M. Rochester, Dr. J. Campbell, R. M. Hamilton, G. C. Pidgeon, A. D. Archibald, J. S. Henderson, D. Munro, D. R. Drummond, R. Patterson, A. McWilliams, C. T. Tough, G. P. Duncan, D. J. Thomson (Belleville), F. M. Dewey, John McLeod, J. H. McVicar and J. S. Davidson, *Ministers*; and Messrs. John S. Smith, Prof. J. F. McCurdy, G. A. McGillivray, I. Pitblado, J. B. MacKilligan, T. M. Henderson, G. Tower Ferguson, F. Reid, J. D. Higginbotham, J. B. Hackett, J. P. Parlass, J. H.

XXIII. Sabbath School Publications.

Dr. R. H. Warden, *Convener*; Dr. Fletcher, Dr. John Thompson, Dr. MacTavish, Messrs. Jas. Murray, R. D. Fraser, John Neil, J. A. Brown, G. T. Fergusson, E. Scott, Jas. Bain, jun., and Hamilton Cassels.

XXIV. Committee on Sabbath Observance and Legislation.

Mr. D. R. Drummond, *Convener*; Principal Caven, Messrs. J. G. Shearer, John Crawford, Dr. Johnston, D. D. MacLeod, Principal Grant, Prof. Dyde, Principal MacVicar, D. M. Ramsay, J. J. Elliott, Geo. MacArthur, Jas. Hamilton, D. J. Fraser, D. Campbell (Victoria), E. D. MacLaren, R. G. MacBeth, G. R. Maxwell, M.P., J. M. Douglas, M.P., D. Tait, Principal Pollok, W. H. L. Rowand, W. L. Clay, C. W. Gordon, T. F. Fotheringham, *Ministers*; Messrs. John Charlton, M.P., Walter Paul, Alex. Bartlett, John Patterson, D. C. Fraser, M.P., J. K. Macdonald, E. H. Bronson, R. H. Myers, M.L.A., W. T. Kennedy, Judge Creasor, S. W. Russell, M.P., J. A. Paterson, Wm. Clark (Cardinal), Senator Vidal.

It is recommended that the different local sections of the Committee meet for conference at the call of the following sub-Conveners, viz.:—

Maritime Provinces: Principal Pollok; Ontario and Quebec: Mr. D. M. Ramsay; Manitoba and North-West: Mr. C. W. Gordon; British Columbia: Mr. W. L. Clay.

CHURCH NOTES AND NOTICES.**Calls.**

- From Sherbrooke, N.S., to Mr. R. McKay.
 From New London North and Kensington, to Mr. Smith.
 From Cobourg, to Mr. Beatty of Toronto.
 From Balfour St. Church, Brantford, to Mr. E. B. Horne.
 From Beaverton and Gamebridge, to Mr. A. C. Wishart.
 From Knox Ch., Toronto, to Dr. Johnston of London.
 From Carp, Lowry and Kinburn, to Mr. N. H. McGillivray. Accepted.
 From Augustine Ch., Winnipeg, to Mr. J. Pringle.
 From Gore Bay, to Mr. W. F. Orr.
 From Dundas and Annandale, P.E.I., to Mr. J. Buchanan.
 From Lariviere to Mr. J. G. Hobman.
 From Bridgeburg, Ont., to Mr. E. McNab of Mattawa.
 From Wawanesa, Man., to Mr. P. Scott of Fleming.
 From Richmond, Fallowfield, etc., to Mr. S. A. Woods. Accepted.

Inductions.

- Into Mitchell, Ont., 5 June, Mr. A. McAuley.
 Into Hemmingford, Que., 29 June, Mr. A. Lee.
 Into Fitzroy Harbour and Torbolton, 22 May, Mr. H. Ferguson.
 Into Portland, 29 May, Mr. J. A. Wheeler, O. M.
 Into Rousseau, Ont., 15 May, Mr. J. Burnett.
 Into West Cape, P.E.I., 29 May, Mr. D. McLean.
 Into N. Williamsburg and Winchester Springs, 31 May, Mr. W. McIlroy.
 Into Vernon, B.C., 23 June, Mr. J. McCoy.
 Into Acadie Mines, 25 June, Mr. D. C. Ross.
 Into St. Paul's Ch., Truro, 6 June, Mr. P. M. McDonald.
 Into Whitechurch and Langside, 12 June, Mr. G. M. Dunn.
 Into Osgoode and Kenmore, 5 June, Mr. W. T. Prittie.
 Into Olds, N.W.T., 30 May, Mr. H. L. McKinnon.
 Into Erskine Ch., Hamilton, 28 June, Mr. R. Martin.
 Into Glenmorris, Man., Mr. A. Walker.
 Into Bellwood and Mimosa, Ont., 8 June, Mr. A. W. McIntosh.
 Into Seaforth, 13 June, Mr. F. H. Larkin.
 Into Swan Lake, Man., 8 June, Mr. S. Polson.
 Into Melita, Man., 6 June, Mr. W. Beattie.

Resignations.

- Of St. Hyacinthe, Que., Mr. M. T. Boudreau.
 Of Locke St., Hamilton, Mr. Thomson.
 Of Wellington, B.C., Mr. E. G. Perry.
 Of Newdale, Man., Mr. H. N. McLean.
 Of Tilbury, Ont., Mr. W. D. McPhail.
 Of Russeltown, Que., Mr. C. Young.

Presbytery Meetings.**Synod of the Maritime Provinces.**

1. Sydney, Sydney, 3 July, 10.30.
2. Inverness, Middle Riv., 3 July, 11 a.m.
3. P. E. Island, Ch'town, 7 Aug., 11 a.m.
4. Pictou, Pictou, 3 July, 1.30 p.m.
5. Wallace
6. Truro, Truro, 17 July, 10 a.m.
7. Halifax, Halifax, 10 July, 10 a.m.
8. Lunenburg, Rose Bay, 4 Sept., 10.30.
9. St. John, St John, St. A., 16 Oct., 10 a.m.
10. Miramichi, Dalhousie, 25 Sept., 10 a.m.

Synod of Montreal and Ottawa.

11. Quebec, Sherbrooke, 3 July.
12. Montreal, Montreal, Knox, Sept.
13. Glengarry, Alexandria, 10 July, 10 a.m.
14. Ottawa, Ottawa, Bank St., 7 Aug., 10 a.m.
15. Lan. & Ren., Carleton Pl., 17 July, 10.30.
16. Brockville, Lyn, 10 July.

Synod of Toronto and Kingston.

17. Kingston, Picton, 3 July, 11 a.m.
18. Peterboro, Peterboro, 10 July, 9 a.m.
19. Whitby, Whitby, 17 July, 10 a.m.
20. Lindsay, Leaskdale, 18 Sept., 11 a.m.
21. Toronto, Toronto, Knox, 1st Tues, ev. mo.
22. Orangeville, Orangeville, 10 July.
23. Barrie, Barrie, 11 Sept., 2 p.m.
24. Algoma, Richard's Landing, Sept.
25. North Bay, Callendar, 10 July, 10 a.m.
26. Owen Sound, Owen Sound, 26 June.
27. Saugeen, Palmerston, 10 July, 10 a.m.
28. Guelph, Guelph, St. A., 17 July, 10.30.

Synod of Hamilton and London.

29. Hamilton, Ham., 17 July, 9.30 a.m.
30. Paris, Chal., Woodstock, 10 July, 11 a.m.
31. London, Knox, St. Thos., 10 July, 10 a.m.
32. Chatham, Chatham, 10 July, 10 a.m.
33. Stratford, St. A., Stratford, 10 July, 10.30.
34. Huron, Clinton, 10 July, 10.30.
35. Maitland, Teeswater, 18 Sept., 9.30 a.m.
36. Bruce, Paisley, 10 July, 10 a.m.
37. Sarnia, St. A., Sarnia, 9 July, 7.30 p.m.

Synod of Manitoba and the North-West.

38. Superior, Rat Portage, 11 Sept., 10 a.m.
39. Winnipeg, Man. Coll., 10 July, bi-mo.
40. Rock Lake.
41. Glenboro, Glenboro, 10 July.
42. Portage, P. la Prairie, 9 July, 7.30 p.m.
44. Minnedosa, Yorkton, 4 July, 10 a.m.
45. Melita, Melita, 2nd week July.
46. Regina, Whitewood, 10 July.

Synod of British Columbia.

47. Calgary, Lethbridge, 5 Sept.
48. Edmonton, Edmonton, 4 Sept., 10 a.m.
49. Kamloops.
50. Kootenay, Greenwood, 1st week Sept.
51. Westminster.
52. Victoria, Victoria, St. A., 4 Sept., 10 a.m.

QUEBEC ONCE LARGELY PROTESTANT.

The following facts, given at the Assembly, about French Canada, should not only be read but well digested by all lovers of our country:

The work of the Board is chiefly carried on within the Province of Quebec, the population of which is believed by many to have been from the beginning entirely Roman Catholic. This is a mistake. Many of the early settlers who arrived with the expedition of De Monts, in 1604, were zealous Huguenots, and among them pastors who administered the ordinances of the gospel according to the creed of the Reformed Church.

They were not permitted to continue long in their new homes. The Jesuits from the outset persistently opposed and persecuted them, and the fatal blow was finally struck at the Huguenot party in 1627, when Richelieu deprived the Protestants of their charter, and gave it to the Company of "One Hundred Associates," stipulating that their emigrants should be French Roman Catholics, that strangers and heretics should not be allowed into the country, and that the Company should place and maintain three priests in each settlement.

From that date for about two centuries the domination of Romanism in the Province was unchallenged. Ignorance, superstition and servile subjection to clerical rule became almost universal. The hierarchy controlled all things, religious, social and political. The wealth of the church and of religious corporations increased enormously, and the bulk of the people were impoverished.

Such were the conditions under which French Evangelization was initiated more than fifty years ago. The effort at first was a feeble one; but the aim most commendable. What was it? Primarily to make known to the French people Jesus Christ as the only Saviour.

Who that calls himself a Christian can object to this mission? It is an undeniable fact that Christ is not presented by Romish ecclesiastics to our French fellow-countrymen. As the only Saviour and Mediator Between God and men. The people are misled by their teachers in this respect, and the aim of our Board is to give them the true gospel. We do not seek specifically to be social or political reformers, or scientific propagandists, or censors of the press, or umpires to settle the quarrels between capital and labor. But we believe that by bringing the life of Christ into the hearts of men we touch all these matters in the most effective manner, and thus accomplish a great, essential, and patriotic part of the Church's work; for if Canada is to grow into a truly united, homogeneous, and strong nationality, it must be along the lines of intellectual and spiritual enlightenment.

The agencies employed by our Board for

this purpose are colporteurs, teachers, evangelists and pastors. These were at first brought from Europe; but for the last thirty years they have been educated in the Province. And one impressive evidence of the spirituality of our converts is the fact that a large number of them devote themselves to these callings. The question, are we following the best methods for realizing our aim? has often been considered at length in the light of prolonged experience, and the Board still desires to receive suggestions in this connection. The importance and efficiency of thoroughly equipped Mission Schools is becoming more and more apparent. These exert an irresistible influence for good. Pupils in whose hearts the Saviour is enthroned are our best missionaries in the homes of the people. Such schools might be indefinitely multiplied were funds for their support forthcoming.

As to results, speaking generally, they are highly encouraging. The spirit of utter intolerance which prevailed thirty years ago has virtually disappeared. The right of private judgment and free speech then denied is now conceded. The people fearlessly claim and exercise their political rights regardless of ecclesiastical dictation. They demand properly trained teachers, and better equipped primary schools. Very many are learning to speak and read and write in English. There is a steady increase in the circulation of daily and weekly papers, not a few of which manifest a liberal spirit, and are gaining courage to speak out occasionally in favor of modern progress and equal rights to all citizens.

These are some of the fruits of missionary efforts in circulating and teaching the Word of God. But there are others still more satisfactory. As shown in the tabulated statements of this report, we are able to count hundreds and thousands of men and women truly saved by grace and living consistent Christian lives, acting as the "salt of the earth" and "the light of the world" in their neighborhoods. It is estimated that the total number of French Protestants, including those who have gone from Canada to the United States, is at least 40,000. And here it may be said, as an evidence of their piety, that the weekly prayer meetings of our French Churches are more fully and regularly attended than those of English congregations.

What are the main hindrances to this good mission? The zealous opposition of a numerous and thoroughly organized priesthood, backed by superabundant financial resources; the social disabilities and ostracism to which converts are subjected; the reproach of ceasing to be French, as their priests insist, by becoming Protestants. It is right, however, to say that these obstacles are gradually disappearing through the progress of truth and freedom.

HOME MISSIONS, EAST.

Part of the interesting statement to Assembly by the Home Mission Committee, Maritime Provinces, was as follows:—

The past year has been one of diligent and quiet activity, as well as of steady if not rapid progress. The work of your Committee has been directed mainly to the oversight and aid of charges under the care of ordained missionaries, and of Mission Fields, supplied as fully as possible by student missionaries, chiefly during the summer season.

At the date of last report the number of ordained missionaries in charge of the congregations to which they had been appointed was thirty-seven. Of these five have been called by, and settled over, congregations in which they were then laboring, three of which are self-sustaining; and the other two receiving aid from the Augmentation Fund. Seven more have been called and settled in other charges. The number of congregations at present under the care of ordained missionaries is twenty-eight.

Forty-one catechists were employed during the summer, and two during the winter. Thirty-nine groups of stations were served by the catechists, and some assistance was given to pastors in large and scattered congregations. In the fields which these young men cultivated there are 1,733 families claiming connection with our Church; 2,085 communicants, 1,788 in attendance at the Sabbath Schools, and 1,748 attending the weekly prayer meetings. These stations contributed \$335.33 for Foreign Missions, \$179.04 for Home Missions, \$60.33 for the College Fund, \$180.03 for other schemes, making a total of \$804.73 for the general Schemes of the Church, besides \$7,011.61 towards payment for the services which they received from their missionaries.

The customary liberality of our people has been maintained during the past year. Your Committee began the year with a balance due the Treasurer of \$627.99. They closed with a balance on hand of \$109.43. The receipts have, therefore, exceeded the expenditure by \$736.42. The total amount received during the year was \$14,379.45, as against \$13,486.33 for the previous year, an increase of \$893.12. Of this amount \$2,310.56 were contributed for Home Missions in the North-West.

Your Committee have voted grants to fields which have, or hope to have ordained missionaries during the current year, amounting to about \$8,000, and as other laborers, together with expenses of administration will require some \$6,000 more, contributions equal to those which have been made for the past year will be required for the current year, and any increase can be easily and wisely expended either in the strengthening of the work in the Maritime Provinces or in meeting the claimant needs of the great North-West.

The Committee cannot but think regretfully of the loss which they and the whole Church have sustained in the removal by death since the last meeting of the Assembly of their beloved brother, Rev. P. M. Morrison, D.D., who for so many years acted as Secretary of this Committee, and gave such valuable counsel and help in carrying on its work, but they would bow with submission to the will of Him whose they are, and whom they serve, knowing that His wisdom is unsearchable and His love infinite. In common with other Committees whom he served so wisely and so well, they have put on their records a minute expression of their appreciation of his character and work.

AUGMENTATION, WEST.

Food for action as well as for thought is in some of the following facts presented to the General Assembly by the Augmentation Committee, west:—

Through the continued goodness of God to our beloved Church, and through the growing liberality of her members and adherents your Committee is glad to be able to report substantial progress in the work under its care. Had the Church responded more liberally to the appeals made by your Committee, during the year fifty-six Mission Stations would have been advanced to augmented churches, but owing to lack of funds only eighteen of the fifty-six were taken on the list of congregations.

In the light of this significant fact, is it not a pity that so many congregations, and even some Presbyteries spend so much time and energy to get from the Fund what it has not to give, and do so little to raise the money requisite to meet the urgent demands of the Church—demands that in the interests of the Church and of the State ought to be granted. In some quarters the fund is too much regarded as a fountain from which all that are inclined have a right to draw freely and forever.

While aiming to help as far as possible the weak, your Committee has specially striven to stimulate mission stations to put forth all their energies to become self-supporting and aid giving. Believing that Churches like individuals, can easily be pauperized and demoralized; that to encourage needless chapels of ease is an injury to the Church, and a waste of the Master's means; and that the Church ought to spend her strength in cultivating the fields most likely to yield the best returns, your Committee without fear or favor has in all its grants acted on these principles, and thus aided the Home Mission Board in its great work of evangelizing the Dominion. Thus instead of aiming at keeping up two weak congregations where one strong united charge ought to be; instead of encouraging the planting of new churches where not absolutely needed, your Com-

mittee working through Presbyteries has urged weak churches if possible to unite, and discouraged the planting of churches in fields that are not promising.

Your Committee respectfully begs the serious attention of the Assembly to the painful fact that a large number of augmented congregations give so little to the Augmentation Fund; that while they are generous to some of the other funds of the church, they are neither just nor generous to the one supporting them; and that this one-sided liberality has greatly hampered the Fund, and hindered the Committee from doing most important work for the Master, so jealous that His disciples should not neglect the home.

The Fund began last year with a balance on hand of \$3,025.54 and ended with a balance of \$943.80. In plain English the receipts were \$2,081.74 less than the expenditure. If the church is to take next year thirty or forty additional mission stations on her augmental list; if the work of helping the young and promising congregations of new Ontario and of the far West to become self-sustaining is to be carried on with vigor, the Committee will need at least \$30,000, or \$6,872 more than last year.

Most of the reports sent to the Convener are cheering, that by Dr. Findlay being specially encouraging. As Dr. Robertson's report covers a large and important field, and it throws much light on the Committee's work, it is here given in full:

THE SYNODS OF MANITOBA AND THE NORTH-WEST, AND OF BRITISH COLUMBIA.

Last year was perhaps the most prosperous in the history of augmentation in Western Canada. Of the thirty-three congregations on the list a year ago, twelve, or one third, became self-sustaining; twenty missions were organized as congregations and placed on the list; thirty-eight more were qualified according to the regulations of the Committee, but to place them on the list would embarrass the Fund.

The removal of these congregations from the list and the reduction in other grants effected a saving of \$2,450; the grants made to new congregations amount to \$2,950.

It seems a pity that the state of the Augmentation Fund does not admit of all Missions offering a minimum of \$550 towards salary of being put on the list. Denying growing charges the right of complete organization is calculated to arrest development and postpone the day of self-support.

Long distance and expense in travelling under the Probationers scheme in operation in the East is impracticable in the West. There is a Probationers' Committee, but, generally speaking, appointments to vacant charges are made for periods varying from one to six months. Of the forty-one charges in these two Synods sixteen are vacant. In

the congregations reporting, the accessions to the communion rolls give an average of a fraction over twelve each which for Western congregations is quite encouraging.

SYNOD OF MANITOBA AND THE NORTH-WEST.

On April 1st there were twenty-eight augmented charges in this Synod, of which fourteen were vacant. During the year these were removed from the list: Dominion City, Gretna, Hilton, Treherne, Breadalbane, Fairmount, Shoal Lake, Milita, Wolesley, Rose-dale and St. Luke's.

The additions to the list were: Belmont, Swan Lake, Nesbitt, Ravenswood, Pipestone, Strathclair, Shoal Lake, Saltcoats, Oxbow, Alameda, Wapella, Aberneathy, Qu'Appelle, Hillburn and Broadview. The missionaries in charge of seven of these fifteen additions to the list are already called or being called and settled as pastors, which speaks well for pastors and congregations. Breadalbane, Fairmount and Shoal Lake, which were put on the list last year, are removed already. There need be no fear that congregations sufficiently strong to support ordinances will be allowed to lean on the Fund even if they were disposed to do so.

SYNOD OF BRITISH COLUMBIA.

In this Synod were eleven augmented charges last spring. During the year Trail and Vernon were removed and Maple Creek, Davisburg, Cranbrook and Grand Forks placed on the list, all of which have called pastors. The average rate per communicant for salary is \$10.14 and the average grant for each of the thirteen congregations is nearly \$202. The increase in communicants in the eleven congregations reporting was 145, an average of thirteen.

AUGMENTATION, EAST.

The results of our work for the past year, said the Augmentation Committee East, in its statement to the Assembly—while not as satisfactory as we should like, upon the whole are encouraging. There was paid into the Treasury before the close of the financial year \$8,911.13, which amount was short of the sum asked for, and which did not meet our annual expenditure. Some thirty-six congregations failed to contribute anything before March 31st, a fact which is to be regretted, for if every congregation had forwarded its allotted proportion our income would have balanced the outlay.

Grants, however, were paid to fifty-three congregations, and by drawing upon the Reserve Fund we were enabled to meet our obligations, so that this year no reduction was made. The sum total paid out was \$9,051.64, leaving the working balance \$3,212.00.

One congregation became self-sustaining, Woodstock, in the Presbytery of St. John, and there was an increase of \$365.00 in local support, showing that Presbyteries have not

ceased to exercise vigilance in guarding the interests of the Fund. It is a cause for regret that a few congregations were compelled after having declared their independence to fall from their noble positions and to apply again for help. Your Committee whilst sympathizing with these congregations, because of their new difficulties, trust that soon by putting forth strenuous efforts they will retrieve their loss and enter upon a brighter career.

The applications for aid during the current year number fifty-three; and grants have been promised accordingly, aggregating \$9,-370.00.

The Committee is confident that if the Fund is to grow in the affections of our people and every year commend itself to their sympathies and liberality, very much depends upon the Augmented Congregations themselves—as well as upon the ministers of these charges. Let our people see that those who are being helped are doing their utmost to help themselves, that they will receive help no longer when they can stand alone, and at the same time do something to assist other weak members, then the effect upon all concerned will be gratifying, and both weak and strong will rejoice together in the steady progress of a common cause.

Your Committee cannot close the report without referring to Dr. Morrison, the late Secretary, who died since the last meeting of the Assembly. We record our high opinion of him as a man and as a minister of the gospel of Jesus Christ, and also our great appreciation of the valuable service which he rendered, not merely as a member of this Committee but more especially as its efficient Secretary.

MISSIONS IN FAR WEST CANADA.

By Rev. Dr. Robertson.

The year 1899-1900 was perhaps the most self-sustaining in the Synod of Manitoba in Western Canada. *Four* missions became self-sustaining in the Synod of Manitoba and the N.W.T., and *two* in the Synod of British Columbia. In the former Synod fifteen missions were advanced to the status of augmented charges, and, in the latter, four. In this way six missions became self-sustaining charges, and nineteen augmented congregations. Thirty-eight other missions in the two synods qualified and should have been placed on the augmented list, but the state of the Fund forbade. The expectations of the people are in this way disappointed, development is arrested and the mission list left in a congested state.

During the year, thirty-four new missions were organized, some by dividing missions that had become unwieldy and that needed more frequent supply, and others by the occupation of new territory; of these new missions, twelve are in the Synod of Manitoba and the North-West Territories, and

twenty-two in that of British Columbia. The Klondike missions are included in the latter.

At date there are 115 missions connected with the Synod of Manitoba and the North-West Territories, with 438 stations; and eighty-five missions, with 311 stations connected with that of British Columbia, making, for both, 200 missions, with 749 stations.

The causes contributing to the prosperity of the work last year and its extension are many. Good crops and fair prices of grain, cattle and dairy produce have helped much. The building of railways in the mountains and on the prairie has set money in circulation, in the purchase of supplies and the payment of labor. The large inflow of settlers bringing money and stock, has inspired confidence. There has been a growing demand for land in old districts, and prices have decidedly advanced. Timid, panicky capital has ventured more boldly of recent years west of Lake Superior, establishing branch banks everywhere, so that, where we had only six or eight banks not many years since, we have now over ninety. This has reduced the rate of interest and stimulated the development of the resources of the country.

For a number of years past the supply of missionaries has been inadequate for winter service, and the work of the Church has accordingly suffered. Last winter *seventeen* missions were without supply, and several more with only partial supply. This spring, after all the men available for Western work were selected, there were still fourteen vacancies. Subsequently eight of those appointed declined to serve in the West, bringing the vacancies up to twenty-two. By getting men from Britain and the United States; by appointing graduates of the Bible Training School in Toronto, and through the efforts of a few gentlemen who have the interests of the West at heart, a number of these vacancies have been filled, but eleven missions at this moment stand vacant.

This lack of supply has done great harm in the West already; it has inflicted severe, irreparable losses on the Church in Northern Ontario, and should be remedied. The supply of men in the Church seems ample. The moment a prominent congregation in the West is vacant, letters pour in asking for a hearing—many of them from men who never had a charge. Were the General Assembly to require all graduates to labor a year in the mission field before settling, great relief would come to Home Mission work. And if, while engineering, law, and medical, students are salted with heavy fees, the Church exacts no fees from the theological student, surely it is a small thing that they give one year's service to advance her work, especially when they are liberally remunerated. And, if not, why should the students not pay for their own education?

The growth of the Church in the Maritime Provinces and the older part of Ontario

is now practically over. With the inflowing stream of population to the West, unless we make more adequate provision, the same calamity will overtake us that has overtaken the Presbyterian Church in the United States in connection with the Western country. This question of supply should be faced, and now. .

The summer session still continues to give substantial help during the winter. Last year several students from Eastern colleges notably Queen's—took their last session in Manitoba College, and entered on work in the mission field at once. Others are pursuing the same course this year. Were more students, while undergraduates, to remain one year continuously in the field, and take one session in Manitoba College, they would greatly advance the work of the Church, reduce the enormous bill for travelling expenses, and gain for themselves experience of great value in the work of organization and administration in their future ministry. Last year thirty-nine students attended the summer session, and the number this year promises to be about the same.

The General Assembly's Home Mission Committee voted \$3,500 for the extension of mission work among the foreigners in the Synod of Manitoba and the North-West Territories, and \$1,500 for the Synod of British Columbia. Negotiations are now going on with the view of securing eight or ten suitable missionaries to begin this work. These foreigners differ from Canadians in language, manners, customs, ethical and religious opinions, and every effort should be made to evangelize, educate and assimilate them. A medical missionary has been appointed already, and within a month it is expected two Hungarian, two Galician and two German missionaries will be at work. Two teachers are also being secured, for schools are urgently needed.

For people of this kind, it seems difficult to secure men of evangelical views and Christian character, hence caution is necessary. In the interests of patriotism as well as religion, however, the work must be undertaken and should be vigorously prosecuted. Since these missions are not yet started and the missionaries not yet on the ground, they are not reckoned in the report. Through interpreters the gospel has already been preached in some of the foreign settlements.

IMMIGRATION IN THE NORTH WEST.

By Rev. Dr. Robertson.

During 1898 nearly 40,000 immigrants settled in the West, in 1899 over 50,000, and the forecast for the present year is from 70,000 to 75,000. Of the inflow for the past two years about one-half were foreigners from Northern and Central Europe. This year the proportion of English-speaking settlers promises to be much larger than for some time past. Great Britain, Eastern Can-

ada and the United States all contribute to this result.

While many settlers are purchasing land in localities settled for some time, yet the great majority are pushing out into new regions. It is expected that 20,000 will find a home in the Province of Alberta this season. The land along the Calgary and Edmonton Railway for a considerable distance back, is taken up, and settlement extends down along the North Saskatchewan for sixty miles. The country south of Lethbridge and Macleod is also receiving large accessions, principally from the United States. Here the Mormons have their home, and their numbers are rapidly increasing.

Along the "Soo" line of railway and in the Moose Mountain country, from 8,000 to 10,000 are likely to settle; while along the Regina and Prince Albert Railway, people are going in in successive waves. Settlement is not only extending back from the railway, but across the North Saskatchewan and down the river east and south-east of Prince Albert.

The building of the Canadian Northern Railway through the Dauphin and Duck Mountain District has sent shoals of settlers in that direction. The road is now finished for about 200 miles north west from Gladstone, and it is proposed to build 100 miles more this season, up the Red Deer Valley. Within two years it is said the road will reach Prince Albert. Since the North Saskatchewan Valley is one of the finest in the whole West, and settlements are found at Battleford and other points along the route, it should not be long ere this northern line is constructed to Edmonton, and settlers are anticipating the carrying out of this policy by making homes in advance of construction.

The building of the Winnipeg and South Eastern Railway is opening up a valuable tract of land south-east of Winnipeg and stimulating settlement. To the country lying west and south-west of Port Arthur, the Port Arthur and Rainy River Railway has given hope. This section of Ontario is rich in minerals, and contains millions of acres of farming and grazing lands. Settlement is thickening along the Rainy River, and the development of mining and the prosecution of the lumbering industry will provide a market for them and for such settlers as find locations between Port Arthur and Fort Frances.

The mining industry in the Kootenay was seriously disturbed last year by a severe strike. Recently matters have been satisfactorily adjusted, and the men are at work. By the building of railways, the erection of smelters, the installation of improved machinery, the application of electricity, etc., preparations are being made to increase the mineral output. At present there are 40,000 people in the Kootenay; in less than ten years there will be 100,000.

Since questions are being asked continually about the foreign immigrants, it may be well to make a few statements regarding them. Of the Doukhobors, only about 7,500 came to this country. They are settled in Northern Assiniboia, just outside the Manitoba boundary. They are illiterate, only about four per cent. of them being able to read; their religious views resemble those of the Quakers or Friends. The Galicians are settled in colonies, 400 families east of Dominion City, 250 near Pleasant Home, 1,200 in the Dauphin District, 1,600 at Edna, forty to sixty miles east of Edmonton, etc. The Germans, Swedes, Icelanders and Finns were settled in colonies too, but of all these nationalities a number are leaving the colonies for various reasons.

As far as one can judge, these people are blessed with average health, and are men and women of good physique. They do not flock to cities and towns, but stay on the land, and they gladly accepted land that Canadians and others rejected years ago. Men and women are not afraid of hard work; they are helping to solve the "servant girl" problem, and the problem of cheap labor. They have much to learn yet, but they are apt pupils, and because of their industry and thrift, and their inexpensive mode of living, they are sure to prosper in worldly matters. In faith they are Roman or Greek Catholics, or members of the Reformed Church. Although they understand English but imperfectly, the Roman and Greek Catholics attend religious services in considerable numbers, when conducted within their reach, even when the ministers are protestants.

HOME MISSIONS, WEST.

Some facts mentioned by the Home Mission Committee, West, in presenting to the Assembly the work of the year, were the following:—

Twenty-five years have now elapsed since the union of the various branches of the Presbyterian Church. During this quarter of a century, there has been contributed by the western section of the Church about one and one-half million dollars for Home Mission work. The progress made during this period has been very marked. In 1875, there were 132 mission fields and eighty-six augmented congregations, in the western section of the Church. Since that date 641 new mission fields have been organized, making a total of 859. Of this number, ninety-three have been merged into other congregations, 162 are now upon the augmented list, 386 on the list of Home Mission fields, and 218 have become self-supporting, so that during the quarter of a century the Home Mission Committee has fostered and helped to self-support 218 congregations, and raised to the status of augmented charges 162 mission fields, all of which are now giving gen-

erous help to the various departments of the work of the Church.

During the past year forty-two new mission fields have been opened, seven mission fields have become self-supporting, and twenty-one have been raised to the status of augmented charges. The accompanying reports show the progress made during the year in the several Presbyteries, (1) in the Provinces of Ontario and Quebec, and (2) in North-Western Canada.

It is scarcely possible to review the work of the past year and the progress made, without being constrained to say "What has God wrought?" Forty-two new mission fields have been opened, twenty-one mission stations have been raised to the status of augmented charges, and seven have become self-supporting congregations. There have been added to the church on confession of faith, in the fields under the care of your Committee 1,650 new members, a larger number than in any former year.

The Committee feared at its meeting in March that the year would end with a deficit of from \$8,000 to \$10,000 and that it might be necessary to curtail the work in the near future. It is encouraging, however, to report that as a result of a special appeal, the shortage was made good with the exception of \$788 when the books closed on March 31st. Since that date the entire debt has been removed. This is all the more encouraging when it is borne in mind that the year began with a balance on hand of \$8,000 less than the preceding year, and that the contributions received from Britain have been reduced by nearly \$5,000.

Your Committee, however, do not lose sight of the fact that the estimated expenditure of the year upon which we have now entered is \$14,000 in excess of the receipts of last year. In other words, to enable the Committee to pay in full the grants promised and to carry on its work without curtailment, it will require a revenue from our own church of fully 20 per cent. in excess of the total receipts of last year. It ought also to be borne in mind that the increase of emigration to the North-West and the opening up for settlement of the vast territory in new Northern Ontario will necessitate in the next few years a largely increased Home Mission expenditure.

Your Committee, however, have confidence not only in the ability but in the willingness of our people to maintain the work, and earnestly solicit the hearty co-operation of ministers and sessions in presenting its claims to their people. They especially ask that the workers and the work be remembered before God in the public prayers of the Sanctuary as well as in the homes of our people, "Prove Me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

A MESSAGE FROM TRINIDAD.

Rev. Dr. Morton's Address at the General Assembly.

I have been over thirty-eight years in the ministry of this Church, and thirty-two and a half years a missionary. Yet I have never before attended a meeting of our General Assembly. In these circumstances I ask for thirty-two and a half minutes' of your time—one minute for every year of service.

The time is too limited and the opportunity too precious to deal largely in geography and statistics.

What we wish is to fix your attention upon the "multitude," and if possible move your compassion, as the compassion of Jesus was moved of old. Now as then, it is a fainting, hungry, multitude, having nothing to eat. It is in the wilderness, and the night coming on. The human resources of pity and power are inadequate. But the Divine command still is "Give ye them to eat." And the Divine blessing can still make the few loaves and fishes which we bring, a sufficiency and a surplus in a miracle of grace.

The primary object of our Mission is to carry the Bread of life to the hungry and dying—to preach Christ, that, through faith in Him, men may be delivered from the Kingdom of Satan and brought into the Kingdom of God. This is our chief concern. To this, schools, Christian literature, medical agencies, and training colleges must all be made subservient. The world needs knowledge and culture, but not at all as the hungry dying world needs Christ.

The people among whom we labour in Trinidad, Demerara and St. Lucia are our fellow citizens in the British Empire, a fact of present and practical importance. They belong also to the same great Indo-European branch of the human family. In religion they are Hindus, and Hinduism tends to crush out man's personality and make him but an atom in the universe—a mote in the sunbeam vanishing in the dark—a victim of fate—in misery now on account of acts committed in a previous unremembered birth, and doomed to countless other births ere the long-hoped for extinction shall come. And who of the sons of men, after all, long for oblivion? Better drink the present mingled cup, and dance for the present hour, in what of sunlight life brings.

The Hindu says, "I am the victim of fate and circumstances. If there be wrong I am not responsible. I am not a sinner." God indeed rules the universe, and heredity and environment influence life, but personality as an active force, and personal responsibility as a dominant law are cognate factors and not clinging to these the Hindus have lost hope, aspiration and effort. Where sin is acknowledged it is too often ceremonial sin, which can be wiped out by a ceremonial religion, without change of heart and life.

Equally defective is the Hindu's conception of God. In the absolute, an impersonal abstraction. In the concrete, great grotesque reflections of himself, bringing neither help nor fellowship nor comfort to the soul.

To women—one-half of the race—to the paraya, and to the low caste, Hinduism holds out but a far-away, faint gleam of hope that after countless transmigrations they may rise into the circle of the twice-born and be blessed. That the living God loved the world, the low caste, the paraya, and the woman also, and that His loving personality broke forth in a three-fold expression of grace and help—that the weary and the heavy laden may find rest, and the "thirsty" and "whomsoever will may come, and take of the water of life freely," this is the Gospel they need and the Gospel we carry them. Do you grudge the cost of it—the men and the money? When you hear that in 1899 four hundred and eighty of these Hindus were baptized in Trinidad, and that the seed is sown for future harvests, do you judge that we have wasted our own lives and your money in an unprofitable enterprise. If the men for whom it was done were not worthy, surely the Master was. "Ye did it unto Me."

But the problem of the Hindu people in Trinidad is in some respects unique. Circumscribed geographically by the bounds of an island—say sixty miles by forty—it is ever increasing numerically. Twenty-five thousand in 1867, it is now about eighty-five thousand. Confined then to the sugar estates and neighboring villages, it now meets you everywhere. Then an almost negligible quantity, it is now a prime factor in the outlook of the island; for the people are pressing out into every part of the country, turning our swamps into rice fields and our forests into cacao.

All this is very encouraging from a government point of view. The immigration scheme is a success. Famines in India urge the people to emigrate, reports of fresh famines keep them in Trinidad.

As a Mission-problem it is more interesting, but less simple, especially in view of the present day demand for speedy self-support. At the Ecumenical Conference on Missions in New York we spent a whole day discussing the question of self-support, which is regarded by some as the chief test of a successful mission. Well, in Trinidad self-support is kept steadily in view. In 1899 of the \$54,000 spent on the Mission the sum of \$36,800, that is, sixty-eight per cent., was provided in Trinidad, and the average contribution of the native church was at the rate of \$6.22 per communicant.

Had we been dealing with the original twenty-five thousand people on and around the sugar estates we would have been nearer self-support, but further from success, because there are three things which have retarded self-support, and yet every one of them is a matter for thanksgiving.

First.—Some of our Christian people—fifteen of them in 1899—have returned to India, carrying with them to their fellow-countrymen the light of truth and the hope of the Gospel. Is not that a matter to rejoice over, and pray over, though it costs us communicants, adherents and contributions?

Second.—Two thousand new immigrants arrive yearly from India. When at Fairville, early in May, I complained that the air was keenly cold, though the sun was shining, I was told that it is always so in spring when the St. John river is in flood. Is this an unfounded fancy? It is not; for the flood is snow water from the forests, and it chills the surrounding atmosphere for days, and even weeks. So yearly our immigration flood from India, brings us a keen, chilly wave from Hinduism. It is an adverse influence, which has to be met and dealt with. It calls for more expenditure, but it means enlarged and ever-enlarging opportunity.

Third.—The people have gone forth along every road and path, and are settling on land bought or rented. These most hopeful settlements are often miles away from our mission centres. Many of the people are from our older settlements, who are prepared to some extent to receive the truth.

Now, we dare not neglect such places. We dare not delay while the old are dying, and the young growing up untaught. We feel that our mission in Trinidad is not to save money, either for ourselves or for the church, but to save souls—now—quickly—ere they perish. And we trust the mother church in Canada, our converts on the field, and the God of all Grace in heaven, to provide the means till the infant church can stand alone.

Another factor in the Trinidad problem is the language. The children learn English in the schools. English is spreading fast among the Indo-Trinidadians. It might be thought that English could soon be substituted for Hindi. There will be a demand for English services, and a temptation early to yield to the demand. But Hindi cannot be discontinued without neglecting the mass of the adults and the whole volume of new comers; and if services in both languages are kept up extensively, the cost in men and money will be increased and less left for the extension of the work. When it comes to a question of preaching, or failing to preach, the saving Gospel to every Hindu in the Island, economic theories on the one hand and linguistic preferences on the other should be held in check till the time for them is fully ripe.

Let us now look at our school work. As a British colony Trinidad had its public schools before our work began; but they did not reach the East Indian. There was some desire for education, and school work offered us very early an opening to the young and through them to the family. There was

perhaps something in our blood and training, which impelled to education. The work grew and extended very gradually till we have sixty schools, exerting an influence on over six thousand children. Sugar planters early came to our assistance. Later the government began to help, and our schools have become a substantial part of the government system. In round terms the government pays three-fourths of the cost, including rent of buildings, and claims four hours daily for secular instruction in English. The Mission pays one-fourth, and has one hour for religious instruction and the use of the school houses out of school hours for religious purposes.

Had we neglected schools others would have taken them up and gathered the young while we tried to evangelize the old.

Our schools are making English-speaking citizens of the coming generation. As an illustration of how English is spoken by some of our lads, and as throwing a side light on other things, let me relate two or three incidents.

In one of our villages I came across a school boy who had been lost sight of. He had a bird in a cage, about which the following conversation took place: "Why do you keep that poor little bird in jail? Would you like it yourself?"

"But, Sahib, I feed him well, and I do not think he wants to fly away."

"Well, then, let me open his prison door."

"No, Sahib. I do not believe in him."

In another case the Bible-woman had been reviled for the name of Christ, and was a good deal distressed about it, hearing which a lad of 16 years replied: "Distressed? She should have counted it an honor."

After reading the Saviour's command to his disciples not to premeditate what they would say before kings, I asked a lad why it was that when we intended to speak the truth we did not need to premeditate, as to what we would say, while it was quite otherwise if we intended to tell lies. His answer was, "Because the truth is there already for you, but the lies you have to hunt for." He spoke from experience.

We have no apology to make for our Mission school work. The foundation wall hidden in the earth, is the thickest in the building, but it makes least show. So schools are foundation work. Overlooking this fact some regard them as unfortunately necessary in some Mission Fields—a necessary evil, to use a current but doubtful expression. In dealing with a people who had a literature of their own, schools are necessary, and if they are pervaded with a Christian atmosphere and aim, they are a necessary good. These then are our two chief departments—schools for the young and direct mission work for all.

Workers, namely teachers, catechists and native ministers, have to be trained. There is always some way and generally more

than one way of doing a necessary thing. At first each missionary trained his own workers as best he could. Under this plan many teachers and catechists, some of them our most useful men, were brought forward, and by a combination of effort we trained Rev. Lalbihari for the ministry. Let no man despise the day of small things.

In 1892 our training college was opened for the more systematic training of native agents, and three of its graduates, Paul Bhukhan, A. Gayadun and T. Ujagarsing, have been ordained.

I find the impression abroad that the chief object of this college is to train native ministers. This is not so in the first instance, and the value and extent of its work must not be so estimated, unless it is a case of by-products exceeding in value the chief one. We have only four native ministers, while we have fifty-three catechists in Trinidad, besides those sent to St. Lucia, Grenada and Jamaica. Most serious as the loss would be, we could better spare our four native ministers than our band of catechists. Now, all these catechists must be trained even though not one of them becomes a minister. But when trained and tested, some of them will become ministers in due time. There must be natural selection, and spiritual selection, and the survival of the fittest, if we are to evolve a ministry worthy of its calling.

Some catechists, advanced in life, have responded to training and been largely blessed, though not the material for our ministry. I recall one such, so earnest and true, that even the heathen and the wicked believed him to be in the secret of God.

Finding one Sabbath morning that the school-house was deserted, and that the people were gathering elsewhere in crowds to a feast of goat's flesh, he sat down on the door-step, and wept. A passer-by reported to the sirdar (headman) that B— was weeping at the school-room. The sirdar, followed by others, came at once to find out the reason, with the following result:—

"Poor old B., what is the matter? Has any one beaten you, or cursed your mother?"

No answer, only more sobs.

"Speak, B. The estate is disgraced that a good man like you should be caused to weep. Tell us your trouble, and let us help you."

Words at length came. "I am weeping for the hardness of your hearts, and I cannot help it. The blessed Jesus died to save you, and I come to tell you of His love, and you don't care for His love; only for your feast."

"Oh, B., stop weeping, and come into the school-house, some of the people are gathering."

But B. could not stop so easily, so the sirdar sent to call the people, under threats, and when the room was full he came and said, "Every seat is full, and some are standing, come and preach."

But B. had to pray first and I greatly regret I was not there to join in that prayer. When B. prays he means it, and when he weeps it is because he cannot help it. Hence the concern of the people. Hence the favorable issue. Had he been shamming they would have thrown him off the door-step quickly enough.

We do not want all, but we want some of our agents like this man who on one occasion was welcomed to the sick room of the chief mem-sahib in her severe illness, and poured out his heart for her, and her family, kneeling by her bed-side. It was all in Hindi, and she understood not a word of it, but she understood all the meaning of it, and it did her, she said, as much good as a bishop's litany.

Our training school for teachers, of which Dr. Grant is manager, receives a government grant which is intended to cover all the cost.

Trinidad is not very far away. I am nearer home now than some ministers of this Assembly. Ten days in time and \$50 cover the journey. If we get a commercial treaty and exchange on favorable terms our natural products, we may soon be regarded as almost a home mission. It is only the difference of an adjective. All Christians have a mission—home or foreign. And the best training you can give your foreign missionaries is two or three years in home work.

Our East Indians are reading of Canada, of the part she took in the Queen's Diamond Jubilee, of the soldiers she sent to South Africa, and how those soldiers have acquitted themselves. They have reason to think well of Canada. Please do not make us ashamed by mutually publishing in political papers the worst you can of each other.

The last Sunday I was in Trinidad, I baptized four East Indian lads. When the list of names they had chosen was tanded in I found that one had chosen the name of a Canadian statesman, a Frenchman by blood, a Briton in love and loyalty, and by the will of the people Premier of this Dominion—Wilfrid Laurier.

I have spoken of the work rather than of the workers. You (and she also) will pardon me, I hope, if in this city of Halifax and at such a time as this, I for a moment, ere I close, break through my reserve, and speak of a Halifax maiden who forty years ago gathered May flowers with the speaker, in what is now your Park—who for over thirty-two years has given her toil, prayers and pin money, and now also her children to this work. Present, no doubt, with us in spirit, to-night she is far away at the front in Tunapuna with her son, whom she has taught, within the last year, to tell in a new tongue, the Gospel which he first learned at her knee. Would I be worthy of my place, as her husband and your missionary, if in her native city, I did not refer to this Halifax maiden, my wife and your volunteer missionary?

WASTE IN CHINA.

It is a singular anomaly to find a civilized and cultivated people like the Chinese so neglectful, even totally oblivious of the wealth which nature has lavished upon this populous empire. A good foreign map of any of the provinces of China often has sprinkled upon it the words: "Gold," "Silver," "Iron," and the like, to indicate that here or there are deposits, or at least traces of these great treasures. In a country where every blade of grass and every leaf has a value as a factor tributary to the cooking of a meal, the traveller sometimes lights upon a region where the stalks of all the crops are stacked in the field, and burned to get rid of them. This truly amazing spectacle signifies that a coal mine is near by, where the coal can be had for next to nothing.

How abundant, how practically inexhaustible, the coal measures of Shansi are, we have learned from the sober descriptions of Baron Richtofen, as well as from later tourists, and shall soon know yet more definitely from far more detailed data. It is difficult for the mind to take in the conception of the injury wrought by the disuse of these enormous deposits, and perhaps not less so to forecast the consequences to China of their being opened. We live in the days pre-eminently of steam and of electricity, but these each imply unlimited reserves of iron and of coal, which is just what China has had for ages, and has for ages wasted. Whenever a free hand is given to competent experts, guarding the financial interest as they are guarded in the West, then for the first time we may see that China is to some degree a rich country.

At present China is rich only in possibilities, and in men. Her people are strong, hardy, industrious. Perhaps the Chinese put forth more physical exertion per million people than any extant race. But it is depressing to reflect what a large part of this physical labor is in reality wasted labor. This is exhibited, to some extent, in almost all Chinese operations, but nowhere on so great a scale and in such impressive ways as when they are struggling with the problem of transportation. The carrying pole might be inscribed upon the Chinese flag as a symbol of the incessant national battle with gravitation. The armies of coolies who are harnessed into the heavy wheel-barrows loaded with salt, and other products, are a type of a phenomenally patient race bred to deadly toil. With their heads bowed so as to be unable to see a yard in advance, these poor men literally spend their lives as beasts of burden. The same is true of the porters in the mountainous provinces, and of the trackers in the Gorges of the Yangtze. It is one of the most melancholy features of this cruel waste of human strength, that those who use it thus lavishly are the first bitterly

to resent any re-arrangement of forces by which they might be relieved.

In a certain way the Chinese are skilled in irrigation, but the waste of strength in elevating a certain amount of water is matched by the waste of labor in throwing up dirt for river embankments, only to be washed down again when the river is high. Four men stand all day long in the burning sun, each holding the end of a rope to which a willow basket is slung, by means of which water from river is tossed up to a higher level, and thence into channels which carry it to the crops. The strong summer winds blow the water about so that much of it is wasted, and part of the rest filters back into the river. A wind-mill would raise ten times the amount of water, and do it all the time. But "we do not use wind-mills and we do use willow baskets," and so the belt irrigated is a few rods wide, instead of twenty times as far.

As already remarked, except for the boating population, and for farmers in winnowing their grain, the wind is in China a wasted force. Patient contemplation of the conditions of Chinese life make one wonder how any Chinese ever contrives to get rich, and to remain so. But industry—Chinese industry—and economy—Chinese economy—will accomplish wonders, and in a certain degree wealth is produced. Then begins the rapid process of wasting it.

Probably no race ever lived who were so passionately fond of theatrical exhibitions as the Chinese. The players are idle and dissolute vagabonds, who literally prey upon society, and sums incredible are annually squandered in buying these performances. But here, as elsewhere, it is not the "horse" that is expensive, but the "saddle," to wit, the concomitants in feeding the relatives and friends who flock to see the shows and remain till they are over, in loss of time, in loss of property by petty thieves, etc., is a serious drain upon resources ill able to bear it.

The religious impulse is so ill directed that myriads of temples are built and endowed with land to support idle and vicious priests, and then the temples themselves are neglected, the land allowed to be alienated, the priests gradually becoming extinct, only to have the temples rebuilt, more land devoted to them, another generation of worthless parasites instated, and the dreary circle of waste recommenced.

Chinese taxation is to a large extent a waste; it violates every one of the four principles first enunciated by Adam Smith as conditions of efficient taxation, and violates them in the most unnecessary and flagrant ways. Yet the evils are so inherent, so inevitable to the present conditions of Chinese life, that the Chinese themselves, under normal circumstances, no more rebel against it than they would raise a riot to put a stop to the pressure of the atmosphere. The Salt Revenue, the Grain Tribute—these

are compound nouns of multitude which suggest volumes even to the imperfectly initiated. The first volume might be labelled: "Waste," and all the remainder, "Allotropic Forms of Waste."

Have any of our readers happened to meet long cavalcades of carts from the Central or Western Provinces, toilfully crawling along the ruined highways towards the capital, guarded by platoons of soldiers, and loaded with hollow logs of wood elaborately strapped together with iron bands and filled with ingots of tribute silver? It is an impressive exhibition of that shrewd ignorance which characterizes so much of Chinese administration, laboriously saving at the spigot while wasting at the bung-hole; or in their own more symbolic language, "sweeping up sesame seeds in one place, but letting sesame oil leak out everywhere else." Arthur H. Smith, in New York "Observer."

THE SPREAD OF MORMONISM.

There is perhaps no organization in the world pushing its claims and seeking its own extension and influence with as much vigor and activity as Mormonism. Within three or four years they have secured a strong foothold in our own North-West, getting rights from the government of the Territories that should never have been permitted, and we are in a fair way to have trouble with them in the future, as the United States is having at the present time. It is well that we be familiar with their work there.

So long as Utah was a Territory, it was governed by the nation, and Mormonism could be punished. By promising to give up polygamy they were admitted as a State of the Union with the right of self-government, and whenever this was done their promises were forgotten and from their new vantage ground they begun fresh campaigns. They recently elected a three-wived man to Congress, flaunting their falsehood in the face of the nation. He was not allowed to take his seat in Congress, but that will only increase their determination to win political influence by other means. An interesting article on their work among the ignorant mountain whites in the South, by Rev. C. Humble, M.D., we quote from an exchange. He says:—

"Five hundred Mormon elders are traversing the Southern States among our mountain people. The Mormon organism has a head of authority and a body of obedience, so well articulated that when the head wills the remotest member moves.

Having by smooth words won one great victory and become part of our body politic

by receiving the right of Statehood, they are preparing for others by thrusting out more elders to secure converts and voters enough to dictate the terms of their support to any of our political parties; for when the welfare of the Mormon Church is to be promoted, you can count on every Mormon citizen forgetting that he is a citizen and remembering only that he is a Mormon.

At the word of command, Mormon elders drop their work, leave their business, bid good-bye to their families and go wherever ordered without fee or reward. Along any hog path in the mountains of the South you may meet them; in couples they go, always dressed in black Prince Albert coats, in which they look a trifle out of place as their faces speak more of labor than of culture. If they go without purse or scrip, they always carry a grip full of Mormon books and tracts which they distribute everywhere by sale or gift.

They introduce themselves as ministers of the Gospel, thus gaining an entrance into hospitable homes. On being questioned they admit that they are Mormons, yet friendly citizens on a mission of mercy.

Their Articles of Faith printed on the back of their calling cards are exhibited as evidence of the soundness of their doctrines, the purity of their lives, and their loyalty to the Government. Should they preach, they will get a text out of the Bible and will adhere strictly to their *first* principles; faith, repentance, baptism, laying on of hands and gifts of the Holy Ghost.

They point out that their church excels all others in that it possesses the officers God himself put in the church, apostles, prophets, etc.; consequently no church has such authority as theirs; indeed, none has any authority because not properly organized.

They adroitly attach the Book of Mormon to the Bible and introduce Joe Smith as a prophet, making much of his foretelling the Civil War.

The Mormon elder has three strings to his harp; Persecution, Prosperity and Prophecy—these he picks skilfully; the first to excite sympathy, the second to inspire confidence, and the third to bewitch the imagination.

They never weary telling the persecutions they have endured from the first day until now, and adduce these as unquestionable evidences that they are the people of God. They tell of their marvellous prosperity; that Utah from being a desert has been made to blossom as the rose, a sure sign of God's peculiar favor to them. Thus they ingratiate themselves and lead the people on step by step until they accept baptism at their hands.

To beat back these insidious invaders we must show the people what is behind the scenes, not in pictures of our hands, but in those drawn by their own leaders. Tracts giving their own interpretations of their doctrines are our most effective weapons."

Pouth.

A young student was very ambitious to gain a certain rank in his class which would entitle him to a scholarship. If he gained the scholarship he could go on with his course.

A well known professor was interested in the lad's success. He instructed him in a part of his studies, and found him a very bright student; so he thought it possible for him to gain his purpose, though it meant perfect marks for him in everything for a whole year.

"Nobody gets perfect marks in everything," the boy objected.

"That is nothing to the point," said the teacher. "You are perfect in my recitations; do as well in the others.

"But I notice that you write poorly. Now begin there. Whenever you form a word, either with pen or tongue, do it plainly, so that there will be no mistake. This will help you to think clearly and to speak accurately. Let your whole mind be given to the least thing you do while you are about it. Form the habit of excellence."

The student went resolutely to work, and before the year was far on its way was the leader in his class; he gained his scholarship, and, more than that, he acquired character that has since won him a shining success.—Ex.

The Novel and the Rose.

A mother and daughter walked along a country road. The daughter carried a volume in her hand. It was a modern novel. Its pages were large and closely written. Their number ran into the hundreds.

A great moral, or great truth, was contained within. The daughter spoke of the truth conveyed by the famous writer through the medium of its pages, but the mother did not approve of this method of teaching even truth. It was not that she doubted truth was there. She knew the teaching of the book was not evil. The book was a story of erring human nature. It was realistic. It portrayed the temptations, the sins, and the vices of some of God's people. The daughter said she read only for the great truth it contained. Her energy was unflagging.

As they walked they passed a barnyard. Cattle walked deep in mud and filth. The air was filled with sickening odors.

The mother plucked a rose growing by the wayside. She held it toward her daughter. "Is it not beautiful?" she asked.

"It is perfect," answered the daughter.

The mother cast the rose into the mud and filth of the barnyard, and bade her daughter go and pick it up.

The daughter instead lifted up her dainty skirts and walked away. She preferred clean shoes to the rose.

"It is yet a perfect rose," remarked the mother.

"But I must wade through filth for it."

"It is still fragrant."

"True! But not fragrant enough to kill the odor of the barnyard that will cling to me."

The mother said no more, but walked on. The daughter followed.

The mother glanced back. The book, in pieces, was flung into the mire.—Jean K. Baird, in Presbyterian Banner.

Can You Undo.

A visitor in a hospital found a young man near death. "Can I do anything for you?" he inquired, as he bent over the cot.

"Oh, sir," cried the young man, "can you undo?"

In answer to a kindly word he opened his heart and unburdened his soul to the visitor. He told how he had led this companion and that one astray, how he had ruined this pure life and that one. "Oh, sir, can you undo this awful work that I have done? Can God undo it?"

No one can undo, even God himself cannot undo, what sin has wrought. Yet God will forgive the penitent, and one who has sinned may live to do something at least to burn out the shame of the old sin.

One night in a prayer meeting, when the subject was "Our Homes and Our Children," a middle aged man, a stranger, told this story. He had a family with several boys. He was not a Christian. There was no prayer in his home, no Bible, no holy teaching. He was a godless man, profane, a desecrator of the Sabbath, who paid no honor to God and no respect to religion. Thus the years passed on. The boys, growing up in this unholy atmosphere, departed from the innocence of their childhood and from God and drifted into sin.

At last the father came under the influence of religion and became an earnest Christian. At once he began to try to undo the harm which he had done in his children's lives. He began to tell his boys, now growing toward young manhood, of Christ and of his redemption. He tried to impress upon them the great mistake he had made in living without God and in sin so many years. He also told them of the Saviour's love, and tried in every way to bring them under the same power which had so blessed his own life.

But it was too late. He could not undo the evil he had wrought in their lives in infancy and childhood. In his helplessness the father's heart was almost broken with the thought of the ruin he had wrought in the lives of his own children. He pitifully warned all fathers that the time to save the children was in childhood.

There are many fathers who by example, if not by teaching, are leading their children away from God. By and by it will be too late to save them.—Dr. Miller.

Where to Sail.

A steamboat was at New Orleans, and a man applied for the vacant post of pilot, saying that he thought he could give satisfaction, provided they were "lookin' for a man about his size and build."

"Your size and build will do well enough," said the owner, surveying the lank form and rugged face of the applicant with some amusement, "but do you know about the river, where the snags are, and so on?"

"Well, I'm pretty well acquainted with the river," drawled the Yankee, with his eyes fixed on a stick he was whittling, "but when you come to talkin' about snags, I don't know exactly where they are, I must say."

"Don't know where the snags are?" said the boat owner, in a tone of disgust; "then how do you expect to get a position as pilot on this river?"

"Well, sir," said the Yankee, raising a pair of keen eyes from whittling and meeting his questioner's stern gaze with a whimsical smile, "I may not know just where the snags are, but you can depend upon me for knowin' where they ain't, and that's where I calculate to do my sailin'."

There are snags everywhere on which many young people make shipwreck. Bad companions lead many astray. Bad places attract and ruin many. Let the pilot's plan be ours. Keep clear of snags. Sail where they "ain't." Where there is anything that would make life a poorer, smaller, less useful and noble and honorable thing than it might otherwise be, keep away from it. It is a snag. It is dangerous. Sail where it "ain't."

Groping in Darkness.

"I met in India an intelligent Sikh from the Punjab," said Sir Monier Williams. When I asked him about his religion, he replied: "I believe in one God, and I repeat my prayers, called Japji, every morning and evening. These prayers occupy six pages of print, but I can get through them in a little more than ten minutes." He seemed to pride himself on this rapid recitation as a work of increased merit. I said: "What else does your religion require of you?" He replied: "I have made one pilgrimage to a holy well near Amritsar. Eighty-five steps lead down to it. I descended and bathed in the sacred pool. Then I ascended one step and repeated my Japji in about ten minutes. Then I descended again to the pool and bathed again, and ascended to the second step, and repeated my Japji a second time. Then I descended a third time and bathed, and ascended to the third step and repeated my Japji a third time; and so on for the whole eighty-five steps, eighty-five bathings, and eighty-five repetitions of the same prayers. It took me exactly fourteen hours, from 5 p. m. one evening to 7 a. m. next morning." I asked: "What good did you expect to get by going through this task?" He replied:

"I hope I have laid up a great store of merit, which will last me a long time." This is the genuine Hindu idea.

How Some Get "Rich."

Sometimes we see a man in a comparatively small way of business; he seems to have little or no chance of accumulating wealth, and yet, when at length he dies, everybody is surprised to find that he possessed large property.

Then people ask as to how he became thus rich. No one left him anything; he never gambled; he robbed nobody; he had no splendid speculation or windfall; and yet he died wealthy beyond all expectation.

Then it dawns upon the people that the diligent shopkeeper had been steadily making and accumulating pound after pound, persevering in self-denial and thrift year after year, and at last found himself with a large fortune.

"So is everyone that is rich toward God." Such go on day by day bringing conscience into small responsibilities, showing great principles in trifling things, sanctifying commonplaces with the word of God and prayer, and finally are millionaires of the Spirit, gloriously rich in the incorruptible treasure.

One of the very greatest of the secrets of life is the fullest sanctification of daily routine. We are tempted to think much of a few extraordinary things, and to despise the ordinary commonplace.

A Mother's Love.

A Story of a Mother's Love.—In India, the legend runs, that if a woman stricken with leprosy suffers herself to be buried alive the disease will not descend to her children.

Now there was in the North-West provinces of India, the wife of a gardener on whom the loathsome malady had fallen. Children were born to her. The disease grew worse. She urged her husband to bury her alive. He at last, yielding to her prayers, summoned his son. The two dug the grave, and four neighbors assisted at the sepulture. So the woman died.

These facts were investigated in a magistrate's court, and were substantially proved. The men who took part in the burial acted in perfect good faith. We wonder what those who claim that the teachings of the Vedas are equal to those of the Bible say to such superstition and ignorance as this instance shows. What a call to us to hasten to them with the Gospel.

An old Cornish woman, who had prospered from small beginnings, was asked how she had got on so well. "Ah, you see, sir," said she, "most people be allus thinking of what they do want; but I and my old man, we be allus thinking of what we can do without."

"The Sabbath was made for Man."

By "Bob" Burdette.

And so, my boy, you were too tired, after a week of hard work, to go to church Sunday morning, and mounted your wheel and went on a "century run" for a rest? And got home at seven o'clock p.m., so dead tired that you couldn't go to church in the evening? And, defending your way of spending the day, you quote the words of the Saviour, "The Sabbath was made for man."

So it was, my son; so it was. So was the buzz-saw. And not two years ago I saw a man with every one of his fingers and a part of his thumb gone from his right hand just because he made wrong use of a good buzz-saw. The buzz-saw was in its place, doing good work for man, to which end it was made. It was fulfilling its destiny. It was doing the thing to which it was appointed. It didn't move out of its place a hair's breadth to do the man harm. It just kept on "sawing wood," and the man couldn't—or rather didn't—wait until the buzz-saw was through its work.

He transgressed it ("transgressus"—"trans," across; "gradi," step—to step across); he reached over it, when he should have gone around it. And when he drew back his hand, which he did immediately, he didn't have the thing he reached for, and he didn't have the fingers he reached with. He had not only not gained something, but he had lost something. And, more than that, he had lost something that he will never get back again in this world.

Ah, my boy, I don't want to shut you up in a dingy boarding-house, a hot room, the dusty city, and the smelly, dirty streets all the time. But when you go out into God's country for God's fresh air, and the rest of body, and peace of mind, don't run over God's Sunday to get these things. He has them for you; no one else can give them to you. But you don't want to trample on some of His greatest blessings to get the lighter ones.

You didn't go out for fresh air and rest and peace of mind. You went out because you were too lazy to go to church, or too selfish, or too mean, or just because you didn't want to. And the meanest thing in the whole business is that, after running away from church, after denying God the reverence and love and worship on His own day which is His due, after riding over the Bible, you try to sneak a passage out of it to justify your treachery.

Ah, my boy, not half a dozen verses away from the one you quoted you will find what use the Lord of the Sabbath made of it for man. Use the day for man as He did, and you may write that text across your heart, and have it graven on the handle-bars of your wheel, and ride a thousand miles every Sunday, and those whom you help will bless you for it. But don't go racing and

chasing over the whole country-side all Sunday, having a jolly good time all by yourself, and all for yourself, and then come back quoting Scripture to prove that you were on a missionary tour all the time.

There was a fellow long before your day, in the fourth chapter of Matthew, who had Scripture right at his tongue's end, and who quoted from the ninety-first Psalm far more glibly than you can; and yet he didn't prove his point, and he knew all the time that his application of the texts was utterly wrong.

"The Sabbath was made for man," indeed it was; and so was Monday, Tuesday, Wednesday, Thursday, Friday and Saturday. And it does seem to me that, as God made all of them, He ought to have a goodly portion of at least one of them. "The Sabbath was made for man." So was corn, but not to make into whiskey. So was the sea, but not for piracy. The Sabbath and corn and the sea were made for man, not for the Devil. Remember that, my boy.

How Young Men Succeed.

Samuel Sloan, one of the world's railway kings, said recently, as quoted in the "Saturday Evening Post":

"I know of no better guide for the young man who wants to steer clear of failure than the Bible. The good old Book has lost none of its helpfulness in the on-rolling of centuries, and is to-day the best chart extant for the youthful voyager on life's stormy sea. It is the custom of some men to sneer at the teachings of Holy Writ, but they are not the men who have attained the greatest heights in either business or society. Let a young man study the wisdom of the Bible, and acquaint himself with its naked, strenuous truth, and he cannot go far wrong in his every-day life.

"Fortified by a sound, moral self-training, the young business man of to-day will never know the real bitterness of failure, and the lives of those who go down in the struggle for existence will be to such a young man a perpetual wonder."

A Wise Answer.

A young man in Massachusetts who was recently offered a package of infidel publications, replied: "If you have anything better than the Sermon on the Mount, the parable of the prodigal Son, and that of the Good Samaritan; or, if you have any better code of morals than the Ten Commandments, or anything more consoling and beautiful than the twenty-third Psalm; or, on the whole, anything that will throw more light on the future and reveal to me a Father more merciful and kind than the New Testament, please send it along."—Selected.

Childhood.

In Africa one day a missionary came into a village just in time to see a little negro boy put upon the block and offered for sale.

He was a miserable looking creature, not more than 3 years of age, and was almost destitute of clothing. The cruel father was whipping him to make him stand straight. The child was deaf and dumb, and for this reason he was being sold, his parents thought that he could not be any good to them.

No one would bid for the child, and he was about to be put to death when the missionary came up and asked the father how much he wanted. He said six pounds of salt. The missionary readily gave it and took the child away.

He sent the boy to one of the mission schools, and he is there to-day, a bright and promising pupil, learning of the dear Jesus, whose name brings happiness to childhood wherever it is known.—Sel.

Punishing a "Witch" in Africa.

A heathen man's wife near the station was suspected of witchcraft. After being duly smelled out, the penalty doomed her to be eaten alive by ants. Her own brothers took her out in accordance with the judgment of the doctor, and, driving down four stakes, stretched her out by an ant hill, lashed her wrists and ankles to the stakes, and left her to be devoured by the voracious insects.

The ants preyed upon the poor woman all that day, but her suckling child cried so for its mother, that I suppose, as a matter of economy, they went out and untied the mother, who came home and took care of her child for the night. In the morning she was staked down among the ants as before, and at night was released again.

Such torture will ordinarily terminate life in a couple of days, but the respite of each night prolonged this woman's agony, and after enduring this for six days her tormentors said, "We can't kill such a witch; she won't die;" so they loosed her and threw her away, which, with the Kaffirs, means such anathema maranatha that their faces must never be seen by any of their people again.

In that dreadful condition she came to the station. The surface of her whole body was lacerated and swollen, but her wrists and ankles were eaten down between the tendons, in some places to the bone. Her struggles caused the straps by which she was bound to chafe her wrists and ankles and render them specially attractive to the little tormentors that were feasting upon her. By very special care the missionaries succeeded, by the mercy of God, in restoring her.

That very woman was converted to God during our series of services at Morley, and lived afterward at the station, a free woman in Christ.—Bishop William Taylor in "The Story of My Life."

The young readers of The Record will remember that one reason why we send missionaries to heathen lands is to bring to an end such cruelty.

What Boys Should Know.

A wise man has said that the true education of boys is to "teach them what they ought to know when they become men."

1. To be true and to be genuine. No education is worth anything that does not include this. A man had better not know how to read, and be true and genuine in action, rather than be learned in all sciences and all languages, and be at the same time false at heart and counterfeit in life. Above all things, teach the boys that truth is more than riches, power, or possessions.

2. To be pure in thought, language, and life—pure in mind and in body.

3. To be unselfish. To care for the feelings and comforts of others. To be generous, noble, and manly. This will include a genuine reverence for the aged and for things sacred.

4. To be self reliant and self helpful, even from childhood. To be industrious always, and self supporting at the earliest proper age. Teach them that all honest work is honorable; that an idle life of dependence on others is disgraceful. When a boy has learned these things, when he has made these ideas part of him—however poor or however rich—he has learned the most important things he ought to know.—Sel.

What a Boy Can Do.

In the year 1890 (writes a missionary in India) I visited a village named Neelagungan-garum. As my custom was, I requested the people to permit me to preach to them the good tidings of salvation, but they refused to listen. I asked for a drink of water, but they denied me even this.

About six months later I was touring in the same district, and, while in camp, a delegation of the elders of Neelagungan-garum came and invited me to their village. I said: "You would not even give me a glass of water."

"That is a thing of the past," was their reply; "we are all Christians now."

Upon inquiry I found that a little boy, who had learned about Christ in the village where he had formerly lived, had told the people what he had learned and repeated to them Christian hymns. All that they knew about salvation they had learned from this boy. That day I had the pleasure of baptizing seventy-five of their number, including the boy who had led them to the Saviour.—The Evangelist.

<div>Receipts.</div> <div>For the month of May by Rev. Robt. H. Warden, Agent of the Church. Address: Presbyterian Church offices, Toronto.</div>					
<div>KNOX COLLEGE FUND.</div> <div>Reported.....\$163 80</div> <div>Oak Lake..... 5</div> <div>Tor. Fern Ave.. 1 20</div> <div>Tor. Ch Cov.... 5</div> <div>Mono Mills..... 2</div> <div>Grand Bend 2</div> <div>Hillsburg..... 5</div> <div>Phineas Barber, Fingal..... 50</div> <div>Tor, West ss..... 10</div> <div>Seaforth, 1st ... 1 40</div> <div>Elmvale..... 5</div> <div>Beq Isbel Smith926 90</div> <div>McKillop..... 3</div> <div>Winthrop..... 6 80</div> <div>\$1,187 10</div>					
<div>QUEEN'S COLLEGE FUND.</div> <div>Reported.....\$19 25</div> <div>Rusltn, Cov Hill. 5</div> <div>Mono Mills ... 1</div> <div>Grand Bend..... 1</div> <div>Hillsburg..... 5</div> <div>Phineas Barber. 50</div> <div>\$81 25</div>					
<div>MONTREAL COLLEGE FUND.</div> <div>Reported.....\$33</div> <div>Russeltown, etc.. 5</div> <div>Mono Mills..... 1</div> <div>Grand Bend..... 1</div> <div>Lachute..... 2 75</div> <div>do..... 6 30</div> <div>\$49 05</div>					
<div>MANITOBA COLLEGE FUND.</div> <div>Reported.....\$97 00</div> <div>Tor. Fern Ave... 24</div> <div>Tor, Ch Cov... 3</div> <div>Mono Mills..... 1</div> <div>Medicine Hat... 10</div> <div>Hillsburg..... 5</div> <div>Seaforth, 1st.... 1 25</div> <div>\$117 49</div>					
<div>HOME MISSION FUND.</div> <div>Reported.... \$5,517 11</div> <div>Tor, Wms r, adl. 1</div> <div>W Brant..... 2</div> <div>Salmon Arm. ... 9</div> <div>Kamloops..... 27 85</div> <div>Nelson..... 5</div> <div>Battleford..... 2 50</div> <div>Virden S S..... 5 40</div> <div>Parklands..... 3</div> <div>Round Lake.... 2</div> <div>Poplar Grove... 6</div> <div>Dundas..... 10</div> <div>Stayner..... 21</div> <div>Camden East... 2 10</div> <div>Newburg..... 7</div> <div>Woodbridge, etc. 8</div> <div>Tor. Fern Ave.. 7 40</div> <div>Tor. Ch Cov.... 15</div>			Russeltown, etc. 20	Drum'nd Hill... 5	St Davids, 1st... 4
			Strathroy..... 30 55	Toronto East ... 4	Paisley Knox ch 127 25
			Alliston..... 6 50	Wellington..... 5	Lilloet, etc..... 2 50
			Vancor, St A.... 69	Pakenham..... 37 35	Picadilly..... 2 70
			Mono Mills..... 13	Cornwall, Kx... 20	Roseneath..... 4 70
			Albarni..... 10	Plantagenet, nec. 5	A T Wood, Ham.100 00
			Almonte, St J... 5	Fairmede..... 30 70	Vancor, Mt Plst.. 15
			do do ss. 10	Wasewa..... 2 50	Burnside..... 3 60
			Ninga..... 2 50	Smith's Falls St P 10	Medicine Hat... 50
			Shakespeare, ce. 10	Delaware..... 4	PrRevEMcCurdy 95
			Regina, Ind scl.. 10	Que, St A..... 15	Guelph Chal.... 80
			Grenfell..... 5 50	Lumsden..... 5	Dauphin, ss.... 6 25
			Prince Albert... 20	Tor. Bloor..... 49 50	Ventry..... 5 50
			Dundalk..... 4 25	Rev W H Grant, Honan..... 10	Appin..... 5
			Rainy River..... 2	Port Hope, 1st.. 20	Bethany..... 2
			Breadalbane.... 10 70	Springville..... 2 20	Malta..... 1 50
			South River..... 6	Collandar..... 2 60	Whitney..... 13 70
			Burks Falls..... 6	Madawaska..... 10 0	Magnetawan..... 2
			Spencer & Croft. 5 15	Cartier..... 3	Day Mills..... 5
			Wolseley..... 7 10	Guelph, St A.... 47 60	Ratho..... 2
			Sintaluta..... 5	Holmfild..... 2 15	Gat, Central... 6 50
			Caradac Cooke.. 5	E Puslinch, Duff. 3	M M Toronto... 1
			Uptergrove..... 1 80	Ardan..... 13 5	Fergus, St A.... 2 75
			Lake Road..... 15	Metcalfe..... 10 53	Lachute..... 1
			London, St J... 2 25	Dunsford, ss.... 6 4	Mainsville..... 5
			Cambray..... 3	Hillsburg..... 23 30	Port Edward.... 4 47
			do do ce... 31	do do ss... 1 29	Tor. St And... 25
			Tor. West ss ... 33 30	Pilot Mound.... 6	Newtonville.... 10
			Roxboro, C E S.. 6	Colquhoun..... 4 79	Warton..... 5 06
			Lake of the Woods 4	London, King St. 10	Westbourne.... 4
			Hillburn..... 6	Saskatoon..... 5	Willoughby..... 2
			Cottonwood..... 5	Longlaketon.... 4	Balgownie..... 3
			Calgary..... 125	Arthur, ss..... 7 73	Walkerton..... 20
			Riverside..... 7 25	Hibbert..... 10	Shakespeare, St A 25
			Friend, Midland. 25	Torbolton..... 13	Roland..... 30
			Calgary..... 31	Mrs. Stewart, Belfast..£1.1.0	Gardnmore..... 18.0
			Guild..... 18.0	Cork, Trnty. 2.2.0	Derry, 1st... 3.0.0
			Lurgan 1stss1.10.6	Maugan, 2nd ss..... 1.0.0	Maugan, R. Schofield.. 1.0.0
			Maugan, H. McKee... 4.0	Ballymena, 1st..... 20.0.0	£30.15.6 149 26
			Longlaketon.... 2	Seaforth, 1st... 59 95	Elmvale..... 14
			Flos, Knox..... 10	Walkerton..... 1	McKillop..... 13 75
			Winthrop..... 10	Keene..... 10	
			\$7,527 46		
<div>RESERVE FUND.</div> <div>Bq Robt Sharp..\$866 42</div> <div>Beq Jas Kelso... 49 50</div> <div>Beq Miss Milne. 125</div>					
<div>AUGMENTATION FUND.</div> <div>Reported.....\$925 05</div> <div>Kamloops..... 1 40</div> <div>Russeltown, etc.. 4</div> <div>Stathroy..... 1 25</div> <div>Tor. Fern Ave.. 2 40</div> <div>Tor. Ch Cov.... 10</div> <div>Pakenham..... 20</div> <div>Mono Mills..... 1</div> <div>Leeburn..... 2 50</div> <div>Fairmede..... 2</div> <div>Medicine Hat... 10</div> <div>Dundalk..... 1 85</div> <div>Appin..... 5</div> <div>South River..... 2</div> <div>Whitney..... 4 50</div> <div>Magnetawan..... 4</div> <div>Moore Line..... 5</div> <div>Metcalfe..... 1 24</div> <div>Hillburn..... 4</div> <div>London, St J... 1</div> <div>Phineas Barber. 100</div> <div>Wroxeter..... 11 27</div> <div>Tor. West ss.... 10</div> <div>Beq Jas Kelso. 49 50</div> <div>Warton..... 2 45</div> <div>Longlaketon... 3</div> <div>Walkerton..... 5</div> <div>Shakespeare, StA 10</div> <div>Roland..... 17</div> <div>Calgary..... 2 80</div> <div>Seaforth, 1st.... 1 40</div> <div>Elmvale..... 5</div> <div>Flos, Kx..... 4 95</div> <div>McKillop..... 4</div> <div>Keene..... 10</div> <div>\$1,244 55</div>					
<div>FOREIGN MISSION FUND.</div> <div>Reported.....\$717 35</div> <div>W Brant..... 2</div> <div>Kamloops..... 16 10</div> <div>Russeltn etc.. 22</div> <div>Strathroy..... 5 65</div> <div>Tor. Fern..... 1 80</div> <div>Tor, Ch cov.... 20</div> <div>Mono Mills..... 5</div> <div>Fairmede..... 2</div> <div>Maisonneuve ss.. 6 14</div> <div>Medicine Hat... 10</div> <div>Valleyfield..... 16 71</div> <div>W R Sutherland. 10</div> <div>Guelph Chal.... 80</div> <div>Tor, Bloor..... 30</div> <div>Ventry..... 11 50</div> <div>Dundalk..... 2 85</div> <div>Rev W H Grant.. 10</div> <div>Port Hope 1st.. 20</div> <div>Wick..... 4 75</div> <div>Poplar Point... 3</div> <div>Beechwood..... 316</div> <div>Nairn..... 140</div> <div>M M Tor..... 1</div> <div>Moore Line..... 44</div> <div>Metcalfe..... 4 06</div> <div>Miss de Beaura. gard..... 15</div> <div>Lachute..... 25</div> <div>London St. J... 1 20</div> <div>Cambray..... 3</div> <div>Point Edward... 5 55</div> <div>Phineas Barber. 200</div> <div>Hensall, ce..... 15</div> <div>Tor, West ss.... 65</div> <div>Warton..... 7 20</div> <div>Walkerton..... 5</div> <div>Hibbert..... 10</div> <div>Rosedale, ce... 16</div> <div>Harriston, Kx... 3 50</div> <div>Guthrie..... 6 10</div> <div>Mt Forest..... 6 10</div> <div>Bethel..... 2 10</div> <div>Holstein..... 3 81</div> <div>Durham..... 7 84</div> <div>Moorefld..... 3 78</div> <div>Cotswold..... 90</div> <div>Niagara on Lake. 2 40</div> <div>Drummond vl... 4 91</div> <div>Niagara Falls... 3 25</div> <div>Calgary..... 4</div> <div>Seaforth 1st.... 10 20</div> <div>Elmvale..... 7</div> <div>Flos Kx..... 7</div> <div>Motherwell..... 10</div> <div>Ayonbank..... 10</div> <div>Walkerton..... 1</div> <div>Greenbank..... 4 25</div> <div>McKillop..... 7 85</div> <div>Winthrop..... 10</div> <div>Allenford..... 5 50</div> <div>Keene..... 10</div> <div>\$1,977 21</div>					
<div>RESERVE FUND.</div> <div>Est Mrs Marg. Pola.....\$43 50</div> <div>Est Jas Kelso... 49 50</div>					
<div>WIDOWS AND ORPHANS' FUND.</div> <div>Reported.....\$95 80</div> <div>Russeltown etc . 7</div> <div>Strathroy..... 1 15</div> <div>Tor, Fern..... 1 20</div> <div>Tor, ch Cove... 8</div> <div>Mono Mills..... 1</div> <div>Fairmede..... 1</div> <div>Thornbury..... 11</div> <div>Dundalk..... 85</div> <div>Appin..... 4</div> <div>Lachute..... 7 10</div> <div>Mrs A R Creelman 1</div>					
<div>Collections, etc.</div> <div>Reported.....\$109 32</div> <div>J S Henderson.. 25</div> <div>Dr Campbell.... 6 33</div> <div>D Forrest..... 4 30</div> <div>A J MacGillivray 75</div> <div>W P Adam..... 12</div> <div>J C Herdman... 4</div> <div>H C Sutherland. 12</div> <div>\$173 70</div>					
<div>ASSEMBLY FUND.</div> <div>Reported.....\$141 95</div> <div>Russeltown, etc. 6</div> <div>Tor, Fern..... 60</div>					

Tor, St And..... 25 Pictou, Kx..... 3 Burks Falls..... 2 Magnetawan..... 1 04 Metcalfe..... 2 45 Wroxeter..... 4 53 Roland..... 3 Elmvale..... 3 McKillop..... 2 Winthrop..... 3	UNAPPORTIONED, Dundas 18 74 Strathroy 2 75 Tor, Bloor 161 90 Acton 29 25 Markham, St A. 28	Rev Dr Grant, ref 22 08 Glance Bay, C.B. 5 Campbellton, StA 75 Fairville 13 65 Rev Wm McLeod 8 83 Truro, St A. 140 40 Total \$1476 75	AGED MINISTERS' FUND. Interest and Collections Reported,..... \$26 75 Geo Kendrick, int 17 50 J A Campb'l, int 10 50 Stellarton, Shar. 5 Glance Bay, CB... 2 H A Moore, int... 45 Total \$106 75	Miss F B Fulmore... 5 Murray Har S... 4 Hx Grove sale... 75 Rv H Macpherson 25 Rev A McLean... 15 Mrs R D Ross... 25 Rev Dr Annand... 30 Mrs S O'Brien... 10 Rev A Ross, 2nd 50 Mrs C McDonald 5 Mrs A Munro... 5 J Taylor..... 2 50 B Anthony..... 2 Mrs B "..... 1 Lillie "..... 1 Linden "..... 1 R L Harvey..... 1 M Miller..... 1 Mrs H Smith... 2 Miss E "..... 2
\$197 57	CENTURY FUND. SS. Committee. Covey Hill, etc.. 3 Maisonneuve.... 2 23 Long Point ss... 2 Trenton ss..... 10 Woodstk, Chal ss 8	HOME MISSIONS. Reported..... \$301 29 Annapolis..... 4 N. Glasgow, Un... 75 Summerside..... 23 Maitland, St D... 6 55 St John Pres wfms 70 Windsor, St J..... 25 Glance Bay, CB... 1 Dufferin Mines... 20 Rev Wm McLeod 8 87 Shubenacadie... 19 40	Total \$16 50 Grand total \$123 25	Mrs D A Taylor... 50 W Willetts..... 50 Miss Tufts..... 50 J Anderson..... 1 Caledonia, P.E.I 67 M J McCurdy (3)... 37 50 Baillie, Lynfld... 2 50 J O McKim..... 5 Mrs J O McKim... 5 Thorburn..... 122 Mrs S Lindsay... 5 Miss McKittrick 10 O Newcombe... 2 50
FRENCH EVANGELI- ZATION FUND. Reported..... \$1310 10 Chesterfield.... 7 25 Mont, Taylor..... 25 Strathroy..... 1 25 Tor, Fern..... 1 20 Tor, Ch Covt.... 10 Mono Mills..... 5 Fairmede..... 1 River Dennis ss. 5 Rv E W Johnston 1 Sherbrooke..... 8 90 Ventry..... 3 80 Dundalk..... 1 50 Rev W H Grant. 5 W C Allan, Engld 15 28 Cartier..... 2 75 Chatham..... 2 Ilderton..... 5 47 Metcalfe..... 5 70 London, St J.... 1 15 Hensall..... 36 83 Cambray..... 3 Newtonville.... 4 33 Warton..... 2 Kendal..... 3 Arthur ss..... 7 07 A G Kidston & Co 5 09 Calgary..... 5 Seaforth 1st .. 4 43 Elmvale..... 5 McKillop..... 3 Winthrop..... 5 Keene..... 8 75	KLONDIKE NURSE FUND. Mrs B Kirkman. 5 H T J Tor..... 2 Per Mrs MacLen- nan..... 21 Kirkhall..... 3 Mrs G Ross..... 4 Mrs Shortreed... 5 Mrs Lockart.... 1	Northwest. M Stewiacke ce.. 10 Clifton, Jr bc... 1 50 \$565 59	FRENCH EVANGELIZA- TION FUND. Ordinary. Reported..... \$14 90 Summerside..... 10 Stellarton, Shar. 16 Windsor, St J... 20 Roderick McKay 1 Total \$61 90	Mrs H Smith... 2 Miss E "..... 2 Mrs D A Taylor... 50 W Willetts..... 50 Miss Tufts..... 50 J Anderson..... 1 Caledonia, P.E.I 67 M J McCurdy (3)... 37 50 Baillie, Lynfld... 2 50 J O McKim..... 5 Mrs J O McKim... 5 Thorburn..... 122 Mrs S Lindsay... 5 Miss McKittrick 10 O Newcombe... 2 50
Reported..... \$1310 10 Chesterfield.... 7 25 Mont, Taylor..... 25 Strathroy..... 1 25 Tor, Fern..... 1 20 Tor, Ch Covt.... 10 Mono Mills..... 5 Fairmede..... 1 River Dennis ss. 5 Rv E W Johnston 1 Sherbrooke..... 8 90 Ventry..... 3 80 Dundalk..... 1 50 Rev W H Grant. 5 W C Allan, Engld 15 28 Cartier..... 2 75 Chatham..... 2 Ilderton..... 5 47 Metcalfe..... 5 70 London, St J.... 1 15 Hensall..... 36 83 Cambray..... 3 Newtonville.... 4 33 Warton..... 2 Kendal..... 3 Arthur ss..... 7 07 A G Kidston & Co 5 09 Calgary..... 5 Seaforth 1st .. 4 43 Elmvale..... 5 McKillop..... 3 Winthrop..... 5 Keene..... 8 75	GOFORTH FUND. Rev Jas Hmlton. 10 Rev W H Grant. 20 Rev A Stewart... 1 Rev J Geddes.... 50	AUGMENTATION FUND Reported..... \$479 71 Windsor, St J... 20 Neil Matheson... 13 Milford & G Riv. 41 25 Campbellton, StA 60 Shubenacadie... 14 10 River Hebert.... 20 \$648 06	ASSEMBLY FUND. Reported..... 3 Annapolis..... 2 Hopewell Un.... 4 26 Middle Riv..... 3 56 Little Harb..... 2 Campbellton, StA 4 Total..... \$18 82	Friend Un N Glas 10 Capt T Dinsmore 25 Mrs T Dinsmore, 25 Mr & Mrs J Faulk- ner..... 20 Mr C Hill Soley. 10 Mrs Hill Soley.. 5 Mrs D P Soley... 5 Mrs Thompson... 10 Noble Simpson... 2 Burton Barry.... 5 Mrs C W Soley... 5 Mrs J S Hart..... 5 St Stephen, N.B. 260 79 Blackley Pt & Rd 56 Elmsdale..... 8 Nine Mile Riv... 7 Rev J M McKenzie 19 48 Saltspring, St L. 90 Rev A S Stewart. 25 Late Mrs L G Munn 10 Woodville, PEL.. 40 Maitland..... 131 Riv John, Sal Cong Capt H Guild... 90 Rev G L Gordon... 10 George Munro... 8 A J Mackay..... 8 S S McKenzie... 5 Mis Bd Middleton 5 A Langville..... 4 Smaller Innis... 5 Geo Gunn Brule. 3 Mrs G Gunn..... 2 Hugh Fraser..... 3 D A Jardine.... 2
\$1510 77	INDIA FAMINE. As the receipts for the India famine have already appeared in the daily press, it is not necessary to repeat them here.	COLLEGE FUND. Reported..... \$707 60 Jules Lanos, int. 54 Rhodes, Curry, ref 103 74 Windsor, St J... 10 Clifton, NS..... 16 Campbellton, StA 26 Reid, int..... 32 50 Taylor, int..... 75 Total \$1024 84	WIDOWS' AND OR- PHANS' FUND. Reported..... 1 Windsor, St J... 5 Glance Bay, C. B. 2 Total.... \$8	MANITOBA COLLEGE. Reported..... \$1 00
POINTE AUX TREM- BLES. Reported..... 417 87 Covey Hill, etc.. 4 Tor, East..... 2 New Wmstr, St A 25 Maisonneuve.... 7 04 Rev W H Grant. 5 Brule, wms..... 13 Mont, Wminster band hope..... 10 40 Hamer Hill ss... 5 Tor, West ss..... 5 Middleton, wfms 12 Roxboro, ce..... 6	FOREIGN MISSIONS. Reported..... \$1014 49 Annapolis..... 3 St Johns ce..... 11 Mrs J Steele..... 25 Mus'boit Harb... 6 Summerside..... 23 83 Wolfville St A ce 11 Mrs C M Murray 6 Friend, F M H... 20 Milford ce..... 3 57 Strahabyn..... 33 Windsor, St J... 8 In mem D Stewart 25 00 Stud Miss Soc... 20 Old Barns ce.... 2 05	BURSARY FUND. Reported..... \$108 00 Windsor, St J... 5 D J McD, bal board..... 14 \$127 00	NEW COLLEGE BUILDING. Paid up Subscriptions. Reported..... 15397 JD, PAMcGregor, 50 Est J McKinlay. 80 Total.... \$16027 05	LIBRARY FUND. Reported..... \$33 37
\$557 31	Receipts. For the month of May, 1900, by Rev. E. A. McCurdy, Acting Agent. Office: Hollis Street, Halifax.	Total \$1024 84	CENTURY FUND, Paid up Subscriptions. Reported \$7468 72 less 1.85 L Selmah ss plus interest \$23.28, cor- rected total now Reported..... 7490 15 Wallace..... 50 50	Total \$8909 17

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Character is a thing rather of growth than of building. A house is built, and every brick and board is just where it was put by some man's work; but a Christian character grows, and all its graces are the development of an inner life, and the result not merely of our work, but also of God's inbreathing.—The Treasury.

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Presbyterian Record

VOL. XXV.

AUGUST, 1900.

No. 8.

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In this issue the "History of Christian Praise," by Rev. Dr. Ross, is of exceptional interest and value. Rev. Prof. Baird and Mr. Alex. Skene tell of our work among the Indians. All our Foreign fields are represented save Korea and Demarara. Mr. Goforth's letter has a sad interest, as the last for a time from Honan, and it shews how unexpected must have been their enforced flight. In the famine sketches by Revs. Dr. Buchanan and Norman Russell, a lurid light is cast upon the suffering and want in India. Mrs. Morton shews the important place of school work in Trinidad. From the far New Hebrides, Dr. and Mrs. Annand tell of steady progress.

Many hearts were anxious for the safety of our missionaries in Honan. Many were the prayers in their behalf. Many are the heartfelt thanks that all have escaped. Part of them came out one way, reaching Chifu. The others, after a longer overland journey, are also safe. Nothing is yet known of the happenings in their field or on their journey, save that one, at least, of the principal stations, Chu Wang was destroyed, and the overland party plundered, insulted, abused and some of them injured on the way. By the time these lines are read, letters will probably have come with full particulars. A cable from Dr. McClure states that resumption within a year is improbable. But it is cause for great thankfulness that all have escaped with their lives, when, so far as can be learned, many missionaries have been put to death, some of them with great cruelty. Let prayer now be that the wrath (of man) may soon be overpast, and the way

once more opened for that Gospel which alone can uplift China.

"Distress of nations with perplexity" finds wide fulfilment to-day. Famine is scourging India as never before in history, while plague and cholera are following hard after it with like awful results. In South Africa strife still lingers. China is seething with passion and slaughter, and none can foretell the issue. In these is distress. In all other nations is perplexity; as to what is become of friends and representatives, and what the future is to be, and in their perplexity they are hurrying armies to the scene to be ready for emergencies.

But what a contrast when we look upward and remember that God reigns. With Him is no perplexity. From His eternal calm He looks upon the unrest, and makes even that a means of furthering His own grand purposes of wisdom and love toward a sinning, suffering world. We look too constantly at the perplexity, read about it, talk about it and come to partake of it. Better if we would oftener turn to the Supreme, remember that He rules, and the very look will be a "Peace be still."

When a traveller is in the mire, every step out of it is with more or less of difficulty. With a world of sin, every step outward and upward toward firmer ground is toil and pain. In a wider than strictly theological sense, "without the shedding of blood there is no remission." The Southern slave was freed, but the land ran red with blood. There will be freedom for black and white in South Africa under the British flag, such

as was not hitherto known, but at what fearful cost has oppression and injustice been put down. Wrong resists to the uttermost before it yields. Satan contests his kingdom inch by inch. Sad as are strife and suffering, they are the harbingers of better things. And whatever form the outcome of China's ills may take, it will be an advance upon the past. Foreign ideas may be resisted without, but knowledge and truth and righteousness will work within. There is leaven in China now, and even though little, the lump must be leavened.

The chief theme in ecclesiastical circles in Scotland is the approaching marriage of the U. P. and Free Churches, whereat many a glad song of thanksgiving. For this consummation true hearts long have prayed. Each of the Churches has held its last supreme Court, Synod and Assembly, but while there was a subdued sadness and tenderness at the thought that these would be no more, it was the sadness of the bride's farewell. Not a few of their older men, who for it have faithfully wrought, will echo the prayer of Simeon.

As is natural, the spirit that precedes marriage pervades much of the Church literature in Scotland. The thirteenth of First Corinthians is working free and wide, and that good old land which has seen so much of separation and division for truth and conscience sake, is now witnessing churches that have won to light and truth by different roads, becoming one for the upholding and extension of that truth.

In the Presbyterian Church, U.S.A., the subject just now making most noise (not claiming most attention of the earnest workers) is revision of the Confession of Faith. A committee was appointed at their last Assembly to inquire, to get the mind of Presbyteries, and report, and sad to say some of the sentiments evoked in the discussion are different from the love songs in Scotland. Not a few who are forward in the matter have been called by their congregations from other denominations, their knowledge of Presbyterianism and their sympathy with it are less than should be. In a sense they are in it but not of it. Hence, a cry against some of its doctrines

(which are often misrepresented) is sure of a wide hearing. Many, too, of her own children seem to stumble at some of the doctrines of the Church, doctrines which the world certainly does not like, but which are as plainly taught as any can be in the Word of God.

One feature of the controversy that has arisen is that the advocates of revision, like the witnesses at Christ's trial, are by no means agreed among themselves. And the result will probably be that the good old Confession and Catechism will stand the unrivalled summary that it is of the teaching of the Word of God.

INDIGESTION AND ITS CURE.

Indigestion means more food taken into the system than the body can take up and turn into strength for itself. Such food is not only useless, it is hurtful. It weakens, decays, sometimes kills.

A writer has said that most nations die of indigestion. They conquer more territory and peoples than they can take up and convert into strength, and these peoples by their enmity become a source of weakness, decay, sometimes death.

There is another way of bringing on national indigestion, by the incoming of alien elements into a country. If these come faster than they can be assimilated, they are a source of weakness.

One of the best aids to national digestion is the Gospel. If a man is a true Christian he will be a true patriot. In the Indian uprising in the North-West some fifteen years ago, not a tribe rebelled where missionaries had been at work.

Never had the Dominion need for better digestive powers than at present. From all parts of Northern Europe, where love to Britain does not flourish, immigrants are coming. From the Western States, they are coming to the North-West, and not for love of the meteor flag. The only thing that can make true, loyal, patriotic citizens of these strangers within our gates is the Gospel of Jesus Christ. Win them to Him and they will be elements of strength to the nation. Let them be beyond that pale and they will as certainly be the opposite.

To us who live to-day is given a rare opportunity to work for our country's weal.

Let us remember that the measure of opportunity means the measure of responsibility. Well for ourselves, and for our children after us to whom we shall leave the country, better or worse, if we are found faithful.

"BOER" AND "BOXER."

So the language grows. Some words are lightly added, others with untold pain. A few months since these two words in their present meaning were practically unknown. Now, none more widely, one standing for a history of struggle and suffering and death, with life-long sorrow in many a home; the other a prophecy of perhaps worse to be.

The Boer war was one of self-defence for the Empire, just if ever war was just. The tyrannous few dealt injustice to the many in spite of treaty rights, and used as brutes the native tribes, while every step has shewn that their aim, long cherished and prepared for, was to drive the British from South Africa altogether. When asked to grant treaty rights to British subjects, their reply was armed invasion of Natal, and Britain's only alternative was to yield to the invader and surrender part of the Empire, or fight to retain her territory.

The Boxer war, if such it may be called, is different. True, it is dark with savage cruelties, which the other, bad as it was, knew not, but apart from these excesses the nations are reaping what they have sown. They may have sown wind and reaped whirlwind, but one is the fruitage of the other.

Whether the Boxers, in their hatred of the foreigner, represent more or less of China, the native has justice on his side. Little by little have they been forced in their helplessness to yield to the aggressions of the Western powers. One by one they have seen their seaports with hinter-lands taken from them, and their vast and valuable railway and water privileges absorbed by foreigners, sometimes with scant regard to native prejudices or rights.

While, so far as possible, the guilty should be punished, to insure safety in the days to come, it is to be hoped that the issue of the present struggle will be a united, independent China, which will compel the powers in all their future intercourse to say "By your leave." We do not want too

many Chinese in Canada, and we should do the best possible for those who have come, but they should have their own land to make of it their best. And there is little doubt that whatever the immediate result, they will in the not far future assert their right and might.

MISSIONARIES "RESPONSIBLE."

An "irresponsible" traveller blames the missionaries for the troubles in the Far East, and the daily press publishes broadcast the utterance of his oracle. He simply maligns the missionaries. His statements shew that he knows little of them or their work. There are several facts which it would be well to bear in mind, and which cannot be gainsayed by those who examine the history of modern Protestant missions.

1. That other Europeans, scientists, merchants, travellers, etc., owe more of their safety in recently or presently heathen lands, to the influence and work of the missionaries, than the missionaries do to them or even to the soldiers of Western lands.

2. Wherever these missionaries have gone and found the natives hostile it has been more often than otherwise the result of what they have seen and experienced from other foreigners.

3. Wherever these modern Protestant missionaries have remained and labored, they have invariably, sooner or later, won the favor and friendship of the natives, and made the country of their adoption safe for civil foreigners of any land.

4. The work of these missionaries, moulding public opinion, winning the heathen to different ways of thinking, is the only way in which permanent safety can be secured in any of these uncivilized lands. Force may keep them in check for a time, until they realize their strength, but no longer. Let the people themselves be changed and all will be well.

Our own missionary, Mackenzie, of Efate, New Hebrides, tells of former shipwrecks on that island, when the stranded crews were distributed among the native villages, killed and eaten; and sometimes it was in revenge for the atrocities of traders. He also tells of more recent shipwrecks when the crews were likewise distributed among the villages, to be fed and cared for till

they could get away home on some passing ship. This is a picture of the result of Protestant Evangelical Mission work the world over. We cannot say as much for many of the Jesuit missions for they have been too often plotters for political influence.

A sceptical traveller, talking to a Fiji chief, expressed surprise that he should be so foolish as to believe what the missionaries taught. "Do you see that stone," said the chief, "that is where we used to kill any whom we might capture. If it had not been for the missionaries, you would have been killed there and eaten."

Violence breeds revenge. Love begets love. The only thing that has changed and can change any people from cruelty and savagery to kindness and peace is the Christianity which these missionaries practice and teach. "Ye are the salt of the earth" is ever true.

RESPONSIBILITY OF THE CHURCH.

The Christian Church has a responsibility along a line that is of greatest importance, but little realized, and that is, not only the pointing out of the way of salvation to the souls in darkness, but the permeating of the world powers of heathenism with Christian principles, so that when they awaken to the consciousness of their strength, they will have within themselves controlling elements of right, otherwise the civilization of this world may have a bitter struggle to maintain its supremacy, a struggle that will be but a righteous retribution for neglecting to spread that knowledge which alone can give true and permanent civilization.

Much of the world control to-day is that of brute strength by intelligent weakness, because the brute is not conscious of its strength. A man controls a horse or elephant because the latter do not know their strength. Sometimes they find it out and are then beyond control.

India is to-day a part of the Empire, partly, no doubt, by the intelligent loyalty of her best people, and grand men some of them are; partly because some of them realize the benefits that come from connection with the Empire, but partly because a very large prejudiced and heathen element does not know its numbers and strength.

But young India is being educated faster than it is being Christianized, and already far-seeing men are sounding notes of warning that if India is to be held in the Empire, its learning of Christianity must go on more rapidly than it has done; that only as it is Christianized will an educated India be pillar instead of millstone to the Empire.

Especially is this principle true of China. The Western powers have steadily encroached upon her. Russia, France and Germany have been making demands and seizing lands with slight pretext and slighter rights. China has yielded, partly because of corrupt officials, and partly because unconscious of her strength.

That strength however is there. Four hundred millions, one-fourth of the population of the globe, the greatest unit of people in the world, make up what is called China. Their land is rich in agricultural and mineral wealth. The people as a rule are keen, shrewd, and brave. A German officer who was training them, said they are among the best fighting material in the world. A trader speaks of them as the leading commercial race of the world. It is said that forty millions of soldiers could be raised. Armed and drilled China might bid defiance to the world, and even successfully contest pre-eminence abroad. China is becoming conscious of her power; and if that power is to be guided by heathen fanaticism, the world may well tremble. True the issue is certain, but the process may be hard.

The only power that is mightier than the power of China is the power of Christianity. The only influence that can make China's awakening a blessing rather than a curse to the world is Christianity. The only thing that can tame the "yellow terror" is the voice that tamed the demons in the long ago. And Christ has bidden his followers speak that voice in all the world, to every creature.

In some measure the Church has embraced her opportunity in China. Who will say that she has done what she could? The door is now shut for a time. The opening is in God's hand. But other doors are open. Let India be kept for Britain by being won for Christ. Let the Christian Church be faithful to her trust.

A PILGRIMAGE TO ST. ANNE.

Dear Record;

After preaching in Quebec, 8 July, I utilized Monday forenoon, waiting return express to Montreal, to visit St. Anne de Beaupre, some twenty miles down the river, on the north shore of the St. Lawrence.

This is the leading Roman Catholic shrine in America. Here miracles are said to be wrought by the good St. Anne. Pilgrimages, sometimes numbering thousands, come during the summer from various parts of Quebec, from Ontario, and from the United States; the sick to get healing, the well to get merit and blessing.

But who is St. Anne? The Mother of Mary.

Of course, the Bible tells us nothing of Mary's mother, or what her name was, but she is one of the leading saints in the Roman Calendar. A church was here built in her honor two centuries ago, in Canada's early days, but it is only in the last score or two of years, since a small piece of her finger bone was brought here that the present miracle-working reputation has arisen.

Until recently, the only way of access to the place was by steamer, or the long drive by carriage from Quebec, and the large pilgrimages were necessarily by boat. Now a pleasant run of an hour by rail from Quebec, skirting the river, running close below the Montmorency Falls, brings one to the famous shrine, so that hereafter the railways will probably, in large measure, monopolize the pilgrimages, and good St. Anne have opportunity in winter as in summer to practice the healing art.

Before leaving Quebec, a friend said, "Let me give you a hint. Buy a second-class return ticket. The people here do it. The cars are not cushioned, but painted and clean. The first-class are cushioned, but the sick take them. (A good nesting place for microbes in the cushions). "Besides," he added, "it will only cost you half."

Reaching the station, one finds a pretty village of one street, nestling close under the long, almost cliff-like, hill, that for many a mile once formed the bank of the ancient St. Lawrence. Hotels and boarding-houses are prominent. The Church is very large, with a well-kept square of two or three acres in front.

Some large pilgrimages were expected that

evening or next day, but for the moment the coast was comparatively clear, and the two or three dozen tourists and visitors who came from the train were shewn through by a priest, who, with fine voice, fair English and French accent pleasantly quaint, explained, a la guide, the points of interest.

To suggest his accent may impair his English, but I trust he will pardon.

"Here is ze crutch. Ze people who were cure by ze good St. Anne no longer need him, and have leave him here to shew ze cure," pointing to stacks of crutches and trusses and similar helps of all sizes and kinds, ranged around stone columns to the height of twenty feet or more.

"Here," in front of the railing before the high altar, "is ze place where prayer is make for ze healing, and where ze cure in most case do come."

Through the rear of the great church, across the road, we came to a fountain with several taps running water.

"Here is ze well of St Anne. Its waters are said to have healing powers. Ze poor people come here and do drink of it in all simplicity and confidence. They put it in a bottle and take it home to their friend, or may be drink it themself when they are sick, and sometimes they get well. I do not pretend to explain. I simply state ze fact."

Just back of the fountain a quaint little church, built wholly of the materials taken from the first church of St. Anne which stood on the same spot.

Quite near, on the hillside, is another chapel, about 40 x 50 feet, the Scala Santa (the holy stair), in which the chief feature, occupying the centre of the chapel, is a very broad stairway of some thirty steps, in imitation of the Scala Santa at Rome, said to be the stairway, brought from Jerusalem, which Christ climbed as he ascended to Pilate's judgment hall.

"Here is ze Scala Santa. You see those medallion on ze front of each step. Each one do contain some relic. Ze pilgrim ascend ze stair on their knee, and stop and make a prayer on each step." (A woman was slowly ascending on her knees as we looked.) "At pilgrimage time it is crowded. One thing about ze praying up this stair is that they do receive the same benefits and blessings that they would receive if they should go to Rome and ascend the Scala Santa there."

The above was so naively and innocently put, with such a suggestion of sly humor behind it, that one would like to have been able to read his thoughts at the moment. Not even the most sceptical would doubt his statement.

One is reminded (not by the priest) that it was while Luther was slowly and painfully ascending the Scala Santa at Rome, seeking peace for his troubled soul, that there flashed across his mind the text, "The just shall live by faith," and that his eyes were opened by the Holy Spirit to the folly of seeking salvation by such dead works, and that he was used to awaken Germany and beyond to the great truth of salvation by faith in Christ alone.

Oh, that some of these climbers could see the same truth. The trouble is they do not know it. They have not been taught the Word of God. Most of them have never seen it. Hence the necessity of the great work of giving the Bible to our French Canadian fellow-countrymen, that the Holy Spirit may have His sword at hand to use. This is a work which our Church is carrying on but how much remains to be done.

Up a narrow stairway (the broad must not be used except for worship) we reach the second floor. Around the wall, a series of pictures of scenes of the crucifixion. "These pictures that you see are stations of ze cross. Ze pilgrim make prayer at each one. You see they do pray much. We find it good to keep them praying much. There is one thing about prayer in this chapel, they do receive the same benefits and blessings which they would receive if they were to go to Palestine and pray at ze station of ze cross in Jerusalem itself."

Back to the large Church (the Basilica), and into a basement room in its rear, where are counters and show-cases filled with beads, crucifixes, etc., etc. "Here is ze treasury of ze Church. If you wish to get souvenir to take to your friends, you can buy him here. Then bring him up stair and I will bless him for you."

At one side in a large wall show case was a special collection of valuables; gold and silver vessels for holy purposes, some of them very ancient and some of skilled and curious make; sacred vestments made by royal hands in the old world long ago and presented to this shrine, silver pots of half a

peck measure filled full of votive offerings of the faithful, gold watches, chains, lockets, pins, jewelry of all sorts. From time to time these are sent to Paris and manufactured into sacred vessels for the use of the Church. On dit that of a box of watches recently sent, the larger part were returned as not being gold. Buttons in the collection box.

Up stairs to Chapel above.

"I will now show you the most valuable relic, but one, that we possess. It is a part of the finger bone of St. Anne. It was ze first relic of her that we had, and ze only one until two years ago, when we did get a larger piece of bone about three inches long, but ze large one is only exposed on one day of ze year, St. Anne's day."

With that he stepped inside the altar rail, carefully closed a small window lest the air should blow upon this holy of holies, donned a priestly robe, knelt with due ceremony, advanced to the altar, opened a tiny door, took out a little gold box like a watch cover with a glass face, within which lay the precious relic.

"Now, you will please stand along this rail so that you may see it. It is a part of ze little finger bone of good St. Anne. You see there is also a piece of dried skin on it." And then he walked slowly along holding it to the view of each one as he passed.

"Now, I will bless your souvenir." And he touched the glass face of the box to one thing after another, as one would touch a stamp on letter after letter. Some kissed the glass with deepest reverence and awe.

They asked for bread, the Bread of Life; they are given for adoration a bit of withered bone.

Every one has a right to retain and maintain his personal religious convictions. Religion is sacred to the individual. But no one has any right to claim one thing and be or teach another. The distinctive doctrines of every Church are clearly defined. The prayer book of the Episcopal Church and the Confession of the Presbyterian are as explicit as language can make them. The Episcopalian minister who indulges in masses and the confessional is simply dishonest to his trust, and the Presbyterian clergyman who hears other voices than God's in His Word belongs elsewhere.—Presbyterian.

CHURCH NOTES AND NOTICES.**Calls.**

- From Salem, Dobbinton and Gillis Hill, Ont., to Mr. D. B. Marsh.
- From Keady and Peabody, Ont., to Mr. D. Currie, of Wallaceburg.
- From Beverley, Ont., to Mr. J. A. McKenzie.
- From Gretna, Man., to Mr. N. Stevenson. Accepted.
- From Tweed, Ont., to Mr. Robert Harkness, of Admaston.
- From Marmora, etc., to Mr. Alex. Robertson, of Mille Isles, Que.
- From Belmont and Baldur, Man., to Mr. Chas. Mackay.
- From Norwood and Tenth Line, Brooke, to Mr. P. W. Currie.
- From Guthrie, etc., to Mr. Daniel Johnston, of North Bay.

Inductions.

- Into Woodland and North Luther, 3 July, Mr. Geo. Kendall.
- Into Cobourg Ont., 24 July, Mr. Wm. Beatty.
- Into Chesley, Geneva Ch., 24 July, Mr. J. J. Patterson.
- Into St. John's Ch., Belwood, 28 June, Mr. A. W. McIntosh.
- Into Knox Ch., Drayton and Metz, 29 June, Mr. Scott.
- Into Middle River, C.B., 3 July, Mr. M. A. McKenzie.
- Into Dracon, Ont., 29 June, Mr. R. S. Scott.
- Into Swan Lake, 22 June, Mr. S. Polson.
- Into Little Current, Ont., 6 July, Mr. R. Burton.
- Into Gore Bay, Ont., 5 July, Mr. Wm. F. Orr.
- Into Sherbrooke, N.S., 17 July, Mr. R. McKay.

Resignations.

- Of Bethesda and Alnwick, Ont., Mr. Jas. Ross.
- Of Austin, Man., Mr. J. H. Jarvis.
- Of Weston and Woodbridge, Ont., Mr. Walter Reid.
- Of Lansdowne and Fairfax, Mr. J. Fairlie.
- Of Wallaceburg, Ont., Mr. D. Currie.

It is related of Lord Clyde that on one occasion he asked his officers to pick him the bravest men from his small army before Delhi, to form the forlorn hope in a desperate attack. It was on a Sunday evening. "There is a prayer meeting going on now," they said, "in the camp. If you go there you will find all the bravest men."

"The inner side of every cloud
Is bright and shining;
I therefore turn my clouds about,
And always wear them inside out
To show the lining."

Presbytery Meetings.**Synod of the Maritime Provinces.**

1. Sydney.
2. Inverness.
3. P. E. Island, Ch'town, 7 Aug., 11 a.m.
4. Pictou
5. Wallace, River John, 7 Aug., 10 a.m.
6. Truro.
7. Halifax.
8. Lunenburg, Rose Bay, 4 Sept., 10.30.
9. St. John, St. John, St. A., 16 Oct., 10 a.m.
10. Miramichi, Dalhousie, 25 Sept., 10 a.m.

Synod of Montreal and Ottawa.

11. Quebec, Quebec, Chal., 11 Sept., 4 p.m.
12. Montreal, Montreal, Knox, 18 Sept.
13. Glengarry.
14. Ottawa, Ottawa, Bank St., 7 Aug., 10 a.m.
15. Lan. & Ren.
16. Brockville.

Synod of Toronto and Kingston.

17. Kingston.
18. Peterboro, Port Hope, 18 Sept., 2 p.m.
19. Whitby.
20. Lindsay, Leaskdale, 18 Sept., 11 a.m.
21. Toronto, Toronto, Knox, 1st Tues. ev. mo.
22. Orangeville.
23. Barrie, Barrie, 11 Sept., 2 p.m.
24. Algoma, Richard's Landing, Sept.
25. North Bay.
26. Owen Sound, Owen Sound, 18 Sept.
27. Saugeen.
28. Guelph, Guelph, Chal., 18 Sept., 10.30.

Synod of Hamilton and London.

29. Hamilton, St. Catharines, 18 Sept., 10 a.m.
30. Paris, Paris, 11 Sept., 10 a.m.
31. London,
32. Chatham, Chatham, 11 Sept., 10 a.m.
33. Stratford,
34. Huron,
35. Maitland, Teeswater, 18 Sept., 9 30 a.m.
36. Bruce, Walkerton, 11 Sept.
37. Sarnia, Sarnia, 18 Sept., 11 a.m.

Synod of Manitoba and the North-West.

38. Superior, Rat Portage, 11 Sept., 10 a.m.
39. Winnipeg, Man. Coll., 11 Sept., bi-mo.
40. Rock Lake,
41. Glenboro,
42. Portage, Neepawa, 3 Sept.
44. Minnedosa,
45. Melita.
46. Regina,

Synod of British Columbia.

47. Calgary, Lethbridge, 5 Sept.
48. Edmonton, Edmonton, 4 Sept., 10 a.m.
49. Kamloops,
50. Kootenay, Greenwood, 1st week Sept.
51. Westminster, Chilliwack, 4 Sept., 3 p.m.
52. Victoria, Victoria, St. A., 4 Sept., 10 a.m.

Our Foreign Missions.

IMPORTANCE OF SCHOOL WORK IN THE TRINIDAD MISSION.

By Mrs. Morton.

For the "Record."

One way in which the importance of our school work is seen is in the fear the Mohammedans have of it. Many of them that want education for their children hesitate to send them to our schools lest they should be "influenced in their religious views, or, if happily preserved from this, lest they may acquire some of the many vices of so-called Western civilization." This quotation is from an advertisement in one of the Trinidad daily papers of the Mahommedan Islamic Society, offering to provide education for Mohammedan children, combined with the observances of their own religion. This looks like a movement in self-defence. It is the second of the kind that I have recently seen.

But they accomplish little, and, after a due amount of hesitation, the children are usually sent to our Canadian Mission Schools. And this is my point to-day, the Importance of School Work in the Trinidad Mission.

Our best teachers at times feel the secular work of the schools a burden, and long for wider opportunity. With a deep sense of the greatness of the aim, they are pained at the slowness and apparent weakness of the means.

Yet the same is true of all other agencies for reaching the heathen. This work is too grand to be done hastily; the means used must ever be in themselves weak that God may have all the glory.

In Evangelistic work, as we are compelled to do it, there is the same apparent inadequacy. Most of the adults are away from their homes all day, or, at least, till the early afternoon. House after house is found locked when we go out for an afternoon visiting. All who can work are away endeavoring to earn the scanty living of the family. When they return, they will be occupied till dark with cooking, eating, etc. They go to bed early, and dislike leaving their little homes even to go a short distance to a meeting after dark. Our catechists and Bible women are thus much hampered in the work of teaching from house to house.

Sunday is with the heathen one of the very busiest day of the week. Crowds of East Indians throng the markets selling and buying. Later, some members of the family will be engaged in household tasks for which they have not found time in the week, while others will garden, or go out to visit, to collect little debts, to arrange a marriage, etc.

These are a few of the difficulties of Evangelistic work as we have it. All we can do is to toil in the heat from house to house, trying to say a word that may be blessed to bring one little ray of light to some careworn and darkened mind. Books are of small use, so very few are able to read.

With such difficulties meeting us among the adults, we cannot afford to make light of the opportunities afforded by school work among the young. We do what we can by night schools for adults. These are helpful, but here also are difficulties. The heathen do not wish to learn. It is very difficult to get the high class help that is necessary to make a night-school effective; our catechists being otherwise sufficiently engaged, and funds are usually wanting. We fall back upon the day school. Mohammedans in Trinidad have now given testimony to the value of this agency, and the diligence shewn by your missionaries in making the most of it. The above is the second association for the protection of their children that has lately been advertised in our newspapers.

A night-school in the Tunapuna School-house, which is taught by our youngest missionary and myself, is attended by four lads from the family of a bigoted Mohammedan neighbor. Three of these, with a younger brother, also attend the day school. The old father may be often seen at night peeping in at the school house door, keeping a jealous eye on his olive branches. He feels "the danger to their religious views," but he wants them to read English and Hindi too, so he must risk it. As soon as he thinks they read well enough, and probably long before they do, he will thankfully take them away.

What Hindi hymn is that he hears them singing so heartily before the evening's lessons begin? He goes to the school house door stealthily to listen. Oh, horror! it is "Iai Prabhu Yisu Swami," "Praise to the Lord Jesus, our Master," the oft repeated refrain.

I was at the little organ, and stopped to call him in but he immediately disappeared. The next evening all four of the lads were absent; they, however, returned the second night.

The family are as poor as the average East Indian and the lads among the wildest, but some change is noticeable in them all, and one has taken on the bright thoughtfulness of face that the missionary is so quick to recognize and to give thanks for as the promise of all things good.

The Lord Jesus Himself has told us that it is the Truth that purifies. The end of all mission school work is to find an entrance for this Truth, and this our schools are effecting. Each day, in every school, the first hour is given up to Hindi reading and religious instruction.

For a long time to come the Hindi language must necessarily be the medium for reaching the religious thought of the people. About our central schools may be always found some young people who might be, and are, to some extent taught the Bible in English, but these are few.

Our son, Harvey, the present incumbent of Tunapuna, is now busily enforcing the rules by which we try to make our schools religiously effective. These rules oblige the teachers to have two Hindi hymns sung every day, and to teach every East Indian scholar the Catechism, Story of Jesus, and hymns all in Hindi, besides Hindi reading.

There is a great stream of children passing through our schools who never learn to read English; it is so difficult for them and few remain long enough; but a large proportion remain long enough to learn Hindi, while religious instruction in their own language is sure to be passed on to their homes, especially the hymns sung to their native tunes.

Sometimes in the neighborhood of a school, a group of children, all or nearly all heathen, may be found sitting on a cart, or about a doorstep singing the hymns learned in the schools. In these few words I have tried to emphasize the fact that our Primary Schools are a most effective agency for teaching the Gospel in Trinidad, though much depends on the teacher being faithful and earnest in the teaching of Hindi and in the religious instruction.

LETTERS FROM DR. AND MRS. ANNAND.

Dr. Annand writes:—

The usual routine duties fill the days. Ours is in some ways an uneventful life, but it is at the same time full of responsibility, and also of real happiness. Very few vessels call here now excepting the bi-monthly steamer which serves us. Could we receive our mails more frequently, in these stirring times, we should be pleased; but we have learned to be content with such things as we have.

However, while we have little excitement, and consequently no thrilling news to send you, we see great changes taking place around us. Faithful and long continued labor produces good results in all departments of work; and we are cheered by the remarkable difference in the scenes around us now from those we used to look upon twelve and a half years ago. Then Tangoa was a tangled wilderness of bush inhabited by a class of people bearing a very bad name even among our New Hebridean cannibals. The naval officers, who had to deal with them at times, called them "A bad lot." Now the islet itself is a thing of beauty, and the people (we trust may be) a joy forever.

The five years' work of the Training Institution has been quite as useful as we

anticipated. Some of our graduates are undoubtedly very poorly equipped for the responsible work of teaching and preaching the gospel; but others are certainly capable of doing good work. Our experience here fully agrees with that of those in other training schools, which is that to turn out good and efficient workers the material sent in must be also good. More care ought to be exercised in selecting our pupils than has been given. We have now some fine young men in our school from whom we are expecting good things; but with them we have a few others who should simply not be here.

About one-half of our students now engage in evangelistic work on Santo. Last Sunday five companies were out in as many different directions. One company of six did not return home until Monday evening, which caused some anxiety among their friends, as threats of shooting had been several times made by bad fellows inland. However, they arrived home safely a little after dark, greatly pleased with their visit. A heavy thunder shower had swollen a river on their way so much that they could not well return sooner. They report that they saw 786 people, and that they had services with them all. One of the boys in writing his report to me says, "Everywhere we went we taught them." "They gave us some food, which we received and thanked God for it, because he cared for us."

Five boys from Tangoa have now completed their four years here, and they return home by this trip of the steamer. This leaves us sixty-five on the roll, as one more than we anticipated left us by the last steamer on account of his health. Possibly we may have some added to our number by the boat that is now due.

This has been a very fine season for the fruit crop, and consequently there is a great abundance of bananas, breadfruit, oranges, and many other kinds of good fruit.

Mrs. Annand writing under same date to Miss Kerr, of Galt, says:—

"The orange and lime trees are loaded with beautiful fruit, and we have a good supply of fine mangoes. We are never without limes, and in the season, which is just over, we have delicious pineapples. We have quite a number of fruits all of which we have introduced. The custard apple is now in season. Watermelons do well here. Of breadfruit there is a large crop this season. We have much to thank our Father for, so many comforts.

You will rejoice to hear that the good work among the heathen is still going on. All around us they are asking for teachers. The men of one of the inland villages have built houses nearer the shore and come down in order that a teacher may visit them more frequently. They say that they wish peace. The women will come down as soon as a teacher can be got to settle there.

Some of our students are doing a grand work among the heathen. It will be a great cause of joy to Mr. and Mrs. Bowie upon their return to find all the people of Tangoa and many at a second village so changed. To God be all the praise.

The French steamer "France" brought the sad news to the islands lately, that they have the fearful plague (bubonic) in Noumea, not far from our group, and that it is cutting down thousands of people both black and white. We sincerely trust that it may not reach the New Hebrides. If it gets among our poor natives I fear that there will not be many left. But God reigns; all will be well.

THE FAMINE OUTLOOK IN INDIA.

Rev. N. H. Russell.

The insufficiency of the present rains in India and its most probable consequences give rise to feelings almost of despair. Even had the rains been at their best, the problem of relief, from the unprecedented and far-reaching nature of the present famine, would only have begun to be solved.

Lord Curzon in his last budget speech gave us some statistics which show how greatly this present distress exceeds that of any previous visitation. In the Central Provinces, now one of the centres of greatest scarcity, there were in '97 some 700,000 persons on relief work, whereas to-day there are between one and a half and two millions. In the district of Rajpur over thirty per cent. of the population are in receipt of relief and the same percentage holds good for several sections in Bombay. Altogether there are over six millions being relieved, which means that a population larger than that of Canada has been stripped by distress of everything in their possession of a marketable value and have become homeless, starving outcasts.

That this result is most closely associated with a visitation of nature will be seen by a comparison of this year's with the normal staple crops of India. The wheat crop of India averages some six million tons and is valued at about \$120,000,000; this year the crop has been only three million tons.

Take again the cotton crop, whose average value is \$60,000,000; this year it is worth not \$25,000,000, a loss of over \$35,000,000. It has been computed on careful returns that the loss to the agriculturists of Bombay Presidency in food-stuffs alone has been \$60,000,000, besides \$15,000,000 on cotton.

The loss of cattle is another terrible blow, depriving the farmer not only of a large source of revenue, but still more serious of his only means for tilling the ground. In four of the most smitten districts, out of some 1,300,000 cattle, not 300,000, or less than one-fourth have survived. Rajputana

and Gujerat have been almost denuded of cattle.

One cannot but feel that this state of affairs is beyond the power of any human government to fully alleviate. The Government of India had not recovered from the '97 famine when she was called on to meet an expenditure of upwards of \$50,000,000 on this present famine, and that out of a depleted treasury. Nobly, however, the Government faced it, and one cannot but think what would have been the frightful loss of life had not the foresight and energy of the British officials provided not merely a subsistence wage to all willing and able to avail themselves of it, but also the means by railways of distributing food throughout the suffering districts.

The immensity of the task, the pre-occupation of the British people with the crisis in South Africa, and the well-known generosity of the Canadian people, were sufficient reasons for our making an appeal in our home land. Nor can we speak too highly of the disinterested and spontaneous charity of the people of Canada to their unfortunate fellow-beings in India.

Naturally it has been our endeavor in using the money you have so nobly furnished us to work in harmony with the experienced methods of Government, therefore, though our hospitals have been open to and crowded with sufferers from starvation and its accompanying diseases, and though no case of genuine distress has ever been neglected by us, we have been careful after repeated warnings from experienced officials not to dissipate charity in indiscriminate giving.

Government's test of distress has been the applicant's willingness to leave his own village and go some distance to relief work, where he will be paid a bare subsistence wage. This plan we have also tried to follow, though the lack of missionaries to superintend the work has greatly curtailed our usefulness in this direction.

It has been generally conceded, I think, that missions can be most useful in saving the children during famine. Many of them are too young for relief work and all require some care and supervision. While Government can carry on relief work and conduct temporary workhouses and hospitals she cannot take permanent charge of orphaned children; this duty, therefore, they gladly leave to the missionary.

During this famine the orphans have all been gathered from our own district. In fact, we have been obliged to send many to other missions, as already our numbers have gone considerably beyond a thousand. Some of these may not remain with us after the famine, but the majority will require attention for four or five years to come. Our endeavor is to feed, clothe and instruct them at the lowest possible figure and give all a trade or calling whereby they may become independent. Their average

age when they come to us is about seven or eight years, and they will require our assistance for upwards of five years.

Even though we had abnormal rain this season, the liberality of the Canadian people would not need to slacken if these one thousand children and more are to be properly cared for. But with so many millions, including not a few Christians deprived of home and all, with the loss of cattle and seed grain to the farmer, and above all with a possibility of another failure of the rains creating a problem hopeless of human solution, the sympathy and assistance of the Church in Canada cannot find a better or needier field for their charitable efforts.

LETTERS FROM REV. J. BUCHANAN, M.D.

Our missionary, Rev. Dr. Buchanan, has now a double charge, his Bhil field, forty miles distant by rough cart road from the nearest railway station, Dohad; and, because of the great dearth of missionaries, he has charge of Ujjain until reinforcements arrive. We have been kindly permitted extracts from recent private letters to friends, which throw a lurid light upon the state of matters in India. The letters are written from Amkhut, his home among the Bhils.

"I shall have to break away for a brief run over there (to Ujjain), from time to time, although the work here, now increased by famine, is so pressing.

"I have just sent six ox carts to Dohad, over jungle roads, for corn, and then the corn is given out and sold here. All who are able to do even the smallest service are required to do that. I shall leave to-morrow evening about four o'clock, ride on horseback to Dohad by moonlight, buy the grain, and probably come back the next night. The carts take longer time to travel.

"It is so hard to listen to the sorrowful wails of the hungry that continue to go up from every roadside, from villages and cities, from dry water tanks and withering shrunk shrubs of the jungle, to the ear of the Lord God of mercy and love. Oh, that His people had more of His Spirit.

"Stealing and bloodshed are common among the Bhils; yesterday a man was brought in. He and a friend had got into a dispute probably about a little grain. Arrows were exchanged. The young man who was brought here in a cot borne by four had in his body an arrow driven in fully five inches; (arrows are iron pointed). He had in turn given his opponent one in the bowels, and the latter had died on the spot.

"With a heat of about 104 degrees in the shade on the verandah I gave chloroform, and with some difficulty removed the arrow. One of the catechists (no medical assistants here) fainted away."

Later.—"I have been at Ujjain. In addition

to the hunger they are having a terrible scourge of cholera. Immediately on reaching there I got our native Christians banded for work among the poor people congregated on the banks of the river in thousands. Among these the cholera was specially severe, and they were lying there dying and none to care for them. With a native assistant we treated cholera patients as follows: Saturday evening, 95; Sunday morning, 206; evening, 254; Monday morning, 246.

"We gathered a good many children and some widows. The sights that met my eye were something appalling. Most of them are people from the villages and towns about Ujjain. The famine may not be quite so severe here as in Gujerat, Rajputana, or among the Bhils, but the groups I waded among, of wasted forms, seized by that gaunt enemy, cholera, made me feel more than ever that famine and its accompaniments is an awful scourge and that it is with us. The sickening sights, sickening even to a medical man, who usually compels his sympathy to take the form of help, I could not fully describe. Just an incident or two of many:—

"Here is a group of three sisters. They were alike, I suppose, in their life, alike in their privations, and now alike in the shrunk, awful collapse of cholera. But no—one is already dead. The two are each given a dose of medicine, but we know they cannot live. They were gone before evening. We could not stay.

"With the many we came to the common question was "Is he gone?" "Yes." "No, see he breathes." Life and death is with many of them so much alike that it requires close observation to distinguish them. A little two year old child does not know what is the matter with mother as it climbs up and sits astride her dying wasted body lying in the burning sand. The scavengers are overworked. The dogs are busy too.

A girl of twelve is watching beside her group. She has tied up a baby of two years, as a child could best do it, in the form of Hindu burial. The mother with hollow eyes and sallow dried countenance lies dying, and in her arms a little one like herself so far gone that as with herself we can hardly tell whether they are dead or alive. The little girl will stay and watch.

"Since I began this I had a turn of fever, but am better. Part of my journey to Ujjain is by rail, but the hard ride of eighty miles on horseback in the hottest of Indian weather and the work in the sun has its own effects.

"I am now among the Bhils again. The famine is getting worse. The oxen have become too poor in many cases to draw grain and what adds to the difficulties of our position is that the raging of the cholera all around has greatly frightened the Bhils, so that they would rather stay and starve than go to what seems certain death.

"Our old Ramji Tarvi told me yesterday, when I asked him to try and help me get carts to go to Dohad for grain, that in a trip that had been made with nine carts (and therefore eighteen men), only two men lived to get back. This is probably an exaggeration, but the cholera seems to be of a very deadly type. It may be the weakness of the victims that makes the dread enemy so strong; anyway the effect is terrible.

"This is the first I have begun to feel of what real famine without a railroad means. I sent yesterday men with three donkeys to Bhabra (12 miles distant) to try and get as much grain as these faithful little animals could carry. The word has come back that they could get no grain there and that they had to go on to Gharbarda (15 miles further), to try there, and if unsuccessful, they were going on to Dohad. The people are, as I have said, very much frightened and many of them starving. We have had to give them pice lately instead of grain and insist on their taking that for work. But the poor people can't eat copper. I also doled out short, very short, allowance to some who seemed most hungry and destitute.

"Later.—My dear Sister:—The additional labor of looking after Ujjain is almost more than I can do. On my way out from Ujjain, coming through Dohad, our nearest railway station, I found there a terrible epidemic of cholera, and seven thousand people on relief work were sent off further south.

"Getting to Gharbarda by horseback, thirteen miles, I got the most harrowing reports of cholera. It seems to be of a specially severe type.

"A man is lifting a pick to strike, but the pick and the man fall together, one only to rise in the hand of another man, the other never to wake till the judgment call.

"One is just going to place a bucket of earth, but ere it is done he falls to rise no more. It is among the Bhil villages on every side. Three or four in a family are suddenly swept off.

"A man told me of three carpenters who because of the cholera left Gharbarda, and where he stood he pointed out where one fell at a rivulet near, and another there just opposite, while a few hundred yards beyond the third fell. All died on the spot.

"Where they were working in the pond clearing out the earth to give more room for water when the rains come, one hundred and fifty are reported to have been taken up.

"I do not think I am exactly afraid even of this awful disease (we treated here going from one to another, some four hundred and fifty in one day), but going on from Gharbarda in the dark, some fifteen miles alone, after seeing them lying dead by the way side, I could not help thinking that it would be rather awkward, with no medicine, alone on the jungle road, to be overtaken by the disease.

"Daniel, a native Christian, asked me to stay with him over night, but feeling the uncertainty of how I should find things here at Amkhut, I rode on, committing myself to Him who keepeth Israel, who neither slumbers nor sleeps.

"At Bhabra something of the same story was told, but not so severe. Two villages were reported as dying off in this way. This indicated two things; first, that the cholera, spreading from the north had probably not got so far south as Amkhut, and second that it was fast approaching.

"I staid all night with the Dharrader (native collector), and left at peep-of-day, to find on reaching home that some looting had been going on, and that the people were getting restless. But, thank God, there was no cholera here as yet.

"I expected to get about twenty ox-carts (4 oxen each), from the village of Para, to go to Dohad for grain, but word has just come that they have 'Mare' death there, and they will not go.

"The poor Bhils do not know cholera by its English name, nor by its Hindi name, 'Haiza,' but they give it the name it so well deserves 'death.'

"Some more starving people have just come, so I must close.

"P.S.—Have just got word that traffic has been stopped on the way to Dohad, not enough, unfortunately, to stop the spread of the disease, but enough for a food panic."

TOURING IN HONAN,

By Rev. J. Goforth.

Chang Te, Honan, May, 1900.

Dear Mr. Scott.

Some three years ago an old woman came here and studied the doctrine for several days. She had just returned from a pilgrimage to a noted shrine some 400 miles away, in the province of Hupeh. We gathered that she was a witch by profession, and had taken the long journey that she might add to her reputation for holiness. At that time she seemed convinced that her past life had ever been sinful, and that Jesus alone was the way to God.

Since then, until quite recently, I never found time to visit the town where she lived. It is a place of about 7,000 inhabitants, called Ching Lin. On arriving in the town I inquired for the old lady and was disappointed to hear that she was off on pilgrimage again to the same distant mountain.

It was my first visit, and a crowd soon collected to have a look at the stranger. We soon gained their attention, and several men and women showed signs of real interest.

Just then a man came and reviled one of the women. He was persuaded to go away, but soon returned again reviling the same woman. The woman who was a cripple, commenced crying and falling on her knees before us, begged us to protect her from the man, who seemed enough enraged to strike her. We warned him against disturbing our work and some one led him away. We continued preaching until night-fall, the people listening with increasing interest.

During the evening we preached on the street; the crowd being too great to receive into the inn yard. It was very difficult to keep control, for many mocked and jeered, and some even reviled us. The enemy seemed bent on hindering us, though all our native helpers who addressed the crowd seemed to have special power.

Mr. Ho, in an eloquent burst of warning, told them that if they did not turn from the doctrines of devils to serve the Almighty God, a place awaited them where there would be no need to heat their brick beds in winter time. I rather expected a fusillade of clods and stones, but the idea did not seem to enter the heads of our opponents, therefore, we held our own until about 10 p.m.

Early next day a woman went through the town beating a gong and calling upon the female kind to arise and take action against us. They went in procession to the West end temple and called upon the god there, then went to the East end temple and did likewise and finally collected at the cross streets near by our inn.

They burnt a bundle of incense while all knelt down in the dust and bowed to the North, the South, the East, and the West, at the same time calling twice upon the gods of the four directions, to come and expel the foreign devil and his followers from the town.

As soon as they got through calling upon their gods I earnestly exhorted them to quit such folly and serve the only true God who alone could give them rain and fruitful seasons and save them at last from destruction. They looked daggers at me and scattered while we sang a hymn and prayed, to show the crowd how the true God ought to be worshipped.

It seems that one of the interested women had been forbidden to go out on the street to hear us, but fortunately her home was just opposite and she got up on the house-top and listened.

It was Sabbath, but it was anything but a rest-day for us. Women as well as men tried to disturb. Some mocked, others reviled and one woman vehemently urged that all go away and not listen to us. This latter succeeded, but I followed them up on the street, attacking them at close quarters and silencing all who opposed.

I left the Chinese helpers in charge while

I was having dinner, and when I went out I found that the fight was on again.

About 3 p.m. we gained the upper hand and held it until sundown, but after dark, when the crowd increased, a cow-bell was brought along to aid the racket.

Sometimes it looked like casting pearls before swine, but we held on with varying success. At times the crowd had the best of it, but more often the advantage was on our side.

At length, without my knowing it, my barrow-man mixed in with the crowd to find out the ringleader, and when he was sure of his man he suddenly seized him by the cue and rushed him into the inn. I gave him his choice either to confess his fault and ask forgiveness or go to the official. He chose the former, and that evening ended.

On the morning of the third day, the gong was again sounded through the streets. Many more women assembled than on the previous day. This time they had a double object. They tried again to get the gods to drive us away and then went to escort the witch above mentioned through the town.

It seems that she was just returning that morning from her second merit-making journey. We started on the street as usual with singing and prayer. I told the people that the old woman had heard and professed to believe the true doctrine three years ago, and that now when she came along, as soon as I would say a few words to her, she would hold down her head with shame and wouldn't have a word to say in self-defence. I asked them to wait and see the result.

About 10 a.m. the procession came along headed by a cross-looking old lady beating the gong. Next to her was another holding aloft a big bundle of burning incense. The witch was away back about midway in the procession. She was decked with two great sashes, one red and the other green. Though seventy years of age, she stepped along briskly, with head erect, evidently very much pleased with herself and the impression she was making.

As she drew near, I stepped forward and said, "Old lady, old lady, you heard about the true God three years ago. You then said your going on pilgrimages was vain, and now I come here to find you are again returning from another visit to that false god. How great must be your sin in the sight of the God of heaven and how terrible the day of reckoning which is near at hand."

Her head dropped in shame and she passed on without a word. In a moment her glory and her merit had vanished. The effect on all who saw it was splendid. The attitude of the people towards us at once changed and they gathered around us with intent to hear.

That afternoon at one time there were seventy or eighty men and women listening

earnestly, and not the slightest sign of opposition. One of them was that chief disturber whom we made to confess his fault the evening before. He bought a book and seemed somewhat hopeful.

During the evening we again had a good sized crowd. We were in front of the inn, but had a mud cooking range before us which served as a table. Mr. Ho was speaking and I was seated beside him. Just then a boy commenced throwing clods of dirt at us. He hit me with one and was about to throw another, when I suddenly sprang over the cooking range into the crowd after him. The crowd all took fright and tumbled pell-mell over each other in trying to get away from me. Owing to the uncertain light shed by the flickering lamp I lost the boy.

I did, however, catch hold of one boy, but he howled as if a fiend had seized him, and I let him go, for he wasn't the right one. Many were unaware of the cause of my springing so suddenly among them, but when I told them there was a good deal of merriment. I reminded them of their own proverb. "If you have no evil purpose in your heart, you not fear a call from the devil," and urged them not to be afraid and remain quiet even though we had to catch a stone-thrower or any other disturber. They gave assent, and we had absolute control over them until we sent them away about 10 p.m.

As far as we knew, the gods on the fourth day were not called upon to expel us. We told the women that if they persisted in calling up their mud gods to expel us, we would stay in their town half a month. We said we only intended staying two days at first, but were now staying four days to prove that their gods had not the least power to harm us.

Throughout the fourth day not one of the townsfolk made the slightest attempt to hinder us. But a man who didn't belong to the place, while taking dinner at an inn not far from where we were staying, sought to entertain the people by telling them that he had seen Li Ping Heng, ex-governor of Shantung, a noted anti-foreigner, publicly beat men with a stick on the streets of Chang Te Fu, for preaching this evil doctrine which I was now preaching in Chinig Lin.

Unknown to him, one of our Christian was among the listeners. He took the precaution to ask the man where he lived and then came and told me. During the last four or five months we have been pestered with stories about what that old anti-foreigner ex-governor had done with us, therefore we resolved to make an example of this man who, was thus gratuitously publishing lies. We sent him word that he must come and Ki To'u (bow the head to the ground), to us at the cross streets of the town or we would send word to the county magistrate. The man feared and

came and did as I demanded and confessed in the presence of the people that his story was all false. I urged him to accept the truth, and invited him to call and see us in the city; thus the affair ended.

The woman who had listened from the house-top managed during the day to get the leaders of the female opposition, even the incense-burner and gong beater, to come and listen to the Gospel. It was a real triumph, for at the commencement of the opposition, they looked determined enough to withstand the siege for a twelve month.

This house-top hearer also bought a book and is going to learn it by having her little boy read it to her. The street preaching for the last evening was a perfect success, the crowd being in full sympathy with us.

Our inn-keeper during the first evening was so frightened by the threats of the townspeople that he wanted us to go away, but on the fourth day he was boldly testifying for the truth. I heard no more of the old lady who had come back from pilgrimage. I fancied she lost too much face to come out again while we were there.

SOME HONAN NOTES.

By Dr. Malcolm.

From Hsin Chen.

At one of our morning classes lately, composed of over twenty of the in-patients, the doctor's attention was drawn to the strange fact that the four or five scholars among them were all blind, while the remainder of the class, although they had good eyesight, could not read a character.

This morning class among the in-patients sometimes numbers over forty men and women. The medical missionary is always sure to get the very best of attention, although he is generally besieged with questions and entreaties about sore eyes and diseases as soon as the class is over. Those who have received benefit in the hospital are respectful, and can also trust his words, while those who are hoping for treatment consider it the best policy to give close attention.

One morning, the subject being Christ healing the "Two possessed of devils, coming out of the tombs," one patient ventured the sapient remark, that since these "evil-possessed" men so readily recognized Jesus, it was most natural to suppose that all foreigners (foreign devils) should at once recognize Him.

There are several interesting cases among the in-patients at present, including seven cataracts and four hare-lips. Of the latter, the youngest is six years of age, and the oldest thirty-nine.

Two of the cataract cases have come over

a hundred miles for treatment, one of them being a fine old lady, fifty-nine years of age. She came with but a vague hope of having her sight restored, and indeed, on first examination, it seemed as though, on account of complications, there was little hope for her receiving any benefit from an operation. Like the Importunate Widow, however, she at last prevailed on the doctor to operate, with the happy result, that she has now exceptionally good sight. She is very appreciative of the benefit received, and is most persistent in her thanks.

Since losing her sight, she had been an ardent idol worshipper, spending much time and money in "doing good," i.e., in the building of shrines, temple worship, burning incense, long and continued prostrations, also travelling far in search of light. Her last faint hope was that the foreign doctor could restore her sight, and for a long time had been trying to "raise the wind" to make the journey. Her husband kept saying: "What hope can there be when you have been blind so long?" "At any rate what should an old woman like you want with sight?" She says she feels now as though a new life had been restored to her, and her joy is the greater, because she had been blind for about twenty-one years.

A patient who recently had his foot amputated has ventured to make a donation to the hospital of cash to the value of three cents.

Influenza is just now epidemic in this locality.

Our landlord's wife, subject to occasional spells of sickness, fell ill again last week. Her husband complained to her that she was a great trouble to him, and then went to his guest room, to entertain his friends, where they tried "to drive dull care away" by their favorite pastime, "hitting the pipe." But alas! in the meantime, the wife had said to herself: "I also will drive care and disease away with the stuff he loves better than me. I will not trouble him longer." So saying, she found the opium, and swallowed a very large dose of it, washing it down with a bowl of hot water. We reached her about an hour and a half later, and promptly applied the usual restoratives, but notwithstanding our continuous efforts all day, she died the same evening.

In connection with the above case, we noticed that late in the afternoon one of the relatives was trying to drive away a raven that persisted in croaking from a tree close by. The explanation being that the raven's croak forbodes unwelcome guests or trouble, while the merry chatter of the magpie is the harbinger of coming friends or happiness.

We also observed a cash, hanging by a red cord from a button on the patient's collar, according to a general custom; the idea being, that when death is evident, the cash is dropped into the patient's mouth, so that he or she may not pass into the

next world absolutely penniless; an evidence of their vague belief in some future existence, a vain groping, alas! in darkness, to make some preparation for a future state.

Another very general custom is to fill one hand of the dying with bran, to feed the ants, and so preserve the body. For a similar reason, a bun is sometimes put into the hand to feed the dogs.

Another precaution frequently taken is to have three stalks of dry grass standing on the forehead, with tops together, in the shape of a tent, or as rifles are stacked, called "Hide Spirit Grass," so that when taken to the temple of the god Yang Wang Yie, the angry god will not be able to find the spirit to punish it, hidden underneath the grass.

By this last superstition they acknowledge sin, deserved punishment, with no hope of future reward, besides a woeful lack of trust in a god whom they can so easily deceive.

From Ch'u Wang.

Born: At Ch'u Wang, on March 28th, to Dr. and Mrs. Menzies, a son. (Wm. Sawers),

While Dr. Menzies is superintending building operations at Ch'u Wang, Dr. Leslie, as chief of the staff, has taken charge of the medical work at Chang Te Fu. Much of the water used in the building has to be bought, as our recently sunk wells yields only a few bucketfuls daily.

Dr. McClure writes by last mail: "Treatments yesterday numbered one hundred."

From Chang Te Fu.

Mrs. Goforth is recovering from a severe attack of La Grippe.

Patients number from fifty to eighty daily. The most successful station-class for women ever held here has just been concluded, almost self-supporting.

The school boys now number nineteen, and add considerable brightness to life on the compound. Mr. Goforth writes: "I was out north-east at small market towns for seventeen days. I have never yet met with such interest. Our preaching started about 8.30 a.m. and ceased at 9 p.m., when we always had to turn the people away. I found the strain too great, and came in for a rest, but am off again to-morrow."

Mr. Slimmon writes from Hwai Ch'ing Fu:—"No promise of wheat crop so far. The yamen at Hsin Hsiang Hsien was mobbed for several days recently by the country people, because the magistrate would not go to the temple to pray for rain."

YOUTH.

YOUNG PEOPLES' SOCIETIES.

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Conducted by Rev. Alfred Gandier, Con-
vener.

The monthly topics are adapted to the various sorts of Young People's Societies. They are set down for the third weekly meeting of each month and the topic is treated in *The Record* the month preceding.

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Monthly Topics for 1900.

August—The Place of Song in Christian Worship. (The History of Sacred Song, from Apostolic Days until the Present, suggested as a study.)

September—Our Work among the Indians in N. W. Territories and British Columbia.

October—The Book of Praise—The Psalter. (The Psalms in history, suggested as a study.)

November—Our Honan Mission.

December—The Book of Praise—Hymns 1-34.

Topic for week beginning August 19th.

THE HISTORY OF CHRISTIAN PRAISE.

By Rev. Prof. James Ross, D.D.
Montreal.

Worship is as ancient as the dawn of intelligence and as widespread as the race, and poetry and music have always been the most fitting expressions of the exalted moods of the human soul. When the Son of God had come among men and left behind Him such tender memories of sympathy and love, it was natural that praise should form an attractive part of the worship of disciples so highly favored, so fully redeemed.

The Christian church inherited from the temple and from the synagogue an incomparable treasury of sacred song. The He-

brew Psalter is still the high watermark of the devotional life of man, surging heavenward under the impulse of the Holy Spirit. Those odes had sprung from the special experiences of Israel's most gifted men and from the most stirring memories of their highly favored nation. The Founder of Christianity sang them at the Holy Supper and His chief Apostle enjoined the use of them as a means of social edification. Their sublime descriptions of Jehovah, their interpretations of the deepest emotions of the soul, their unwavering trust in Divine protection and their fearful denunciations of God's enemies strongly attracted the Christians of troublous times.

But every addition to man's knowledge of God and every new experience of the Divine favor must find outlet in fresh forms of praise. So the Christian Church in the holy ardor of her first love burst forth in her own distinctive strains. The songs of Zacharias, of Simeon, of Mary, the refrain of the Galilean disciples over Olivet and through Jerusalem at the triumphal entry, and the hymn of the Apostles after their miraculous deliverance (Acts 4: 24-30) are instances of saints in special circumstances originating new forms of praise which passed into the worship of the Church. There are also passages in the Epistles which are very generally believed to be quotations from primitive Christian hymns, e.g., Eph., 5: 14; I. Tim., 3: 16; II. Tim., 2: 11-13; I. Peter, 3: 10-12. The lyrical and liturgical passages of the Apocalypse and its doxologies and antiphonies have been often noticed; 1: 5-8; 3: 7-14; 5: 9, 12, 13; 11: 15, 17, 19; 15: 4; 19: 6-8.

Early Christian Praise.

After the Apostles had passed away and the gospel was spreading into many lands the same joyous anthems continued to ascend from the glad assemblies of Christians at the first day service. Every tongue into which the evangel was translated soon had distinctive and vernacular forms of praise although the great Latin hymns continued to be sung at the leading festivals of the Western Church. At the beginning of the second century Pliny says the Christians "were accustomed to meet on a certain day before dawn to sing antiphonally a hymn to Christ as God." Towards the close of this century a writer quoted by Eusebius speaks of many psalms and hymns written by brethren from the beginning which celebrate Christ, the word of God, by asserting His divinity.

The praise of the early Christians was purely vocal. Instrumental music was despised owing to the use which the Pagans had made of it in their depraved worship. Jerome says that a Christian maid should not know what a lyre or a flute is or what their use is. By the middle of the fourth century most of the larger churches had

choirs for the more exact rendering of the service of praise. Eusebius mentions a place appointed for those who sang psalms, youths and virgins, old men and young.

Greek Praise.

The service of Greek-speaking churches generally began at nine o'clock with the singing of a Psalm followed by the Scriptures, prayer, and then the sermon. Sometimes one person chanted the Psalm alone, and sometimes the whole assembly joined in the singing. Sometimes the congregation was divided into two parts which sang alternately, and sometimes one person sang the first part of the verse and the rest of the congregation joined in the close of it. Ignatius of Antioch is said to have learned from a vision of angelic praise how antiphonal singing ought to be used in worshipping the Holy Trinity. The congregation usually stood during the service of praise.

Although hymns began to appear at a very early date, there was evidently a great reserve in the general introduction of them, and several Synods, for various reasons, pronounced against the use of them down to the middle of the sixth century. The oldest complete hymn which has come down to us is "The Bridle-bit of Colts Unbroken" by Clement of Alexandria, written towards the end of the second century. A free paraphrase of it, or rather a transfusion of the spirit of it is No. 582 in our own Book of Praise. No Greek hymn can be literally translated into English metre.

In the third and fourth centuries the service of praise received a fresh impulse from the stress which began to be laid on the doctrinal teaching of the hymns. Some of the Gnostics and also of the Arians set their opinions in rhythmical form to well-known music, and thus popularized them. In the East, Ephrem Syrus composed orthodox hymns in Syriac as an antidote to heresy, and trained choirs of young women to sing them. When John Chrysostom was bishop of Constantinople, the Arians were in the habit of coming in bodies from their places of worship on Saturday and Sabbath evenings and singing the heterodox hymns and anthems with choruses all night in the public squares. The bishop organized orthodox processions with music, lights and crosses to neutralize the effect. This led to disorder and was suppressed by the civil authorities, but the evening service from this date was more largely composed of praise than formerly, and this affected the other services also.

Ancient Latin Praise.

Although some other compositions than the Psalms were in use from an early date, no Latin hymns have come down to us older than those of Hilary of Poitiers, 300-368.

They stand about half-way between the classic metres and the rhymed hymns of later times, and have a certain rugged grandeur of their own. About this time it was found necessary to devote considerable attention to the musical part of the service of praise. The original method of rendering the Psalms was a kind of reciting in monotone with a musical intonation and a very slight modulation of the voice. It was like the sing-song movement with which the Hebrew Bible was read in the Jewish synagogue, and was most likely derived from that custom. Ambrose, bishop of Milan, from 374 to 397, adopted from classic sources the principle of melody. Although his system must have been very simple when compared with modern music, because the scale was limited and harmony perhaps entirely unknown, it was such a striking improvement on the past that it was soon adopted by all the principal churches in the world. It gave a wonderful impetus to congregational praise and proved itself a powerful agent in stirring devotional feeling. Augustine describes the effect which this music had on him when he first entered the Cathedral of Milan after his conversion: "The voices floated in at mine ears, the truth was distilled at my heart and the affection of piety overflowed in sweet tears of joy." Ambrose was a good man full of faith and of the Holy Ghost. His life was like a psalm of praise and when, after life had fled, he lay in his great cathedral "with quiet, upturned face, little children were moved by his gentle dignity of countenance, and worldly men and women affected by this holy presence put away their sins and were baptized as followers of the dead man's faith."

After the lapse of two centuries, Gregory the Great found that the simplicity of the Ambrosian chants had been overlaid with embellishments too fanciful and frivolous to be suitable for divine worship. He collected all the psalms and hymns of which his wisest predecessors had approved. He arranged the liturgy for the public service according to the church year, adding himself a number of fine hymns for the sacred seasons. He had the whole written in a book called an Antiphonar which he chained to the altar of St. Peter as a guide for all time to come. He added four scales to those already in use to form the chant which still bears his name, but the modern additions of harmony and rhythmical order, have entirely changed its character. His music had no bars, measures of time, harmonies, sharps or flats, and was sung by the choir alone. The whip with which he drilled his choir boys is still preserved.

Mediaeval Praise.

During the Middle Ages congregational singing was unknown. Public worship centred in the sacrifice of the mass and the

whole ceremonial was framed to exalt the priesthood and to magnify their intercessory power. The praise service was in an unknown tongue and was chanted by ecclesiastics or by semi-official choirs, as it is to this day in the Roman Catholic Church. Praise in the highest sense was confined to the monasteries to which most of the best men of the time had withdrawn themselves; sick at heart. There they mingled labor and worship, and at their appointed hours chanted together. Sometimes, alas! with cold, formal, lip-labor, but often with rapt, glowing hearts, the ancient psalms and the hymns of later time. From these cloistered saints we have many sweet echoes of sacred song, sometimes breathing the antagonism between the flesh and the spirit which had driven them into seclusion, an utter disgust with the present and a weary longing for the future; and sometimes holy, reverent awe at the Redeemer's matchless affection and the inscrutable mysteries of redemption.

We have "Art thou weary," from a rocky cliff overhanging the Kedron; "O, Sacred Head once wounded," and "Jesus the very thought of Thee" from Bernard of Clairvaux; and "Jerusalem the Golden," from his shadowy namesake of Cluny. Indeed, our indebtedness to these pious men is only beginning to be seen. Bernard has been called with good reason the real author of the modern hymn—the hymn of faith and worship.

Lutheran Praise.

"The Church hymn in the strict sense of the term as a popular religious lyric in praise of God, to be sung by the congregation in public worship, was born in Germany." [Schaff.] The fresh devotional life and joyous spiritual freedom of the Reformation found expression in the doctrine of the general priesthood of believers and in gladsome congregational praise. Luther was the father and patron of modern sacred song. He was himself passionately fond of it. "Music," he says, "is a fair gift of God and near allied to divinity." His celebrated hymn based on the 46th Psalm was the battle song of the Reformation. He constantly refreshed himself after the strain of his severer studies by composing and singing Christian hymns. These were printed as tracts, carried through the country by peddlers, and sung at all kinds of work in every corner of the land. The Romanists complained that the new doctrines were reaching more people through these hymns than through all the books and sermons of the Reformers.

The hymns of the Middle Ages had breathed at best a sad longing for a good not to be attained in this life. Luther's hymns, and those of the Reformers following him, rang with a confident assur-

ance of personal salvation, a hearty communion with Christ, and an unwavering certainty of victory for the truth in this world and among all affairs of men. The Latin language and the priestly idea passed away and a flood of congregational melody transformed and inspired public worship. Three hymns, at least, were sung at every service, and the music-loving people of Germany entered heart and soul into the change from the old to the new order of things. To this current of vernacular praise every section of the Reformed Church contributed its share. The persecutions to which the Anabaptists were unfortunately subjected produced among them a devotional intensity and elevation of spirit that found vent in hymns dwelling on the inner life of the Christian, his union with Christ, and the divine consolations which serve to strengthen him for the trials of this life

Genevan Praise.

Calvin, both in Strasburg, and afterwards in Geneva, recognized the value of congregational singing. He believed that it was an excellent means of kindling the heart and of making it burn with ardor in prayer. But, he says, we should take heed lest the ear be more attentive to the sound than the soul to the hidden meaning of the words. In his Church, and in the churches modeled after his system, the Psalter was the sole hymnal, because it was thought that everything sung in public worship must be taken directly from the Scriptures. He adopted the metrical version of Marot, the greatest French poet of the time. A music master who was paid by the State gave three lessons a week to several choirs of children, that they might be well fitted for taking part in public praise. Marot's version of the Psalms was afterwards revised and enlarged by Beza, and enriched by the melodies of Claude Goudimel. These tunes were based in part on the popular songs of the day and had a simplicity and directness which gave them a wonderful hold on the common people, and made them the sole vehicle of praise among the Protestants of France and Switzerland for centuries. Crowds sang them in the streets, they formed the war songs of the Huguenots, and the consolation of the martyrs at the stake—nay, they were sung with relish in the dissolute court of France, and a dignitary of Rome suggested that their effect should be counteracted by an equally spirited translation of the Odes of Horace!

Scottish Praise.

Scotland and England followed the Swiss precedent, and for a long time after the Reformation, only Psalms were used in

public praise. The first attempts at English versification were extremely rude. England had the version of Sternhold and Hopkins, but it was little used except among the Puritans. In Scotland, while the influence of sacred song in spreading the new faith in private, and in quickening a deeper spiritual life was almost as remarkable as on the continent; the earliest Psalm versions were those included in "The Gude and Godlie Ballates" of the brothers Wedderburn. This was a poetical and devotional miscellany containing twenty-two psalms and ninety-five other pieces, of which thirty-four were translated from the German; two from the Latin, and the rest were original. It was first published about the middle of the sixteenth century.

The General Assembly of 1561 ordered the completion of the Psalter; the eighty-seven Psalms of the Anglo-Genevan version were taken as a basis and the rest were gathered from various sources. It was printed with the Book of Common Order, in Edinburgh, in 1564, and the Assembly of that year ordained that every minister, reader and exhorter should have a copy. It contained one hundred and eighteen tunes, chiefly from German and French sources. In the earlier editions, the air only was printed, but in 1635, Andro Hart published an edition with the tunes harmonized in four parts. This continued to be the Psalter of the Scottish Church for nearly a century.

One part of the work assigned to the Westminster Assembly was the preparation of a Psalter for both kingdoms, and the House of Commons recommended Rous's version to them. It was revised by the Assembly and was printed by the Commons in 1646.

The Assembly of the Scottish Church, however, appointed a committee to still further revise it, and finally published the result in 1650. Although still popularly called Rous's version, hardly a psalm remains as he left it. The committee incorporated a number of recasts of the former version and stanzas and couplets from many sources. For two centuries and a half it has resisted all attempts at revision, except in orthography. Its faithfulness, vigor and terseness have been universally admitted. It has become so endeared to the Scottish heart that all attempts to improve it, like the "emendations" of our own Book of Praise, are in many quarters resented.

Methodist Praise.

The revival of religion in England under the Wesleys and Whitefield was like a new Reformation, and carried with it the same inspiration to praise. Like every successful stirrer of Spiritual life, John Wesley perceived that congregational singing is at once a means of expressing the gratitude of souls freely forgiven; of instructing and

establishing the faith of disciples; of impressing those who are seeking light and of bringing them into a proper frame for receiving it.

He saw that the worship of his day had grown very weak here. He is very severe on "the formal drawl of the parish clerk, the screaming of boys who bawl out what they neither feel nor understand, and the unreasonable impertinence of a voluntary on the organ." He believed that the whole serious congregation, not lolling at ease, or in the indecent posture of sitting; but all standing before God ought to praise Him lustily and with good courage. His father, the rector of Epworth, and his elder brother Samuel, composed some good hymns which are still in use. He himself translated a number of fine hymns from Moravian and German mystic sources.

But his younger brother Charles was the real Asaph of the movement; he composed altogether some 6,500 hymns. It was largely through the inspiration of his cheering and soul-stirring strains that "the walls of Methodism were built to the sound of music." Armed with the Bible and the Hymn Book, the early evangelists of this faith went everywhere preaching the word. Her hymns have kept the distinctive doctrines of the Methodist Church alive; and the heartiness with which her praise has always been rendered has drawn all classes in the congregation closer together; it has been one of the chief elements of her strength, and has contributed not a little to her wonderful progress.

Present Day Praise.

During the last forty years all Protestant Churches have devoted much attention to their service of praise, and have certainly greatly increased the excellence of its technique. Congregations which once used the Psalter exclusively under the guidance of a humble precentor have now extensive hymn books, costly organs and well-trained professional singers to lead this part of the service. This artistic refinement, however, has not in all cases resulted in the highest form of worship. Too often there has been a mad race with the opera to furnish aesthetic entertainment to an audience supposed to have only a passive interest in praise. But there are many signs that congregations which have sounded all the depths and shallows of professional music are turning to seek a truer ideal. Wherever revivals of personal religion have deepened and strengthened the current of spiritual life, it has shown itself in hearty congregational singing. A wise arrangement of the praise service will encourage this by a judicious mingling of simplicity and culture; by affording a congregation opportunity for the expression of free, genial feeling as well as stately reverential devotion.

Topic for Week beginning Sept. 16th

**Our Work among the Indians of the
N. W. Territories and British
Columbia.**

Mission work among the Indians is oft-times discouraging and results seem small, but this work has a special claim upon our Canadian Churches:

1st. Because these people are heathen within our own country. In their weakness, poverty and wretchedness they are a Lazarus at our very doors.

2nd. Because they are the people of the land whose hunting grounds we have possessed and whose game we have destroyed. We have possessed ourselves of the best they had, and now they have a right to the best we have—the religion of Jesus Christ.

3rd. Because as the Rebellion of 1885 taught, the safety and well-being of society in Western Canada requires that what is left of the Pagan population should be Christianized and civilized.

Information regarding the work of our Church among the Indians may be obtained from the printed reports of the last two or three General Assemblies, and from the following Articles:

WORK AMONG N.W. INDIANS.

Br Prof. A. B. Baird, Winnipeg.

It is thirty-four years ago, almost to a day, since the Rev. James Nisbet, with his family and a little company of helpers, set out from Kildonan on the Red River to found the first Presbyterian mission among the Indians of the West.

The project had been talked over for several years in the Canadian Church courts and especially in the homes of the Red River settlers, but it was a serious undertaking to penetrate 500 miles westward into the great buffalo plains, from a centre like Kildonan, which was itself so far west as to seem out of the world, and it seemed still more hazardous to think of maintaining oneself there, more than a thousand miles away from a railway or military assistance, and in the midst of a savage and possibly hostile populace.

A suitable spot was found on the banks of the Saskatchewan River at a distance of about 90 miles from the nearest trading post of the Hudson's Bay Company; some temporary buildings were erected and the work of teaching and preaching to the natives was begun.

The Indians were at first unwilling to have any white man settle among them, but a little friendly diplomacy overcame their scruples and "The Mission" soon became a favorite resort, especially when the hunt had failed or when medicine and nursing were needed.

Those were the days before the Govern-

ment had made any treaties with the Indians and before there was any attempt to persuade them to settle down on reserves. They were entirely nomadic, and made their living by hunting and fishing, which necessitated very frequent changes of abode and the little missionary company found it very difficult to adapt itself to the wandering life these buffalo-hunters lived.

But two of the mission helpers—John McKay and George Flett, who were themselves afterwards ordained as missionaries—were men who had Indian blood in their veins, and much good was done partly by following the red men up in their camps and partly by making the most of their increasingly frequent and increasingly lengthy visits to the mission which now began to be called Prince Albert, and to attract settlers from the Red River and elsewhere, by the fertility of its soil and the abundance of its other natural advantages.

The very features which had seemed to Mr. Nisbet to make the place so desirable as a location proved its undoing as an Indian mission, for the influx of settlers discouraged the Indians from coming as freely as in the early days, and at last Prince Albert became as it is yet a home missionary centre, and our Indian work was transferred to Mistawassiss, some sixty miles further west, where, after the death of Mr. and Mrs. Nisbet, in 1874, the Rev. John McKay, who had been an assistant in the mission from its beginning, carried on the good work till he too was carried off by death in 1891.

The only other mission which was established in these earlier days was begun by the Rev. George Flett in the outskirts of the Riding Mountain in what is now North-Western Manitoba. These three pioneer Indian missionaries were men of great capacity for enduring the hardships of frontier life. They were men of strong personality and they were, above all, men who had great skill in presenting Scripture truths in a form adapted to the intelligence and circumstances of their hearers. The Church of the present day owes them a debt of gratitude for their services in laying so faithfully the foundations on which we are now permitted to build.

The expense of carrying on these remote missions was heavy, the amount of information which came to the home church about them was meagre, for native missionaries like Messrs. McKay and Flett did not do much in the way of letter-writing and scarcely a visitor who could tell the story ever passed that way. As a result, the interest of the Canadian Church in its Indian missions languished until the rebellion of 1885 came and taught the country by the loss of valuable lives the danger to which it was exposed in allowing an ignorant superstitious and Pagan population to grow up alongside its own children in the

West. Indian missions received a great impetus; our first boarding and industrial schools were established. New missions were established under such men as the Rev. Hugh McKay of Round Lake (who, indeed, commenced his work a little before the rebellion), Rev. W. S. Moore, of Muscowpetrungs, now of Mistawasis; Rev. John McArthur, of the Bird Tail; Miss L. M. Baker, of Prince Albert, who had been in our work in the old days and re-entered it after the Rebellion; Miss McLaren, of Birtle, and Miss Fraser of Portage la Prairie. And in 1891 the work was extended to British Columbia, when the Rev. John A. McDonald (who, after a few years was obliged, by ill health, to retire) began with much enthusiasm a mission and school on the west side of Vancouver Island.

We have now 23 missions in operation, three of which were opened within the past year, and it is altogether likely that the number will still further increase. Counting the wives of the married missionaries who always bear a heavy share of the mission burdens, and counting native assistants, we have some sixty-two missionaries, a considerable number of whom are engaged in school work; but all these agents, whether engaged in preaching or in school-teaching, or in supervising the boarding departments in schools or in teaching boys to farm and to care for cattle, make it their chief aim to set forth and to commend Christian truth and to build up Christian character.

The Indian is naturally a religious man and even in his heathen condition the objects of his worship are not gross and sensual idols, but such invisible or intangible things as the north wind, the sun, and that which he, in his ignorance, calls the Great Spirit.

But his natural morality comes far short of saving him. He has no great strength of will to fight against evil and he finds himself at his best in hopeless bondage to a host of hateful superstitions and debasing appetites. In addition to this he sometimes finds in the pioneer white men who visit him or who settle beside him, those who are far more ready to teach him the vices of civilization than its virtues.

But good and encouraging work is being done in Church, and home, and school. In nearly all cases the government agents who are in charge of the reserves are men of clean and honest lives and they faithfully commend the ways of Christian civilization to those who are under their charge. The Indians are decreasing rather than increasing in numbers, but with improved personal habits and sanitary precautions the tide will likely turn, and there is ground to hope that in generations to come the West will have communities of healthy and well-doing Christian red men, who in the earnestness and consistency of their faith may be examples to us who are the heirs of all the ages.

Our Indian Schools.

By Mr. Alex. Skene, Industrial School, Regina.

For centuries the children of our western plains lived a free, roving life, acknowledging no restrictions in location or bounds and knowing no law outside the commands of their chiefs. With the advent of the white man came a change, the buffalo giving place to waving fields of golden grain and the smoke of the hunter's camp fire to the permanent cottage of the homesteader. To meet this change of conditions, treaties were made with the Indians, by which provision was made for the establishing of schools amongst the different bands.

The Government recognizing the importance of mission work in the civilizing of the Indian race joined hands with the different denominations, in the matter of education, giving to the latter the general oversight of the schools.

Back in the sixties, a mission school was opened by our Church near where now stands the town of Prince Albert. This school was the forerunner of the present efficient schools of Makoce, Waste and Mistawasis. Schools are spoken of as day, boarding and industrial. To the first class belong those schools where the children are instructed and cared for simply during the day, returning to their homes for the night. Towards the support of the day school the Government pays an annual grant of \$300, which sum, so far as our schools are concerned, is supplemented by the W. F. M. Society by generous grants of money and clothing.

Though in many cases the work in these schools yielded good results, it was felt that the influence of the Reserve home minimized the progress towards that independence and self-reliance aimed at; and the boarding school was opened, our Church being the first to open a school of this class. The expense of putting up and furnishing the required buildings, as well as the salaries of those in charge, is borne by the W. F. M. S., the Government paying an annual per capita grant of \$72 towards the maintenance of the children attending.

To the Indian boy and girl, the boarding school is a home. To it they turn for sympathy and encouragement. Here they receive, along with ordinary school education, instruction in different branches of industrial work. In short, such a training as would be received in a well-conducted Christian home.

At the present time our Church has six of this class of schools, which, with the Industrial School at Regina, had an enrollment last year of about 280 pupils. Boys and girls who have entered one of our schools in their blanket suits and matted locks, ignorant of our language, manners and customs, have after a few years' residence, hired with the neighboring farmers

during the summer months, doing their work so satisfactorily as to be wanted back summer after summer. There comes to my mind as I write a boy who is now spending his fourth season on the same farm; beginning by doing chores, now working his four horses, taking his place with the other men on the farm.

Upon reaching the age of fourteen years pupils are expected to be transferred from the boarding to the industrial school, where, in addition to the training already received, they are taught in the different trades. One half of each day is spent in the school-room, the remaining half on the farm, in the shop, the kitchen, the sewing-room, the laundry, or doing general housework.

All expenses in connection with these institutions are borne by the Dominion Government; that for buildings and equipment by special grant, and the amount required for maintenance and salaries by an annual per capita allowance. The only school of this class in connection with our Church is situated near the town of Regina. It was opened nine years ago, and during that time 159 boys and 120 girls have been enrolled. At present, the number on the roll is 130, all receiving instruction in different lines, from a staff of ten instructors.

At the age of eighteen years pupils are supposed to have completed their course, and are discharged. Five boys received their honorable discharge from the Regina School last April, three of whom are at present in the employ of farmers at average wages. Of the graduates of former years a number are employed as farm servants, interpreters, or as domestics; others are living in well kept and comfortable homes on the Reserve, while some have proved disappointing.

In all our schools, prominence is given to the formation of proper habits and the strengthening of character. Individuality, self-reliance, the principles of the Golden Rule, are the main factors in the proper solution of the Indian problem.

The religious interest in the school is always encouraging. There are thirty communicants amongst the pupils. Their religious life finds expression in contributions to the famine fund, mission work at home and abroad, and other claims that present themselves.

What Drink Did for One Man.

"It was in the beautiful bar-room of the Tabor Grand in Denver," said Eli Perkins. "A group of handsome young men were laughing and drinking, when a poor, tottering tramp pushed open the door, and with sad eyes, looked at them appealingly.

"Come in, Senator, and drown your cares in the flowing bowl!" they said, jeeringly.

"I will come in, thank you," he said, 'for I am cold and hungry.'

"Take this brandy, Senator," they said, mockingly, 'and drink to our health.'

"After swallowing the liquor the tramp gazed at them for an instant, and then, with a dignity and eloquence that showed how far he had fallen in the social scale, he began to speak:

"Gentlemen," he said sadly, 'I wish you well. You and I complete a picture of life. I was, alas! a Senator. My bloated face was once young and handsome as yours. This shambling figure once walked as proud as yours. I, too, once had a home, and friends and position. I had a wife as beautiful as an artist's dream, and I dropped the priceless pearl of honor and respect in the wine cup, and, Cleopatra-like, saw it dissolve and quaffed it down. I had children as sweet and lovely as the flowers of spring, and I saw them fade and die under the curse of a drunken father.

"I had a home where love lit the flame upon the altar and ministered before it, and I put out the holy fire, and darkness and desolation reigned in its stead. I had aspirations and ambitions that soared as high as the morning star, and I broke and bruised their beautiful wings, and at last strangled them, that I might be tortured with their cries no more. To-day I am a husband without a wife, a father without a child, a tramp without a home to call his own, a man in whom every good impulse is dead—all, all swallowed up in the maelstrom of drink.

"Young gentlemen," he said, as he passed out into the darkness, 'whichever way you go—whether you follow your mothers', wives' and children's prayers, and enjoy their love on earth and dwell with them in heaven, or whether you become a saddened soul, forever lost, like me, I—I wish you well!'

"I shall never forget that sad picture," continued the humorist. "It was wit and humor ending in pathos. Tears dimmed the eyes of the youth as they watched a despairing soul disappearing in the darkness."

Learning to Howl.

It is an old Spanish proverb, "He who lives with wolves will soon learn to howl." He who lives with faults of his friends, and counts them over, and sorts them and weighs them and measures them, will soon have equally grave ones of his own, which his friends will be sure to see, and which will make him positively unable to cure them. There is nothing that so deteriorates character as this undue looking after faults and blemishes in others while we are blind to our own.

There is only one way, after all, to reform the world; not by learning to howl at its faults, or to bark at its mistakes, but by first beginning the work of reformation with ourselves. We come back inevitably to the old truth, so often stated, "In order to make the best of others, we must first make the best of ourselves."—Sel.

Childhood.

HOW MICKEY SAW THE QUEEN

On Her Recent Visit to Ireland.

"Mickey, did ye hear the Queen is in Dublin, an' we're to be took to see her?" she asked, clasping her small, brown hands round his knees, and fixing awe-struck blue eyes on the boy.

"Shure, I did. Is'nt me gran'mother makin' down Billy's ould coat for me to go in."

"Will she spake to me, do you think, Mickey?"

"Not her, indade. She's a gran' lady, entirely. What for wud she be spakin' to the likes av' us. It'll be quare an' fine to see her al' the same."

They were sitting on a high bank of moss and shamrocks under an old elm tree, whose leafless branches, with just a glint of green stretched upward to the blue April skies. Away over the distant tree-tops the broad waters of the beautiful Killala Bay lay, sunshine and shadow chasing each other across them. The sunshine had its way now, and flickered through the twigs on the two small heads. Mickey started up, and executed a dance round the trunk of the old tree. "God Save our Gracious Queen," he sang, in a shrill, childish treble, and "God Save Ireland," he added, coming down with a plump on the moss, as a gnarled root took his bare toes.

The little girl looked solemnly at him. He was Mrs. Doran's "wee boy," and her special chum. Her dark blue eyes, with their fringed lashes, were very serious, and she raised her head to push back the black curls from her brow. Mickey's round, rosy face was beaming with life and fun, and his shock of red hair stood upright and matted through the ventilation holes in his cap. He put two, fat, dimpled hands on his knees, below which the fringe of his ragged trousers fell to his ankles.

"What will she be like at all, at all?"

"She'll just be like another lady; an' she'll be in a gran' carriage, wi' sogers roun' her, an' coachmen an' footmen an' things. Hooray! Hooray!" he broke out suddenly, waving his ragged cap round his head. "Shure I'll cheer her till I split me ould throat, I will."

A tall, stout man in clerical dress passed down the lane below, swinging a blackthorn with a jaunty air. He looked up and smiled. The children started to their feet to salute him.

"Making good use of your lungs, as usual, Mickey," he said, good-humoredly.

"'Tis jist practisin' I am, yer rivverence, to give the Queen a good bit av' a cheer," answered the boy, undaunted.

"Right you are, my lad. You will not be

so lively when you get a few more years on your red head, maybe," he said, looking rather sadly over the green pastures and the brown and purple of the upturned sod. "'Tis hard work and little for it the like of you have in the dear old county of Mayo. So you're going to see the Queen, God bless her, Mickey; and you mean to give her a good Irish welcome?"

"I'll do that, your rivverence. 'Tis little I'll min' if I'm hoarse for a week afther it."

"Cheer your loudest, my boy. There's grand days coming for the dear old country yet. We'll be on the top of the world before we know. What's the news from your uncle, Bridget?"

The girl looked shyly at him. "Gran' news, sor. Mother's keepin' the letther for you. She would a' been roun' to ye with it, but she's been that busy makin' me frock for seein' the Queen."

"Well, what's the news?"

"He wrote to say he's not kilt yit, an' he got the box av shamrocks you sent him an' the boys. They were wearin' them in their caps, an' they bate the Boers right an' left, the craythurs." She paused breathless.

"Three cheers for the Dublins!" shouted the irrepressible Mickey. "Shure 'tis they that's the boys, and no mis'ake."

"Pitch me down a bunch of shamrocks; it's never too late for the wearin' of the green," said the clergyman.

He passed on, the transient smile fading from his strong, clear-cut face. He had worked for twenty years among the peasantry of the lovely county; he had baptized and married and buried them, and they were very close to his heart. He scolded their shiftlessness, smiled at their optimism, settled their quarrels with a high hand, and was their earthly providence so far as his powers reached. He walked down the moist, rutty lane with a soldierly step and upright bearing.

The evening shadows were gathering in Mrs. Doyle's little kitchen, dimly lighted by a single candle and the glow from the turf fire. She was bending over some sewing in her lap, and Bridget sat on a three-legged stool in front of her, earnestly watching her progress.

"Now, Bridget darlin', 'tis ready to thry on," she said, shaking out a little green frock.

The girl took off the thin cotton dress that shielded her but poorly from the winds of spring, and stood proudly while the new garment of green, woolen stuff, with tinsil trimming at the neck and cuffs, was fitted to her slender figure.

"Foine feather make foine birds," quoted her weary looking mother admiringly. "Your Uncle Pat would be quare an' proud o' you could he see you now, dressed up to see the Queen, that he's fightin' for agin' the Boers."

Mrs. Doyle was a widow with this one little daughter. A worn, sweet-faced woman with youthful eyes. The glow from the candle

and turf caught the smooth, red-gold of her hair, as she stooped to settle the fall of the skirt. She worked hard all year in her little potato patch; planting, hoeing, digging, and watching anxiously the broad, dark green leaves and lilac golden-hearted flowers, lest the deadly enemy of her race, the blight, should touch the "darlins." Some comfortable, motherly hens provided her and Bridget with an additional source of income in eggs and chickens for the market. The green dress in which Bridget was to see the Queen had come out of the clergyman's scanty store, but that was a secret known only to himself, Mrs. Doyle, and his Lord.

April shade and sunbeam coursed in rapid flight over the green fields of Mayo as the noisy, excited crowd of children was safely entrained at the station. Never did stolid railway carriages convey a more eager freight. The bustling, dignified officials were to the sharp-sighted eyes of the children the Paddies, and Neds and Joes of their native villages, and officialdom expanded with delighted grins at the merry faces.

Never were towns so grand, stations so gay with daffodils and wallflowers, woods so verdant in moss, or trees so stately as those on which the young eyes looked out through the carriage windows. Some had never been in the train before, and for a time they were silent in awe, and dubious of their safety; but the unquenchable spirit of their age and nationality broke forth, and their guardians had a lively time.

They trooped along the gaily-decorated streets of the beautiful city to the Park, staring at the Union Jacks and spelling out the mottoes. When they reached the Park, groups of children were coming out through the gates, and somehow—no one could tell whence or how—a blankness of disappointment seized them. It was whispered round that they had come too late—the Queen had passed, the echo of the cheering had died away on the moist, sunlit air, and the gates of the Viceregal Lodge had closed upon her.

A cloud, as of a sudden thunder shower, passed over the bright faces, and one little girl, excited and weary with the unaccustomed journey, opened her rosy mouth and emitted a long howl, sad as a funeral wail.

Mickey, proudly conscious of a new "shute o' Billy's cloes, wi' ne'er a hole in them," and a neat cap covering his red, unruly hair, tried to look stolidly in front of him, but the gay, crowded streets were misty through his tears. It was what he would have called "a sore gunk," and his heart sank to his unusually well-covered toes. He had the proud sensitive Irish spirit in his youthful breast, easily wounded and as easily uplifted.

He grasped Bridget's hand firmly in his stout fist.

"Oh, Mickey, what will we do, at all, at all," she whispered.

"Hould your whist, Bridget darlin'! Shure we'll never let on when we go home."

A tall girl passed them, with a bold, audacious face.

"'Deed an' you're jist a day late for the fair, you wans from Mayo," she said. "You may take your journey back to where you come from."

But again a mysterious whisper went round. No one knew whence it came, but it brightened all the faces like a burst of sunshine through the thunder clouds.

"The Queen had heard that the Mayo children had come too late," it said, "She was coming out again to please them," it said.

Could it be?

"What does a gran' lady like her care for the likes av' us?" said Mickey, trying to crush with an indifferent air the little green bud of hope that was springing up in his heart. He had the making of a red-hot rebel in him just then.

The sun beamed forth again after the April shower. An electric thrill struck through the crowd. And in her carriage, small and stately, sat a silver-haired lady, every inch a Queen, beaming sweet, motherly smiles on the cheering, shrieking, waving throng of eager little mortals, stretching their necks to catch a glimpse of her.

"Shure, she's the darlin'," said Bridget, rubbing her small, red, crushed hand that she had drawn from Mickey's stringent grasp. "An' she smiled at me, she did."

"Hooray! Hooray!" shouted Mickey. "God save the Queen. 'Tis meself will fight for her when I'm a man; an' God save Ireland, too."

A gentle woman's kindly act had turned the red-headed boy from an embryo rebel to a loyal subject of her Most Gracious Majesty.

The Story of Piyari.

About twenty years ago, in one of the Hindu homes of India, a little girl was born. She was a beautiful child, with rich complexion, and liquid dark eyes. Her mother was not very glad to welcome a daughter, for she knew that in India life is not easy for girls; but she could not help the mother love for her baby, and she called her Piyari, which means "beloved."

The little Piyari grew and thrived, happy and rollicking like any baby, until she was four years old. Then one day the barber's wife came to the house. In India, the barber's wife is an important person. She does for the women what the barber does for the men—dresses the hair and takes care of the finger nails. She brings all the gossip to these shut-up women, and besides, she makes matches between their children.

So now Piyari's mother said to the barber's wife: "Here is my little girl, four years old, and not even betrothed yet. It will be a disgrace if she is not married by

the time she is five, and I fear what her father would do with her. Do you know of any nice boy, who has a good bit of fortune? We can give her a pretty dowry."

Then the barber's wife put on her thinking cap, and said: "I know a fine Brahmin gentleman who wants a young wife. He has only two wives now, and he is very rich. He is twenty-five years old, and such a handsome man."

Well, after many words, it was settled by this go-between that the little innocent Piyari should marry this man who was more than twenty years older than she, and had two wives already.

When the wedding day came, the baby bride was dressed in rich silks, with many jewels, and told she was to be married. It was all like a beautiful play to her.

Did she go home with her husband then? No, there were still some happy years in her own mother's house, though the shadows of sorrowful days to come began to fall on her. Her mother talked often to her about the new home.

"You will live with your mother-in-law, as all brides do. She will beat you, maybe; she will make you work hard. You must hate her—hate her."

Strange counsel, was it not for a mother to give? If you could ask her why she gave it, she would say, "It is the custom." People in India are always anxious to do what is the custom.

When Piyari was twelve years old, she went to her husband; and sure enough, it was all as her mother had told her. If you could ask the mother-in-law why she was cruel to her new daughter, she, too, would reply, "it is the custom."

But the worst was to come. In less than a year after the child went to him, the husband sickened and died. His mother blamed the three widows for his death—that is "custom" too—but most of all, the little child widow, for "he was well until you came."

All Piyari's ornaments were taken from her—the bracelets and anklets and jewels which are the pride of a Hindu girl's heart. If the mother-in-law was unkind before, she was cruel now. She beat the child widow, sometimes she struck her with hot irons which burnt into the young flesh. This girl, only thirteen years old, could never again go to a feast or a merrymaking; she must have but one meal a day, and drink impure water like that of any street puddle. Other girls shrank from her shadow, lest it should cast a like fate upon them. Do you wonder that Piyari's eyes were unutterably sad, as she sits and cleans the cooking vessels of the kitchen?

Thus weary years passed. Many, many times the little widow wished she might do as they did in the old days before the English ruled—burn to death on a funeral pyre.

Perhaps her only pleasure was when two or three other widows brought their low spinning wheels, to spin cotton together in the same courtyard. As they twirled the wheels so deftly, you may be sure each told stories of her cruel mother-in-law.

Then—then there came a foreign teacher, a white woman who had never married, and yet was not disgraced. The wonder of it! She told them of a Saviour for helpless Hindu widows, and of a beautiful life hereafter for all who loved this Saviour. It would quite make up for all the sorrows here.

Who could help heeding such an astonishing story. Certainly not Piyari. Beloved once more, beloved of God, who revealed Himself thus, Piyari became a Christian.

And now a new life has opened to her, for she has been taken into a Christian school. She has not resumed her ornaments; she thinks little about them, and the "custom" of widowhood is not easily broken. Though a Christian, even to this day when she goes out she must put on a soiled mantle. Why? Because if she wears one which is white and clean, the people will say she is not spotless herself, but is a bad woman, so she must wear a soiled garment to show her own purity. Is it not a strange contradiction? But heathen minds are full of such absurd and cruel ideas as these.

This is the story of only one widow, and there are twenty millions of them in India—twenty millions to suffer as Piyari did, and so few Christian teachers to give them a message of hope. Who will send more teachers?—"The Morning Star."

A Grandmother's Rules.

Somebody's grandmother has bequeathed to her descendants these admirable rules of conduct:

Always look at the person to whom you speak. When you are addressed, look straight at the person who speaks to you. Do not forget this.

Speak your words plainly; do not mutter or mumble. If words are worth saying, they are worth pronouncing distinctly and clearly.

Do not say disagreeable things. If you have nothing pleasant to say, keep silent.

Think three times before you speak once.

Have you something to do that you find hard and would prefer not to do? Do the hard thing first and get it over with. If you have done wrong, go and confess it. If your lesson is tough, master it. If the garden is to be weeded, weed it first and play afterwards. Do first the thing you don't like to do, and then, with a clear conscience, try the rest.

His First Shot.

The celebrated Russian novelist, Turgeneff, tells a touching incident from his own life which awakened in him sentiments that have colored all his writings.

When he was a boy of ten his father took him out one day bird shooting. As they tramped across the brown stubble a golden pheasant rose with a low whirr from the ground at his feet, and with the joy of a sportsman he raised his gun and fired, wild with excitement, when the creature fell fluttering at his side.

Life was ebbing fast, but the instinct of the mother was stronger than death itself, and with a feeble flutter of her wings the mother bird reached the nest where her young brood was huddled, unconscious of danger. Then, with such a look of pleading and reproach that his heart stood still at the ruin he had wrought (and never to his dying day did he forget the feeling of guilt that came to him at that moment), the little brown head toppled over, and only the dead body of the mother shielded her nestlings.

"Father, Father!" he cried, "what have I done!" and he turned his horror-stricken face to his father. But not to his father's eye had this little tragedy been enacted and he said:

"Well done, my son; that was well done for your first shot. You will soon be a fine sportsman."

"Never, father! never again will I destroy any living creature. If that is sport, I will have none of it. Life is more beautiful to me than death, and since I cannot give life, I will not take it."—Our Dumb Animals.

With all His Strength.

When little Frank declared that he loved his mother "with all his strength," he was asked to explain what he meant, "Well, I'll tell you," said he. "You see we live up on the fourth flat, and the coals are kept down in the cellar. Mother is dreadfully busy always, and she isn't very strong; so I see that the coal-bucket is never empty. I carry the coals up four flights of stairs all by myself. And it's a pretty big bucket. It takes all my strength to get it up here. Now, isn't that loving my mother with all my strength?"—Sel.

I asked the roses as they grew

Richer and lovelier in their hue,
What made their tints so rich and bright,
They answered, "Looking towards the light."

"Ah, secret dear," said heart of mine,
"God means my life to be like thine,
Radiant with heavenly beauty bright,
By simply looking toward the light."

The Ministers' Page.

Many good and helpful things there sometimes are in Exchanges that do not circulate widely in Canada. A few of them are here reproduced.

Spurgeon once said, "If you stand half a mile off from a man and throw the gospel at him, you will miss him."

Candidates for the Methodist Protestant Ministry must hereafter forswear the use of tobacco in any form. The same rule exists in the Methodist Episcopal Church, and is observed in a more or less indifferent way.—The Presbyterian.

An English Presbyterian minister, Rev. Dr. Muir, after a thirty-three years' pastorate in one charge and a forty-three years' experience as a minister of the Gospel, says that "his estimate of the work is higher than ever, and the Bible appears to him to be growing bigger every year." In this he voices the sentiment of thousands of ministers, who have tested both the Christian ministry and the Bible by life-long experiment. The more faith one puts in Gospel preaching and in the Word of God, and the more he subjects them to practical uses, the more they loom up in every respect as the mightiest, grandest and most glorious of enlightening, directive and saving forces.—Exchange.

The member of a leading Presbyterian Church in America, who recently said "she was weary of the flowers of rhetoric and sapless philosophy, which was all she got from her minister," might well have spoken for many in our own country. There are multitudes hungering for the Gospel in its simplicity who are not fed by "the pastors" of the Lord's flock. How much of the preaching of the present day lacks both grit and grip! All too seldom also is the cross presented as the climax of the Father's love, the sinner's only hope and life; and the cleansing of the human soul pointed out to be in "the blood of Jesus Christ, God's Son." With all the pathos of a quick, sympathetic heart, and the eloquence of an all-mastering earnestness, must God's saving truth be proclaimed.—British paper.

A substitute for "esthetic," as a definition of a certain kind of preaching, is given in an exchange, as follows:—

"Anesthetic preaching is one of the latest expressions to describe the kind of sermonizing which consists of pleasing platitudes, which lacks snap, unction and force, and which sends hearers away with a comfortable and self-satisfied air. It may please worldly Christians and the unregenerate, but it is utterly out of place in the Chris-

tian pulpit. The minister's business is to stir, to quicken, to revive, to reform and to save. The times call for faithful, pungent and direct soul-dealing after the manner of the Reformers and the Apostles. The Nathans who can disclose to the Davids their sins; the Pauls who can make the Philips tremble, and the Peters who can prick to the heart the indifferent multitude are as much a necessity to-day as in the past. The call of Christ is to awake out of spiritual sleep, and his ambassadors must speak in trumpet tones to a drowsy Church and careless sinners."

I have tried to make my ministry one of exposition of Scripture. I know it has failed in many respects, but I will say that I have endeavored from the beginning to the end to make that the characteristic of all my public work. And I have tried to preach Jesus Christ, and the Jesus Christ not of the Gospels only, but the Christ of the Gospels and the Epistles; He is the same Christ. I believe that the one thing the world needs is redemption, the power of the Gospel on the individual soul; and that men know they need it. Dr. Johnson once said in his wise way, "Nothing odd lasts," and I believe that, too. Nothing odd lasts, but Christ lasts, and men's sins last, and men's needs last; and we must preach Christ and Him crucified, the Saviour of mankind. And I have tried to preach Christ as if I believed in Him, not as if I had hesitations and peradventures and limitations. And I have tried to preach Him as if I lived on Him; and at the bottom of it all, that we shall ourselves feed on the truth that we proclaim to others.—Dr. MacLaren.

Repeating Sermons.

A sermon may be greatly improved by repetition if it be a memoriter one; and the reading of it may be improved with each time the manuscript is employed, if it be read. George Whitefield delivered some of his famous sermons more than sixty times, and Massillon recited some of his one hundred times. Edward Everett delivered his famous address on Washington all over the United States. Wendell Phillips spoke his "Lost Arts" more than a thousand times. Some sermons should be repeated several times to the same people. Paul ordered that his epistles be read to other churches than those to which they were originally sent.

Stephen Olin, one of the most extraordinary preachers, when president of Wesleyan University, preached a sermon on the text "Train up a child in the way he should go." A person was so impressed when he first heard it that he followed Dr. Olin three times, and on each occasion he preached the same sermon. After the fourth hearing of it the gentleman called upon Dr.

Olin and asked why a man of his ability confined himself to the same sermon. To which the president replied, "If you were to appear once, and only once, and on an important occasion were to shoot at a target, which would you take, a new gun or a trusty one that had never missed fire?" Said the man, "I suppose I should take the trusty gun." Said Dr. Olin: "'Train up a child' is my trusty gun, and I wish to promote the cause of education."

It is, however, a practice that materially impedes growth, and melancholy instances could be produced of men who, relying on previous preparations grew feebler as the years passed, and prematurely sank into imbecility.—N. Y. Christian Advocate.

"Reform or Resign."

In his book on foreign missions, Dr. A. C. Thompson says, "The church that is not missionary in spirit must repent or wane; the pastor who is not should reform or resign."

Truer words were never written. A church may grow in numbers and in social influence of a worldly character while it has no missionary spirit; but it is waning in vital life, and if it does not repent it, like the church at Sardis, will die. A preacher may be growing in learning and eloquence and in attractiveness, drawing crowds to his pulpit; but if he is destitute of the missionary spirit he is also destitute of soul-saving power, is out of place in the Christian ministry, and should "reform or resign."

The key to the situation is the pastor. A pastor who is thoroughly missionary in spirit can in a surprisingly short period wake up and enthuse the most indifferent congregation. But it cannot be done by preaching one sermon a year on Missions. There must be "line upon line, and precept upon precept." The Sunday school and the Y. P. S. must be organized for missionary work; but first of all the pastor must be himself baptized with the spirit of Missions; he must feel that his commission requires him to "go into all the world, and preach the Gospel to every creature;" that the Jerusalem at which he is to begin is his pulpit, but that the outermost bounds of his parish are "all nations."

How this thought exalts the ministry and enlarges the scope of its influence and power! Brother, your immediate parish may be small, and you may long for a larger one, but it is larger now by far than you think. "Lift up your eyes and see;" behold, the whole world-field is white with the harvest, and invites you to gather golden sheaves. Your parish includes the foreign mission fields of your church, and all missionary territory within the bounds of your own country. See to it that lines of halloed, saving influence and power radiate directly from your pulpit into all these countries.—Exchange.

Receipts.

For the month of June
by the Rev. Robt. H.
Warden, D.D., agent of
the church. Address:
Presbyterian Offices,
Toronto.

KNOX COLLEGE FUND.

Reported.....\$1187 10
W. Williams..... 5
Somerville..... 4
Rev Dr Gray..... 10
Amos..... 12
Eadie..... 4 23
Wyoming..... 1 25
Brucefield, un.... 30
E Wawanosh..... 1
Yarmouth..... 12

\$1266 58

QUEEN'S COLLEGE FUND.

Reported.....\$81 25
W Williams..... 5
Nairn..... 3
Brucefield un.... 8

\$97 25

MONTREAL COLLEGE FUND.

Reported.....\$49 05
Wyoming..... 75
Valleyfield..... 4 35
Dunwich, Duff... 2 25
Brucefield un.... 15
Port Lewis..... 1 35

\$72 75

MANITOBA COLLEGE FUND.

Reported.....\$117 49
Wawanosa..... 15
W. Williams..... 5
Grand Bend..... 3
Rev Dr Gray..... 5
Dunwich, Duff... 2 25
Alma..... 2
Gainsboro..... 4
Admaston..... 9
Barrs..... 5

\$167 74

HOME MISSION FUND.

Reported.....\$7527 46
Wingham ss..... 18 25
Beechwood..... 1
W Williams..... 29 28
Acton ce..... 20
DMJSheppardton 10
PerEAMCurdy... 11 50
Black's Corner... 8 83
Comox..... 10
Amos..... 51 20
Mont, St Gab. ce 10
Scarbor, Kx, ycea 22 52
Keewatin..... 10
G Buzza..... 10
Laurel..... 4 50
Wyoming..... 41 15
St Thomas, Kx... 100
Three Rivers... 4
Fergus, St And... 20
Mont, Ersk ce... 10
London, StJas ss 3 23

Tor, Wmstr..... 50
Bathurst, S Sherb 8
E Zorra, Burns... 5 75
Hargrave..... 4 50
Alma..... 10
N Glasgo, NS, U.C. 753 23
Brantford, Zion... 5
Goldsmith..... 2 50
Cardinal..... 30
Eramosa, 1st..... 11 55
Dundee Pres. Ch
and be..... 94 10
E Wawanosh..... 11
Yarmouth..... 20
Billings..... 8
E Cumminger... 2
Starbuck..... 20 30
Ottawa Lad Col... 8
Vaughan, Kx..... 3

\$8969 85

RESERVE FUND.

Beq Mrs SH Mar-
shall, Mont..... 270
Beq Margt DBlair,
Lon..... 200

AUGMENTATION FUND.

Reported.....1241 56
Westmeath..... 6 32
DMJSheppardton 10
Comox..... 10
Mont, Erskine... 56 16
London, StJas ss. 3 22
Bathurst & S Shrb 8
E Zorra, Burns... 50
Cardinal..... 12 40
Gainsboro..... 2 15
E Wawanosh..... 1

\$1354 31

FOREIGN MISSION FUND.

Reported.....1977 21
W Williams..... 29 29
Comox..... 35
Mont, Erskine... 97 68
St Cath, Un mtg. 2 60
Mont, St Gbl ce... 10
Swinton Park... 19
W F M S, West, 14000
Lansdowne, etc... 10
Keewatin..... 10
W Young, Mont... 50
G Buzza..... 10
Wyoming..... 15 25
" F..... 4 55
Ayr, Knox..... 56 66
St Thomas, Kx... 100
Fergus, St And... 19
Nairn..... 5
London St Jas ss 3 23
Tor, Wmstr..... 25
Bathurst & S Shrb 7
E Zorra, Burns... 6 95
Alma..... 4 15
Paisley, Kx..... 120 25
Souris ce..... 13 45
Okanose..... 6 05
Miss J Byers Mass, 100
Mr. Mrs J Edw'rds
Sherb..... 100
Lon, Pleas Val... 68
Petrolea ss..... 4 50
Doon..... 5 40
Aylmer..... 10 75
E Wawanosh..... 13
Prospect..... 44 45
Mont, Erskine... 44 45
Amos..... 23 30
Mont, St Gabrl ce 15

\$16983 42

WIDOW'S AND ORPHAN'S FUND.*Collections, etc.*

Reported.....461 6
Tor, Bloor..... 15
Beechwood..... 3 25
Battleford..... 2 20
Ham, Kx & ss.... 11 25
Treherne..... 5
Comox..... 10
Goderich, Kx.... 10
Aylmer W..... 7
Wyoming..... 6
Boissevain..... 18
Nairn..... 2 23
Mrs ARCreelman 1
E Zorra, Burns... 50
Alma..... 85
Carnduff..... 1
Laguerre, PtLews 5 12
Carl Pl, Zion.... 20
E Wawanosh..... 1
Yarmouth..... 4 28
Barrs..... 4

\$589 74

Ministers' Rates.

Reported.....\$117 05
Dr A Black..... 13 50
J Crawford..... 8 50

\$139 05

AGED AND INFIRM MINISTERS' FUND.*Collections, etc.*

Reported.....\$538 50
Beechwood..... 4 25
Rev. A Magee... 5
Chesterville..... 2 80
Wyoming..... 5
Nairn..... 3
Mrs ARCreelman 1
Carl Pl, Zion.... 30
E Wawanosh..... 1
Admaston..... 8
Barrs..... 5

\$603 55

Ministers' Rates.

Reported.....173 70
J Crawford..... 5 15
H C Sutherland... 14

\$192 85

ASSEMBLY FUND.

Reported.....197 57
Annapolis..... 2
Hopewell Union... 4 26
Middle River... 3 56
Little Harbor... 2
Campbellton, StA 4
Comox..... 5 15
Alma..... 25
E Wawanosh..... 1
Yarmouth..... 4

\$223 79

FRENCH EVANGELIZATION FUND.

Reported.....1510 77
Beechwood..... 17 25
DMJSheppardton 10
Stellarton Sharon 16
Summerside..... 10
Windsor, St Jno 20
Rod S McKay... 1
Mont, Erskine... 44 45
Amos..... 23 30
Mont, St Gabrl ce 15

Wyoming..... 9 15
E Zorra, Burne... 25
Alma..... 70
Woodville..... 26
Beq Mrs S HMar-
shall..... 270
W Boyle..... 1
Wick..... 26 58
Edinbro Free St
Geo..... 67 75
Carl Pl, Zion.... 50
E Wawanosh... 4
Ailsa Craig..... 18 72
Barrs..... 7 15

\$2149 07

POINTE AUX TREMBLES.

Reported.....\$557 31
St Columba ss... 12
Per Rev. TC Perry 45
A Friend..... 5

\$619 31

UNAPPORTIONED CONTRIBUTION.

Tor, Old St And... 30
Tor, Bloor..... 141 80
Campbellford... 100
Essex..... 24 52
E. Zorra, Burn... 7 05
Dundas..... 12 61
Priceville..... 25
Durham..... 40 07

KLONDIKE NURSE FUND.

Tor Collection... 27 48
James Ker..... 10
Tor Collection... 55 86
Renfrew..... 13 40
W. Leslie, Mont. 10
Friend..... 5
Barrie, whms... 5
Mrs Jos Hender-
derson..... 10
Mont, St Paul... 10
M.J.G. Ottawa... 1

GOFORTH FUND.

Rev P Duncan... 5

CENTURY FUND.*S. S. Collection.*

Woodstk, Chal ss 10 25
Pugwash ss..... 37

INDIAN FAMINE FUND FOR MAY AND JUNE.

Reported.....\$17099 18
E Garafraxa... 17 50
" ss..... 2 50
" ce..... 8 25
W Brant..... 26 01
Tor Junct, wfms 3 75
Victoria, 1st ce... 6
Friends..... 3
Nelson, ce..... 7 75
Mrs J A Simpson 2
Friend..... 1
Macleod..... 36 05
Chestfield..... 29 95
Carleton..... 5
W I, Toronto... 1
Grande Mere... 20
Dunsford..... 5
Ospringe..... 13
Erin..... 3 75
Chatsworth..... 5

Mont, Taylor.... 1 25
Columbus..... 32 45
Proof Line..... 5
Smith's Falls, St
P ss..... 27 25
Frank Cockshutt 25
WNottawasagass 13 40
M Lancaster..... 50
Laskay & WKing 44 09
Ethel..... 14
Woodstock, Chal 33
Hamilton, Knox... 5
Prescott, ce... 6
R F A A, Clifton
Spring..... 1
Strathroy..... 4
Toronto, East... 4
Unionville..... 20
Grand Valley, ce. 8
Tor June, Bap-
tist ch..... 14 13
Tor June, Bap-
tist ch ypu.... 9 25
R C W..... 4
Maggie Foster, E
Selkirk..... 4
Comox..... 60
Anon..... 5
Ham, McNab st ch 24
Melrose..... 17 60
Tor, Queen st E
ss, class 23... 1 15
Annie Maddock,
Maynooth..... 10
McDonald Cor... 2
Guelph, St And... 109 01
Morewood..... 28 74
Mt Forest..... 100
Bristol..... 8 90
Apple Hill..... 27
IHN RideauView 2
Sons of Scotland,
Woodstock... 5
W E L..... 2
Jessie R McMas-
ter, Mon real... 15
T A Thompson... 5
Iroquois..... 2
Asa Wells, Chat... 2
Ridgetown Pub-
lic school..... 7 65
Pickering, St And 7
Mrs Waring, Pic-
kering..... 5
Brougham, St J... 2
Hills Green... 13
Sarabel McLean,
Seaforth..... 10
Salem, uss..... 2 10
Winterbourne... 17 50
Elmira..... 9
Mrs B Kirkman,
Seaforth..... 25
Tor, St Marks... 32
Lawrence Stn ss, 15
Mrs Milis, Micks-
burg..... 2
Harriston, Guth-
rie ch..... 50
Beaverton, St A... 78 50
" ss 14
Rebecca M Smith,
Guelph..... 2
High Bluff..... 14 55
Prospect..... 26 75
Albarni..... 80
Toronto, St Paul 5 50
Beechridge..... 5
J Robertson, Mon 1
Garden Hill, ce... 20
The Times Print-
ing Co..... 25
The Peterborough
Examiner..... 13 50
Almonte, St John 5
Ham, Kx ch & ss 127 11
Coldsprings..... 21
Ottawa, St Pauls 10 25
Bluevale..... 2 25
Logan, St Pauls... 5 50
C Blair, Killan... 1
Friend, Aylen... 10

Oakville, ces. 10	Friend, Maxville 10	St Nicholas ch... 2 50	Arc Parker, Mont 4	Renfrew..... 3
Oxbow..... 21	Otta, Protestant	Calgary..... 23 43	T w o Members	Sympathizer..... 1
Tor, Duchess st	Orph Home Ch 2 38	568 Parliament st,	Carmel ch, Vir. 2	Miss M Watt..... 2
miss ss..... 2	W Oliver, Tor... 3	Toronto..... 3	Puslinch, Ellis ss 9	Rothsay..... 12 50
Londesborough.. 1	Per Dr Geikie .. 8 05	Tor, Sunshine jun	Midland..... 73 61	Elora, pub scl... 1 05
Niagara..... 5	A Cup of Cold	ce..... 2	Aylmer..... 20 25	Miss K Young... 1
ces..... 10	Water..... 2	J W Hemmings,	Wfms..... 548 64	Ham St Paul's... 10
Glen Ewen..... 4	Walkerton..... 69 75	Welland..... 1	Collingwood.... 6	Maxwell, ce..... 1 70
Burks Falls ss.. 1 60	Edmondville ss.. 21 45	Ailsa Craig... 1	Thorah, Edin uss 3 42	M P Hamilton... 1
Mrs R Lawson,	W Bentinck... 15	Per Miss J North-	Kilsyth..... 9	Friend..... 1
Chelmsford... 15	Tara..... 28	wood, Chatham 7 10	Walkerton..... 5 50	Friend, Ormst'n. 50
Miss S Harrison.	J Douglas, Tara. 50	Wyoming, las... 5	Neepawa, uss... 12 90	Dundee..... 35
Miss M Aitken.. 25	Mrs Douglas, "	Miss M Murray,	Oxbow..... 4	Brockville, 1st... 7 80
Little Rapids... 15	Miss McWilliam,	Scotch Block.. 2	Glen Ewen..... 1	Rockburn..... 10
A M Boosey..... 10	Tor..... 12	Bathurst..... 13 57	L S H..... 1	Ham, Kx ss..... 15 95
Amherest Island, 1 50	Northfield ss... 2	" las..... 4 75	Moore, Burns ch 25	Lucknow..... 56
S Beaton, Day	Nanaimo, ces... 1	Mont, Calvin ch. 2 25	J K Day, Alma... 5	St Helen's..... 1 50
Mills..... 1	E Adie, Toronto. 20	Hyndman..... 20	Mrs B K Mac-	Goderich, un, ss. 6 75
Morewood..... 1	Elva..... 1	King, ss No 5... 5 50	Lennan, Apple	Abbotsford..... 9 30
Smith Falls, St	Master McLen-	Westbourne..... 8	Hill..... 4	Win Augzps..... 43
Paul's ww..... 5	nan, Elva..... 1	Win, W'minster	Mont, Stanleysee 15 50	Rev A Mogee.... 5
Almonte, St John's	Comox..... 40	ch..... 10	Omamee..... 5 50	Valleyfield..... 26 50
ypss..... 62	Rev W S Moore. 5	Berlin ss..... 7	R Haslam, Corb'n 5	Misses McCurdy
London, Kx ce... 5 60	Montreal West.. 21 25	Carberry, jun, ce 1 25	Kippen..... 35 49	& Campbell... 50
Manotick..... 6	" ss. 10	T Elliott, Cooks-	Tarbolton..... 1	Elmsvale..... 27
Chalk River..... 5	Maxwell, Meln-	town..... 2	Mont, Chal ch... 5	Chesterville.... 2
St Henri ss..... 8	tyre & Fever-	Esson, wfms.... 1 50	Greenbank..... 20 76	Mrs George..... 2
A F Webster,	sham..... 57	Que, St And mb	Marah Hill, Pub	J P Craig..... 1
Tor..... 5	Almonte, St J's 17 25	Don Callum..... 8	Sch..... 1 99	Kingst'n, Cooke's
R Keeth, Comber 5	Sydenham, Knox 8 42	Corunna..... 10	Mrs J Gosnell,	mb..... 6
Tor, Kx yps... 13	Holland Centre. 1 25	Angus McBean,	Duntroon..... 1	Fenelon Falls... 28 25
Killarney yps... 2	Newboro..... 3	Corunna..... 1	Burnstown..... 34	Mrs J Northwood 1 45
Friend..... 1	Rev G B McLeod,	Villages around	White Lake..... 46 83	Alexandria..... 21 71
J McFaul, Lach	Newcastle..... 1	Orillia per Miss	Little Britain, ce 2 25	H Hutton..... 1
Mills..... 4	Streetsville Muni-	R W Chase..... 50	Preston, Light	Tor, Eliz Mission 10 30
Per W Bell, West-	icipal Council.. 10	Georgetown..... 60 60	Beam mb..... 1	Scarboro St A, ss 2 30
bourn..... 10 30	J H. Smith, Guel 5	S Speirs, Erin... 2	Campbellford, ce 1 25	Glenallan, ss... 1
Ingersoll, K. D.. 5	Mont, Taylor's ss,	Friend, Bowville 1	Waubashen, mb. 20	do..... 50
Normanby, Kx.. 8 50	Miss Hudon's c 1	Per Mrs J Mc-	A A Scott, Acton 1	Brussels Mel.... 140
Crawford..... 13 15	Smithville, ce... 29	Shane, Pleasant	Coldwater..... 15	Morris, un ss... 3 76
Mone, Grand Or	Kintyre..... 2	Valley..... 1	Castleford, Stew-	Guelph, St A... 1
Lodge, NB..... 50	Mono Centre... 10	C J Peter, Win... 5	art'vil & Dewar 29 25	N York, pub scl. 152 73
Lady in Green-	Daywood Lit Soc 7	Mrs D McBride,	Sand Point..... 4	Comox..... 7 75
field..... 5	Mrs G C Burt,	Port Perry... 5	Bradford, St J's.	Victoria, 1st ss. 30
Fairbairn..... 6	Hillsburg..... 50	Adjala, Pub Sch	ce..... 8	Richmond..... 10
Russeltown..... 20	H H, Toronto... 5	No 1..... 1 25	A Friend, Wel... 1	do Centre, ss. 4 30
Covey Hill..... 18	Miss S Lamont,	Adjala, Pub Sch	Camilla..... 4	Tor, Baptist Dov
Dunbar..... 28	Ripley..... 1	No 2..... 50	Creemore, ss.... 6	Road, ss..... 50
Souris ss..... 18 25	Ced, McNamara.. 1	Essa, Pub Sch	Lon, Kx ch ss... 15	W R Davies..... 1
Tor, Old St An, ad 7	Sympathizer..... 7	No 6..... 2 55		Welland, inf cl.. 3 75
Per Miss B Pto-	Victoria Harbor. 17	Es-a, Pub Sch		Per J G Grosch.. 12 25
lemy, Woodbrn 31	Shakespeare, St	No 9..... 1 50	Reported..... \$28,610 68	Major Ptolemy.. 5
Per Dr Geikie... 62 19	And..... 60	Tecumeth, Pub	Mrs Jas Lockhart 1	Mont, Ersk adl.. 10
Warwick, Zion ch	Pilot Mound.... 42 40	Sch No 11..... 1 10	White Lake..... 1	A McGregor..... 10
ce per Globe... 15	Binscarth ss... 20	Innisfil, Pub Sch	Mt Pleasant.... 26	Mt Pleasant.... 1
Watford, ce per	Strathcona.... 15 25	No 9..... 2	Allensford, ce... 5 00	Westport, ypjs.. 10
Globe..... 6	Lower Windsor.. 9 50	Innisfil, Pub Sch	Tiverton, ss.... 9 52	A F Stewart..... 10
Mrs J McWilliam,	Miss W Sterling. 1	No 12..... 1 50	Tiverton, cits... 4 48	Friend..... 20
Toronto..... 10	Carluke, ce..... 1	Innisfil, Pub Sch	Elora pub scl... 8 25	Mrs. G M Ross... 5
Friend, Blythe.. 5	In His Name.....	No 17..... 4 36	Sympathizers... 2	J C Paterson... 3
Norval..... 30	Hillcourt..... 1	Nottawasaga, Pub	R F H. Simcoe.. 1	Per Dr Geikie... 26
Mr & Mrs W S	J Byers, Cardinal 1	Sch, Avening... 1 50	Wingham..... 25	Miss J Ross..... 2
Linklater, Win 1	Mrs J McLennan,	Nottawasaga, Pub	Presby, Friend.. 1 50	King, St A, wfms 10
Drayton..... 21 81	Apple Hill..... 1	Sch, Stayner... 6 25	Rosedale..... 3	Meaford..... 5
W H Noble, Otta 5	E Wawanosh... 22	Innisfil. Pub Sch	Hm St John's mb 2	Esquesing, un... 20
High View..... 1	Janett's Corners,	Strand..... 16 25	Miss M Murray.. 3	Per Dr. Stewart. 113 79
R J Anderson,	Miss Bond..... 1	Rev T McKee,	Masham, ce..... 57 70	" Aragain"..... 2
Carievale..... 1 50	Friend, Midland. 25	Barrie, PSI... 1 24	Roxboro, wfms.. 15	Amos..... 50
Aberdeen..... 6 85	The Times Print-	Tor, Ch of Coven. 41 75	Manotick..... 3	J Connell..... 10
Wellington L T L 6	ing Co. King... 25	Merino, Mont us. 25	Waxville, ce.... 1	Ferguson, ch.... 10 06
Sprucedale, ces. 3 29	I B N..... 5	West York, ss ann 10	Brooklin, de soc. 5 70	Pilot Md..... 10 35
ss..... 2 01	C H S Clarke,	Drayton..... 3 54	Duart..... 1	Win, Wmster... 15 25
Little Britain, las 2	North Toronto. 2	Alameda..... 42	Rev J Davidson. 1	Viriden, jce..... 8 75
S T Sheppard, Tor 2	G Miller, Tor... 3	Pincher Creek,	Per Mrs Broadfoot 4	Heathcote..... 51 25
Mrs A Wallace,	Tilbury East... 21	Crook school... 1	J Milne..... 3	J A Kennedy.... 10
Doon..... 5	Tarbolton..... 40	Miss M Cumber-	F Wm, wfms.... 5	Kenmore, ss.... 4 50
Mrs Hamilton,	Kilworthy..... 5 25	land, Pin Creek 7	H M S, Mont... 3	Whitewood..... 37 29
Doon..... 1	Viola, Montreal. 1	Indians and set-	Midland..... 19 30	do ce..... 2 75
Four Little Girls,	Flesherton, ce... 3	tlers, Ucluelat. 12	Per Free Press.. 9 56	do ss..... 2 46
Port Robinson.. 61	Sebright..... 2 50	Moose Jaw..... 53	South Luther... 1 25	G J C..... 5
Friend, Tor..... 1	Mrs Askell, Lon. 3	J P Dells, Wol... 3	W Black..... 1	Mont, Naz ss... 10
J Dogherty, Pais 5	Belgrave..... 41	W Close, Viriden. 1	Mrs Elliott Dow. 1	do Crescent... 5 20
Marsboro..... 45	Black Creek.... 6	W G & L Leask,	Perth I O O F... 10	Warsaw, la & ms 13 75
Swinton Park, ce 6 50	" ss... 4	Viriden..... 2	Mrs RG Tremaine 2	Fairbairn..... 18 26
Perth, Knox ch	Ashfield..... 50	Englishman's Riv 1	Ashcroft, ss.... 10	do ss..... 14 08
Ladies..... 10 50	J V Ellis, Kin... 2	Hamilton, Went-	C E Lacombe... 2	Friend..... 20
T Robinson, Nor-	Pine Grove..... 5	worth ss..... 37 73	Souris, jce..... 3	Wick, wfms... 35 16
wood..... 1	Holstein..... 5	Dracon ss..... 7 25	Rat Portage.... 33	Creemore, ce... 30 70
W E Roxburgh,	Churchill..... 25 85	Elmvale..... 11 40	E Oxford, ss.... 13	Doon..... 13
Norwood..... 2	Strand..... 9 15	Perth, Kx ch la 11	Woodland..... 1	Misses Riddell, etc 5 50
Friend, Lan'ter,	C M..... 2	Wilbur & Mun-	Carl Pl, St A, ce. 6	Guelph, Knox... 10
Knox ss..... 5	Ninerville..... 5 50	dell..... 8 45	Tavistock la.... 18 50	Per Miss Archild. 14

Amos 51	Melbourne 30	Barbara Macken- zie, Galt 2	Dickson's Cor- ners ss 20	Glensandfield.... 22 71
Tor, Cowan av. 50	Riverside 15	North Brant 28	Winnipeg, Knox 26	Gandier, ces. 31
New Westminster, St Andrew ss. 30	VRI, Woodbridge 10	Normanby, Knox 42 50	Warsaw LA & MS 8 25	Belmore..... 74
Silver Creek, wms 15	Little girl..... 10	Blake 16 75	Leaburn, ce 5	Friend, Camp- bellton, NB.... 3
Griswold. 1	Miss S J Hyssop, Bal antyne. 5	Winterbourne .. 2	Brus, Melville ss 25	Union Corner ss. 3 50
Per Rev T R Shearer, Roun- thwaite..... 1 50	Friend, Hamiota 1	Tor, Westm'st ce 6 50	Thurlow 12 50	Paris 35 10
Gladstone..... 101 70	Mrs Haton, Lee- burn..... 2	GA, Scherectady, NY 10	W F M S 117 43	" ces. 23 66
J C Hobson, Guelph 5	Arrow River..... 16	Rev Prof JC Mur- ray, LL D, Mon 10	Black River, ce. . 4	J W Hamilton, Buffalo per Globe..... 10
ER G & ND G, Westmount.... 20	Spallumcheen... 20	Sab sch class, Tor 50	Pine River 3	Port Arthur Lod 244 I O O F 7 53
Leeds 73	Mt Lehman..... 14	Austin 17	Seymour 21	Odd Fellows meet- ing, Port Arthur 76 47
Sherbrooke, jr ce 17	Aldergrove..... 6 50	Woodland 19	Per Mrs J. Haig, Menie..... 1	W J Jones, New- tonville..... 1 50
Lobo 49	Burks Falls ch & ss..... 10	Morris 17 30	E A F, Tor 1	Mrs A A Hager- man, Allenford 2
Few Friends, Kingston 20	Englishman's Riv 4	Silver Plains.... 4	Paisley, Knox, yps 5	Miss M Dodds... 1
Teeswater..... 64	Fairview ss..... 3	Wallacetown.... 31 59	Oakwood..... 6 66	Four Little Girls, Toronto..... 1 30
Chatham, Central school..... 10 12	Mrs Standish, Wallaceburg... 20	" LAS 5	T Conner, Shel- bourne..... 5	Phinias Barber, Fingal 50
Miss J A Fife, Rat Portage.... 20	Napier B of Hope 16 50	Komoka 16 25	C Kingsley..... 2	Collingwood ss. 10
Stewarton sen & jr ce..... 16	" Royal Temples 2 50	Belmont..... 51 08	Riversdale, wfms 1	" ylm band 12
W Gwillimbury, 1st ch 12	Chatsworth 1	Portage la Prairie 100	" ce 3 15	Tor, W'minsterch 2
Gravel Hill ce... 4	Watford..... 2 69	Rat Portage..... 25	Miss J Brindley, Riversdale.... 2 85	Graham, Isabell & Douglas, Tor 1 75
Pickering AOUW 5	Two little child- ren, Wroxeter. 55	J McKnight, Wind'm Centre 5	Misses Eth Brown & Belle Abbott 3 50	London, St An. . 23
Vittoria, ce..... 8	Miss M Kerr, Richmond..... 52	Rev W M Town- send, Bass River, NS..... 5	Binscar h, L A. . 5	Hanover 30
Hensall 7 37	Picnic Grove..... 29	Per Jas Shaw, Kemble..... 22 05	Friend 35	Bluevale. 2
Gravenhurst ss.. 1	C A W 5	Verschoyle, LAS 10 75	Mrs Dr Jardine, Uxbridge..... 2	Hainer Hill ss, St Cather's 1st ch. 7
Blyth..... 22	Friends in Byron 9 40	Thornhill..... 2	J W Gould..... 1	Grey Tp No 1 ss. 8
" wfms..... 35	Morewood, wfms 10	Duart..... 26 50	London, 1st 4 10	D J McCallum, Seaforth..... 10
" ce..... 8 30	Baxter Lodge, A OUW, St Paul's 4 35	Sydenham, Knox 10	Napier..... 15 20	R Coutts, Mid- hurst..... 1
Friend, Milton.. 75	Avonton..... 55 65	Mrs J. Currie, Cromarty..... 1	Brooke, Chalmer 12 80	Brooke, Chal ch. 1
Rat Portage..... 70	Berlin 3	Gladstone..... 1 50	Dr T Christie, Lachute..... 5	Pittsburg, Pa. . 5
Kildonan..... 31 30	Nel F. Woolton, Maynooth..... 10	Richard's Land'g ss 5	Belmont..... 2 10	H Walsh, St An. 2
Melita ch, ss & ce 38 42	Adelaide..... 1	Stockton..... 20	St Thomas, Alma 26 10	Morewood, Ninth Line ss..... 23
Miss Smith's day school, Melita. 4 15	Arkona..... 40	Boissevain..... 20	" " ce 2	Wroxeter..... 32 27
Winnipeg, St Stephen's..... 169 13	Friend, Clarke.. 10	Killarney, yps.. 16 20	Dr A McCullough, Harriston..... 1	Mrs J Hamilton, Wroxeter..... 1
Stony Mountain. 1	Manchester..... 41	Tor, W'mster, ce 2	Council 5	Wroxeter Lit So. 20 05
Victoria..... 29 65	Crumlin..... 55	Colborne ss..... 3	A J G, Mont.... 1	Dundas, St ces. 18
St David's..... 42	Otta, St Pypsa.. 10	St And, East.... 11	London, St Jas.. 2 75	J P Simcoe..... 10
Oak Lake..... 52 50	Mrs T Copeland, Toronto..... 1	Miss C E King, Montreal..... 10	Cit Owen Sound 100	St Mary's, Kx ch. 28
" ss..... 5 50	G. D. Copeland, Toronto..... 50	Port Dover..... 18 75	Friend..... 50	Brooke, Tp No 13 uss 2 30
St Cath, Knox ss 15 25	Kilsyth 9	Vittoria..... 3 25	Glencoe..... 25	Mrs Merry, Wat- ford..... 5
Balderson and Drummond .. 40 40	Dr Glasgow, Wel- land..... 1	St J, R P ch N B 4	Lakevale..... 2	Mrs and Misses Wooley, Tor... 5
Stratford, Knox 230 85	Scarboro, Knox 2	McDonald And- erson, Melrose 5	Mt Pleasant 3	C E, Scarboro Junction..... 1
Eldorado 13 25	J R Coleman, Cleveland, O, vs 5	Friend..... 50	Omeme..... 4	J H R Dunnville 1
Queensboro..... 5 75	Apple Hill 50	Mrs F H Bell Windsor 15 50	" ce 7	Vancouver, 1st ch 40
Deseronto, ylm b 5	Holstein..... 68	Brookville Colle- giate Institute. 65	" las..... 11	Wellington..... 1
Mrs R Brown, Martintown .. 1	M Moore, Pal- merston..... 7 50	Yarmouth..... 24 03	W Muir, Mother- well 1	Kildonan las.... 10
Ea 'ie's ss..... 12	M M Court 1	Rev J Matheson, Summerstown. 10	Manotick..... 26	Preston ss..... 4 15
A sympathizer.. 1	Battleford 12	Scarboro, Knox. 5	S Gloucester. . 18	McKenzie, Minn 11
Per Mrs Drum- mond, Gorrie. . 7	Friend, Oxbow 2	Tina Campbell, Ballinafad.... 1	Perth, Kx, ladies 4 20	B W & A children, Gravenhurst.. 16
We, Us & Co, Tor 2	Roy & Ira Robert- son, Margaret. 11	Mrs. Luxton, Keldon 5	Blackheath, wfms 26	In memory of a dear one..... 2
Friend, Marthavil 1	Anon, Brooklyn. 1	Member St Paul's Montreal..... 5	Mt Meldrum, Div Sons of Temp.. 8 75	Carleton Pl, Zion ch 7
Stratford, Knox 37 25	Ham, Central... 288	Sidney ss 20 25	J E Swackham- mer, Sault Ste Marie..... 10	St Louis de Gon- zague..... 72
West Hall ss & ce 32	Arthur..... 33 60	Cypress River... 52 89	Streetsville 60 25	J Cairns, Chesley 1 50
Stonewall ss 19 25	Mr & Mrs T W Moffatt, Weston 4	Mrs Cairns, Carn- duff..... 1	W T Dyatt, Kin- loss 1	D F Hepburn, Seaforth..... 10
Dovercourt ss .. 5	Ayr, Knox, add. 1	Elva..... 24	Mrs H Fenton, Allenford..... 2	Mont, Calvin ch. 64 75
Little Britain ss. 6	St Ann's..... 19 25	" u ss..... 6 36	Cambray..... 9 75	Beverly 46
Prospect..... 3 50	Chisholm..... 4 30	Tor Central..... 15 50	Hamiota, ces.... 5	Laurel 5
Calgary 8	Powassan..... 12 56	" " Eliza- beth st Mission 5	Anon..... 25	Hampten..... 26
Mrs H. J. Hoskin, Bowmanville.. 2 50	R McKay, Tor... 10	Moore Line..... 34	Mrs D Carlyle, Toronto..... 5	" ces..... 5
Quebec, St And.. 65	Walker's u ss .. 6	Rev J Geddes, Can- nington Manor 50	Proceeds of concert at Miss Ellis, Port Rowan..... 32 45	W D Baine, Chi- cago 1
Nanaimo, ce.... 22	Friends, Embro. 4	Mr & Mrs R Watt, Warton..... 10	T Hamilton, Rus- sell 1	M. Harrington, Toronto..... 5
Molesworth 7 20	Havelock, ce.... 3	Tiverton, ce..... 4	Avonton..... 6 60	Appin..... 14
Mrs G Crombie, Fort Coulonge 2	Bristol 5	Tor, Dunn av ss, primary 3 25	Mrs W J Hogarth, Tilsonburg.... 1	Girls at McMas- ter hall, Tor... 2
Kirkton, wfms.. 18	Lochiel 5 41	Dunbarton ce.. 15 23	Lachine..... 59 25	McIntosh 80
Winn, Westmstr 17	Pakenham 50 55	Mrs T Beggs, Carleton Place 1	J A Begg, In- nerkip 10	Cayuga, wfms .. 18
Toronto Erskine. 1	" ss..... 2 70	Culloden L A S.. 5	E A Lyall, Wes- leyville..... 50	Paisley, Kx ypma 5
John Watt, Tor. 5	Cedar Hill 10 55	Dalhousie Mills & Cote St George 30	Blenheim, 10 th Con ss..... 6 40	
Friend, Perth... 5	Que, Chal ch, Mrs W Hossack ... 5	Citizens of Slocan 1	E Hawkesbury.. 26 65	
Mary E Muir, St Catharines 5	I C R, Moncton. 20	Belmont ss 3		
Prince Albert... 31 25	Unionville..... 50			
Hornby..... 7	" M Band 3 75			
Omagh 3	Brown's Corner. 2 50			
Gladstone..... 8	Tor, Coll ch, add. 1			
Tor, Bloor 19 76	Cranbrook..... 51 85			
Orono..... 20	Wales, ce..... 6 32			
Fenelon Falls... 29	Woodlands..... 33 68			
	A Munn, Ripley. 5			

Miss J Nicol. 1	do bc. 5 25	S. Windrum. 1	Roseneath. 5 35	Dep Pub Inst. for
Lansdowne, etc. . 4	Victoria, St P. . 21	D Tully 1	Penetanguishene 44 55	scel at Labrador 50
Avondale, ss. 5	Kincardine, Kx 27 50	Saugeen, etc. 30	Vint Settlement. 11 35	Milford ce 3 30
Brantford, St A, la 14 80	J H Holmes. 5	Friend, Mt Forest 1	Wyebridge 17 10	Eben Hubley Int 25
Sapperton, jce. . . 2	Bewdley, yps. 14	JAOCarmichael. 5	Perth, St A, mb ce 52 75	Beq Mary Ann
Sintaluta 12 35	E H McCoy. 1	Woodville. 5	Friends. 6 10	McDougall . . . 40
Win, St Ste. 4 96	Rev N Waddell. 1	Sepoy 3	Petrolea. 3 01	St Croix, Elrshs. 17
S McKinnon, etc. 25	Tor, W'mstr. 1	Thornbury Clarks-bury 214 60	Lady. 1	Elmsdale. 23
Oak River, wetu. 21 60	Wallace & Gordon Cockshutt. 5	Geo A 10	Lun, Pleas. Val. 36	Nine Mile River. 13 50
Ingersoll, ss. 15 85	Friend, Tor. 2	Wellington. 2	Mrs Bryden . . . 1	Riverside, Bass R 13 40
Mrs J Soule. 1	Friends, Crysler. 11 25	Grassmere. 6 30	W Drummond. . . 4	N Sydney, C B . . 10
Wexford, yps. 5	Cornwall, Kx mb 5	" ss 3 70	Mr Dickson . . . 2	Miss MA Hender-son 5
Fenelon Falls. . . 2	Friend, Killan. . . 1	Mrs Anderson. . . 1	Guelph, St A ss. . 8 55	
Kilsyth, wfms. . . 6 50	Ethel, Sons Temp 17 50	Tor, St And . . . 276 55	Mrs M Elliott. . . 35	For North West.
Windsor, ss. 5	do pupils. 3 80	Sintaluta. 6 80	Yarmouth. 25	St Croix, Elrshs. 5
"Intelligencer" . 5	Mr. Bradburn. . . 2	J Mowat. 3	Holland Centre. 2 25	
N Bay, ymb cl. . . 5 15	Mrs D A Cameron 4	Per Miss M Pulford. 10 50	EDA, Aultsville. 5	\$830 79
Tor, A O U W. . . 5	M A K Cameron. 1	C K H, Toronto 3	Wardsville. 8 50	
Keewatin. 15	Bertha Kilpatrick 2	St Vincent, Kx. . 13	Chain Letter. . . 1 95	AUGMENTATION FUND.
Norman. 5	S C D Clark. 5	Tor Dunn av, ss. 12 89	London, St A. . . 5 50	
Valcartier, etc. . 16 50	Watford, mb. 2 93	Per Dr Geikie. . . 301	Jas Valance. 5	Reported \$648 06
Fergus, St A. 60 35	Friend 5	Tor, West. 59 65	J H Benn. 2 50	Milford, etc. 2 28
Pt Edward 12 08	Goldsmith, ce. . . 1 20	St Mary's, 1st. . 20	Mrs J H Benn. . . 8	Riverside, Bass R 6 18
Miss M J Fisher. 2	Higgins family. . 3 75	Macleod 1	Miss E Robinson, 2	Sunny Brae & St P 21
W F M S, west. 176 08	Alexandria, scl. . 13 60	Keewatin. 18	Que 2	Noel 25
Teddy Harrison. . 3	Brandon, jce. 17	Regina Ind scl. . 20	Guelph, Kx . . . 4	Int Aug Dep Rept 13 52
Vernon 23 45	E Pusline, Duff. . 38	Mont, St Matt. . 10	St Thos, mem Kx. 1	
Lit Girls ss cl. . . 2	do Bad'ch ss 8	Mrs J Mitche l. . 12	Mrs Deans . . . 1	\$716 04
Mont, Stanley ce 25	Cedar Grove. 3	Barrie bc 10	Jas G Carrie. . . 2	
Mr Jansen. 5	Markham, St A. . 7 00	J Aikins 2	R J M 1	COLLEGE FUND.
Tillbury E. 11 21	Mrs A McCreddie 27 41	A Friend. 1	Anon, Cromarty. 1	
Blakeney 23	J R Coleman . . . 5	T D Nolsen . . . 6	Brandon 120	Reported . . . \$1024 84
Pilot Mound. 1	Rat Portage. 121	Broomhill, etc. . 4	H C Crockett. . . 1	R Hutchings, int 45
D McMichael. 50	W Stark. 2	Otta, New Ed la. 10	Princeton. 5	Div Bk Mo t . . . 130
Cayuga. 30	A Laidley. 1 50	Pr Mrs J T Donald 5	Woodville. 1	" Can Bk Com. 168
A A Scott. 2	A Green. 1	H Cameron. 3	Oak Bay ss. 25	HA McLaren, int 87 50
Tor, Coll St ce. . 5	R N McPherson. 5	Hallville, ss. 7	Nelson ss 6	WA Patterson, int 53 44
Elmvale. 13 75	Black Riv, Bdg. . 44	Craigvale. 2	Leaskdale. 1	Edw Keeler, int 48
Flos 9 60	Huntsville, ce. . 3 25	Malta, ss. 7 75	Belleville, St A. . 39 25	St Columba ch,
Nellie Greaves. . . 2	W F M S, west 75 24	Leats ss. 3 25	Otta, St A. 14 54	Heb. 26
Anon. 25	W York Meth, ss 7	Gorrie ce. 5	" readg cir. . . 2 50	Geo Millar, int 26 04
Harriston, Guth. 1	Watford, ce. 5	Dal Mills ce. . . 10	Kenyon 2	Riverside, Bass R 4
Ymir. 10	M E Windell . . 10	B C 1		Mary & W H
Gorrie, wfms. 28 25	Hamiota, uss . . 10	P C 50		Rogers, int. 4 00
Smypathizer. . . . 2	Widow's Mite. . . 1 00	M H 50		Commission refd 30
Edith Cullum. 8	Teeswater. 8	G A C, Picton. . . 5		Mrs Cameron, int 36
Martint'r Burns. 2	Mont, Ersk jce. . 21 26	Midland 1 50		Stellarton, Shar. 12 17
Safeguard, u ss. . 3 60	Temperance soc. 7	Abraham & An-derson. . . . 6		Rent Prof houses 300
E A Bowbeer. 50	Guelph, Chal ss. 1 50	Kirkhill. 7 68		
Tor, Dunn. 245 10	Elmvale. 5	J A Stewart. . . 5		\$1,995 29
J Manahan, La-nark 2	Per W D Stanley 4	J Fraser 3 50		
J Sutherland, Hensall. 5	Miss J Walker. . . 2	A Friend 2		BURSARY FUND
M C C 1	Waterdown, ss. . 10	Adamsville. 5 50		Reported \$127
Maxville, ce. 2	Chesterfield. . . 24 45	Alberton. 7		S Simpson, int. . . 18
Two Children. . . 1 25	do wfms. . . . 9 15	Riversview ce. . . 7		
Friends, St And. 6 55	J C Eckford. 2	Argyle ss 1		\$145 00
Mont, Ersk ce. . . 10	Caledon E, wetu. 8	W R A & J Gibson. 5		
do Stanley ce. . 3	Burford. 10 75	N Bolsover ce. . . 6		AGED MINISTERS' FUND.
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Let anyone set his heart to do what is right, and ere long his brow is stamped with all that goes to make up heroic expression.—Charles Kingsley.

To be willing is a rarer grace than to be doing the will of God. For he who is willing may sometimes have nothing to do, and must only be willing to wait.—Henry Drummond.

Do to-day's duty, fight to-day's temptation, and do not weaken and distract yourself by looking forward to things which you cannot see, and could not understand if you saw them.—Charles Kingsley.

A famous battlefield prayer is that of Sir Jacob Astley, offered up before the battle of Edgehill: "Thou knowest, O Lord, that I shall be very busy this day, and if I forget thee, forget not thou me." Here is a model supplication for those who, in an age of hurry and worry, are very busy in the battle of life.

What we like determines what we are, and is a sign of what we are—and to teach taste is inevitably to form character. Taste is not only a part and an index of morality—it is morality. The first and last and closest trial question to any living creature is: "What do you like?" Tell me what you like, and I'll tell you what you are.—Ruskin.

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Ability is the measure of responsibility.

The kingdom of Christ is not of this world, but it is made up of people who are still living here.

Somebody once said to Mr. D. L. Moody: "Have you grace enough to be burned at the stake?" "No," was the reply. "Do you not wish you had?" "No, sir, for I do not need it. What I need just now is grace to live in Milwaukee three days and hold a mission." That is the spirit in which all Christian folk should live.—Young People's Paper.

Unselfishness seeks no human recognition. To do good to those who do not appreciate it, to serve those who will never even know by whom the service was rendered, are marks of true unselfishness. Whether our service is recognized or not is of small consequence. But it is of consequence for us to make sure that our service is freely rendered without thought of recognition.—S. S. Times.

There are griefs that hang no crape on the door-bell, that wear no black garments, that close no shutters, that drop no tears which men can see, that can get no sympathy save that of the blessed Christ and perhaps of a closest human brother, and must wear smiles before men and go on with life's work as if all was gladness within the heart. If we knew the inner life of many of the people we meet, we would be very gentle with them and would excuse the things in them that seem strange or eccentric to us. They are carrying burdens of secret grief. We do not begin to know the sorrows of our brothers.—J. R. Miller, D.D.



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Every duty omitted obscures some truth that we should know.—Ruskin.

In youth we make our age. Our final years sit in judgment on the past.

The fleeting smile of the world may be purchased at the price of eternal tears.

Lay not up against your neighbor the sin of yesterday. He may have repented of it to-day.

"My brethren," said an old African preacher, "a good example is the tallest kind of preaching."

Opportunity for doing greatly seldom occurs; life is made up of infinitesimals.—F. W. Robertson.

"I tried to be a sceptic when I was a young man," said Cecil, "but my mother's life was too much for me."

Prosperity rarely brings out the best there is in a man. A man's adversities are often his most stimulating friends.

"Beautiful hands are they that do
The work of the noble, good and true;
Beautiful feet are they that go
Swiftly to lighten another's woe."

Jacob Barker, the English infidel, said, after his conversion, that his skepticism had been a form of self-conceit. It is often nothing more.

Every noble life leaves the fiber of it interwoven forever in the work of the world; by so much, evermore, the strength of the human race has gained.—Ruskin.

He that saveth his time from prayer shall lose it. But he that loseth his time for communion with God shall find it in a life of multiplied blessings.—Wilder.

A great maxim of human conduct is, above all things, in all circumstances, and under every emergency, to preserve a clean heart and an honest purpose.—Gaston.

"Worry kills as surely, though not so quickly, as ever gun or dagger did, and more people have died in the last century from sheer worry than have been killed in battle."

The best man is the one most liable to think best of his fellowmen. Thought is the source of character. As one thinks he may not always do, but such he certainly is sure to be.

He serves his country best who lives pure life and doeth righteous deed, and walks straight paths, however others stray, and leaves his sons as uttermost bequest a stainless record, which all men may read.

The reason why we speak of so many of life's experiences as "losses" is because we fail to take account of the gains of which these so-called losses were the price, and which we never should have obtained without them.

Life passes. Work is permanent. Youth goes. Mind decays. That which is done remains. Through ages, through eternity, what you have done for God, that, and only that, you are. Deeds never die.—F. W. Robertson.

God communicates to us truth which we can comprehend, commands which we can obey, promises which we can put to the test, help by which we are consciously strengthened, love to which the love of our hearts respond.—Dr. Conder.

He only is advancing in life whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into living peace. And the men who have this life in them are the true lords or kings of the earth—they, and they only.—John Ruskin.

By three signs may fortitude be known. The first is silence under pain: "Jesus held His peace." The second is meekness: "He opened not his mouth." The third is gladness under wrongs: "Peter and John rejoiced when they were counted worthy to suffer for the Name of Jesus."

The atheist who spent a few days with the saintly Fenelon said: "If I stay here much longer I shall become a Christian in spite of myself." Fenelon had used no word of controversy or solicitation. It was but the quiet convincing argument of a holy life—a consistent walk and conversation.

Fidelity in trifles, and an earnest seeking to please God in little matters, is a test of real devotion. Little things come daily, hourly, within our reach; and they are not less calculated to set forward our growth in holiness than are the great occasions that occur but rarely.—Jean Nicolas Grou.

Matters do not stand with any of us as they did a year ago. God is where he was. We have changed. We have come nearer to Him by the rising quality of our life, or we have gone away from Him by sinking into lower habits and under the dominion of lower principles.—Charles G. Ames.

Presbyterian Record.

Published Monthly by Authority
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Negation is sterile. It bears no religious fruitage. A positive faith stands for something good and true, and practical, and finds actual and transforming embodiment.

Let us be content to do little, if God sets us at little tasks. It is but pride and self-will which says: "Give me something huge to fight, and I should enjoy that; why make me sweep the dust?"—Charles Kingsley.

"Opportunities are the open gates through which men achieve success. Some men are always swinging on them, but never seem to enter in. Many a so-called socialist calls for 'equality of opportunity' whose greatest need is an equality of industry with the strength of his lungs."

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When a man dies the world asks, "What has he left behind?" but the angels ask, "What has he sent before him?"—Oriental Proverbs.

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Kind looks, kind words, kind acts and warm hand-shakes—these are the secondary means of grace when men are in trouble and are fighting their unseen battles.—Dr. John Hall.

Presbyterian Record

VOL. XXV.

SEPTEMBER, 1900.

No. 9.

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"Uneasy lies the head," etc. Within little more than a year there have been four attempts to kill royal people, not because they were oppressors or wrong doers but simply because of their position. Two of these attempts were successful, two failed.

The Empress of Austria was in Switzerland. She was walking with a lady in waiting. Few were near. A young man stepped up behind and stabbed her fatally. There is no capital punishment in Switzerland. He was simply imprisoned for life, and there gloats over his deed and over other similar attempts that are making. Some three months ago the Prince of Wales was travelling through Belgium. He had just stepped into a railway carriage. A young man stepped to the car window and fired but missed. After the mockery of a trial by Belgian authorities, it was announced that the would-be murderer had escaped. King Humbert of Italy a few weeks ago was returning from a fete where he had been distributing some prizes amid the huzzas of a loyal people, when he was shot by an assassin. More recently, as the Shah of Persia was driving in Paris, a man sprang to the carriage steps and attempted to shoot him.

Investigation reveals three things:—

(1) That these are not merely the acts of hair-brained fanatics or fools, but the result of widespread plotting in secret societies and a determination to rid the world of

rulers. It aims not merely at crowned heads, but at law and order. It is fraught with peril to the social fabric and to individual safety and life, for these depend upon the enforcement of law.

(2) That the would-be murderers are mostly young men, some of them very young, with abundance of misguided rashness and but little experience or judgment.

(3) That they fear God as little as they regard man. Men are atheists before they are anarchists. They throw off the laws of God (if indeed they ever knew them) and then the laws of man.

For this craze of king-killing, this rebellion against authority, as for all other of the world's ills the cure is the wider knowledge of the Word of God, that "Law from heaven for life on earth." Let it be distributed among the people, taught in the schools, and anarchy will die out.

Canada has practically never known such ills. The way to keep it obedient to the laws of man with its incoming throngs from various lands, is to keep it obedient to the laws of God, and this can only be done by a vigorous and earnest prosecution of the various lines of work that extend the knowledge of God's word, our Sabbath School work, our Home Mission work. Where these flourish anarchy will hide its head, and in the extension of these every one may have a part.

OUR HONAN MISSION.**The Dark Side.**

Sad seems the cloud that has suddenly shadowed our Honan mission. The known facts at this writing are: Some buildings are destroyed. All our missionaries are safe. Some of them escaped northward, getting out by Tientsin, others southward, getting out by Shanghai. The latter, about twenty, including men, women and children, were plundered and ill-used en route. Some of them were wounded by stones, clubs, and sword cuts. See later additional particulars on page 266. The Foreign Mission committee has cabled advising a few of the missionaries to remain near to watch proceedings, and the remainder to come home. Several of them would be entitled to furlough next year in any case. The following are remaining in China:—Dr. McClure and Dr. Margaret Wallace, who have taken medical work in connection with the British army. Besides these, there are remaining, ready to re-enter Honan as soon as the way is open: Rev. Messrs. Slimmon, Griffith, Hood, and Mitchell; and Rev. D. McGillivray, who continues in his work in Shanghai. Those coming home are the Goforths, Mackenzies, Malcolms, Leslies and Menzies; with Mrs. McClure, Mrs. Slimmon, and the Misses Dow, M.B., McIntosh, and Pyke.

Buildings destroyed! Missionaries driven out! Honan closed! Those that were sent out from time to time during the past dozen years, with high hopes, now returning. All the time, money, effort that has been expended upon Honan, and such a result! Wherefore this waste?

The Bright Side.

Our church has benefited. This work was undertaken in the spirit of Christ, in pity for the millions perishing. In doing this work the Church has been walking in the footsteps of Christ and has been the better of that walk. Whatever is done or given in the spirit of love blesses the giver more than it does any other, and even if the object thus sought and wrought for be never attained, there is good received by the doer. Every self-denial for Christ, every gift of love shapes the character more or less into His likeness, and this is a perma-

nent possession. If nothing more should ever come of the Honan Mission, if China should sink back wholly into heathenism, this work has richly paid the Church that has done it, in the growth into the likeness of Christ, in compassion, pity, and self-sacrificing love, that has resulted from the doing of it.

But there are other elements in the brightness. There are some who have accepted the Gospel and have been called home, and are now among the redeemed. In the arithmetic of eternity these would be a rich return for what has been expended.

But the best is that while the missionaries have had to leave for a time, the work is not destroyed. It cannot be. The missionaries had to leave, not only for their own safety, but for that of the native Christians. The language of the latter in many parts of China was, "If you stay we will be in danger because of you, and we may be destroyed together. If you go away there will be less of hatred to us."

These native Christians—and there is quite a number of them in Honan—will be driven to cling more closely to Christ in matters spiritual, and will grow stronger. There may be a sifting, the true from the false, but the wheat becomes purer and the chaff is no loss.

Then there is the foundation work that is laid, in the dispelling of prejudice, and winning the confidence and friendliness of the people. Thousands of hearts in Honan, that have not yet opened to Christ, have opened to his messengers, and have confidence and trust in them. Multitudes that have been healed of their sicknesses by the medical missionaries will remember them with thankfulness, will lament their absence and long for their return. The very sense of want among the people will be an opportunity for the native Christian workers and for the Spirit of God.

When Christian men and women review life from its ending they almost invariably find that the times of trial were the times of blessing. Out of their troubles they came stronger and better. So will it be with the Church of God as a whole. And when the story of the Church in Honan is complete it will be found that not the least fruitful time in its history is the dark period through which it is now passing. God reigns. Let us thank Him and take courage.

THE CENTURY FUND.**Letter from Rev. Dr. Campbell, Agent.**

Dear Record,—

This is the quiet season in Century Fund matters, as well as in other departments of the Church's work. But the work, whilst it is moving on quietly, is still being pushed in various directions, and plans are being considered for more vigorous action in the autumn and winter.

As examples of what is being done at present, I may mention the following instances which have not yet been reported.

Rev. Dr. Wright, of Portage La Prairie, spent some five weeks in the Presbytery of Calgary, prosecuting the canvass in eleven congregations there. It is only, as it were, the other day that the first congregations were organized in this region, and even yet only three or four are fairly on their feet. But Dr. Wright's report shows that over \$4,000 was subscribed for the Common Fund, and that the expectation now is that over \$5,000 will be given to that Fund by this mission Presbytery, besides a similar amount for the Debt department. This result comes as a glad surprise to the Committee, and emphasizes the importance of the Common Fund.

Those who are in the midst of the work, and see all the need, have felt, as those in the older congregations can hardly feel, how absolutely necessary it is that the frontier work should be overtaken, and have set their seal to their convictions by what must be considered, in their circumstances, phenomenal contributions. If congregations out there average \$10 to \$16 a family for Common Fund, what should be the average in towns and wealthy farming districts in the East?

Rev. Dr. Bryce, of Winnipeg, has been spending his holidays in canvassing in Winnipeg and Superior Presbyteries, and has taken a run to the coast in the interest of the Fund. The returns made by him show that, even in face of the crop failure, which intervened, the hearts of our people are prompting an encouraging response. Fort William, Port Arthur, Rat Portage, Kildonan, Selkirk, Emerson, Stonewall, Morris, are all to the fore with substantial contributions to the Common Fund.

They have debts too—debts which like

the kopjes of South Africa, might have been taken advantage of to hide behind. But like true Britons, our friends have disdained to hide. So seventy families in Stonewall, with \$1,100 of debt, have yet subscribed \$600 to Common Fund, and sixty-four families in Morris, with \$900 or more of debt, have subscribed \$700 to Common Fund; and no congregation seems to think it has done its duty unless it has gone beyond the average of \$6 a family for Common Fund. We must take a leaf from the Western book, and learn a lesson here in the East, and hear a voice which says:—"Go and do likewise."

We can do it, too, when we understand the matter aright, and set our hearts to it. The other day I went to the congregation of Maxville, in Glengarry Presbytery. It is a comparatively small congregation for that region, having, all told, eighty-five families. It had a fine opportunity of hiding behind debt too, having just built a new church on which there is a debt of between \$3,000 and \$4,000. But the true and warm-hearted Highlanders made no excuse of that, and in a few days they had \$900 subscribed, and will no doubt make it \$1,000 for the Common Fund. So we can "do likewise" when we look the need in the face, and for church and country and frontier settlers, and, above all, for the Master's sake, determine to consecrate our service with willing heart to the carrying on of the Lord's work.

Speaking of Highlanders reminds me of the Sydney Presbytery, whose regular meeting I visited, and amongst two or three of whose congregations I spent a few days. They were ready to hear what could be said for the scheme, and to know why they should put money in the Common Fund. They wanted to know that there was real need and, when convinced of that, they set themselves to consider how they could provide their proper quota. "A thousand should come from this congregation, and eight hundred from that," and so on down to the little ones of the flock.

The minister of one of the congregations asked for a thousand dollars said:—"I would be glad indeed if I thought you could get that amount, but we have \$4,000 of debt and I fear it will not be possible. Still, come out and see for yourself." I went and found them reasonable and leal-hearted, and after a day's work amongst them the fears van-

ished. They will certainly do as much as they were asked to do—and more.

Up in the Miramichi Presbytery, Rev. A. F. Carr, of Campbellton, has been doing yeoman service. There is much land to be possessed in Northern New Brunswick, and very wisely the help of the Century Fund is to be extended to that region, and a special building fund of \$24,000 is to be provided, so that churches and manses may be secured where they are much needed. The friends in Miramichi have been stirred by that action and, considering their circumstances, have been doing well. Between \$7,000 and \$8,000 are already in sight for the Common Fund. Debts also are to be largely reduced and this Presbytery will give a good account of itself in the Century Fund movements. Perhaps the St. John Presbytery had heard of how forward they are in Miramichi, for at the last meeting in St. John, vigorous and concerted action was provided for, and I am told that there is to be nothing lacking in their case in providing for the large work which the Century Fund is to help them in doing in the new settlements under their care.

Space would fail were I to recount what plans have been discussed with the friends in Halifax and Truro and New Glasgow. Suffice it to say, that in each of these centres assurances were given of earnest work to be done in congregations that have not yet been canvassed, and, in not a few instances it was determined that further efforts should be made in congregations that had been already canvassed.

The feeling was general, in all these instances, that, at all hazards, the Common Fund must be made up. Our people everywhere are making up their minds to that. They see that out of the \$775,000 already subscribed, only about \$340,000 have been allocated to Common Fund. But the determination is that that shall be rectified. And it is quite easy to make the levelling up, as will be seen. Those who have reported have included all that they intended to do for debt. They also subscribed as they thought would be needed for Common Fund. But now they see that more is needed than they had supposed would be required, there will be further effort and a general building up. The indications at least point in that direction. Some may hide behind the debt

boulders. But the sterling workers of our congregations, men and women with hearts and consciences touched by the Spirit's power, will see that what is right is done.

As for the congregations yet to be visited—five hundred or more—the situation can be explained to them in such wise that they shall make no mistake, but, grasping at once the necessities of the case, they will fix the proportions aright. This year, I am confident that, with the great majority, the first point to be settled will be, what ought such a congregation as ours do for the Common Fund? When that is settled then as much as possible may be done for debt and all will be well.

You would notice what emphasis the Assembly laid in its deliverances, on the duty and privilege of our wealthier members. Hitherto the bulk of our contributions have been from those who, in circumstances of medium comfort, have denied themselves that they might give \$100, or thereabouts, to the Fund. A select few have out of their abundance given one or more thousands, and no one more than \$5,000. It is well perhaps that this should have been the course of the work hitherto. But it cannot be well that in the midst of the present prosperity, and with men amongst us who have had fortunes built up with phenomenal rapidity, they should withhold their help at this juncture from such a movement. It cannot be well for them that they should exploit the resources of a great land and that they should do nothing, or what is trivial, towards exalting this nation in righteousness. To this we must direct attention and as one cannot believe, until forced to do so by the stern logic of events, that there are many who would deliberately choose the more selfish course, in such circumstances, we may hope that this year, more than last, we shall have three classes of subscriptions: (1) The dollars of our poorer people. (2) The hundreds of our comfortable people. (both of these we have had in the past), and (3) the thousands of those who, having reaped largely, will not sow sparingly in that field in which the Master has called them to work for Him.

Teach self-denial in your homes. It is not kind to the child to allow him everything he asks. Teach him that the truest and greatest happiness is to be found in denying himself and helping others.—Selected.

THE MORMONS.

Some Facts for Canadians.

The Mormons are increasing in the United States of America at the rate of over forty thousand a year. They have over two thousand native missionaries all over North America and in Europe. These missionaries are usually Mormon citizens of different occupations, but men of zeal and intelligence. At the bidding of their superior, they leave their families for two years or more and go abroad, taking up some trade, it may be where they go, quickly insinuating themselves and seeking by promises of an earthly and heavenly Paradise, to win men and women, especially the latter. They misstate the teachings and practices of Mormonism, deceive the ignorant and unwary, and are continually leading bands of converts, chiefly young women, to Utah. When Rev. Prof. Ross, of the Presbyterian College, Montreal, was returning from his recent trip to the Holy Land, there were some Mormon elders and converts with them in the steamer from Britain. As this is writing, a band of thirty-nine Mormon converts, chiefly from Germany, are passing through Montreal, in charge of a Mormon elder. They are extending their influence from Utah over other States and Territories. They have a settlement in Cardston in our own North-West. They have missionaries in different parts of Canada. Letters have occasionally appeared in some of Canada's leading dailies, with the usual misleading statements regarding them. They are destined to be a power in the West with which Canada will have to reckon ere many years have passed.

In view of these facts the following from one of the leading religious weeklies in the United States, should be read and pondered:

"It is a well-known fact that the worshipper is assimilated to the character of his deity. The contracts between heathenism and Christianity have established that fact during all the ages. Ancient paganism taught its devotees to worship the gods of war, of lust, of every vile passion of the human soul. That worship developed and intensified those passions, until the nations and individuals became monsters, and incarnate crime stalked forth to amaze the world and call down the vengeance of God.

On the other hand, where God's revelation of Himself has been made known, and has been accepted, passion and hate have been swept out of human life. It has been well said that "Christendom, in contrast with heathenism, is the best argument for Christianity." The deities of any people determine the morals of those who worship them.

It ought to be pretty well known to Christian people everywhere that the Mormon

people worship Adam. Their definition of God is this: "What I am now, God once was; what He now is, I shall be." That is, the Mormon God was a man, and we are to be gods if we live in polygamy and secure a numerous posterity. Brigham Young explained the pagan theology of the Mormon Church when he taught that "he (Adam) is our father and our god, and the only god with whom we have to do." This doctrine of the Mormon deity lies at the basis of Mormon system and permeates it.

With such doctrines everywhere taught in Utah, what may we expect of the morals of the people who accept the system? We are authorized to expect just what we find—corruption, treachery and falsehood in religion, politics and social life.

In religion the Mormon teachers preach this Adam-god doctrine in Utah, and deny it when they go before the people in the East. They secretly, and sometimes openly teach polygamy in Utah, and deny it when they go out. They practice this crime against law, against our State constitution, against the home, against God, and deny it everywhere outside of Utah.

A Striking Experience.

A recent convert to Mormonism, Mr. Frank S. Johnson, makes the following statement to the public:

"My home is in Vicksville, Southampton County, Va. I am thirty-eight years old, and have a family of six children. My sister-in-law died after the death of her husband, and left five children to my care. I had been a Christian more than four years before the Mormon missionaries came to my house, and had found great comfort in the Christian life. I was a member of the Christian Church, sometimes called the disciples. Nine members of my family were also members of the church.

George Whittle and Henry Taggart, Mormon missionaries, came to my home early in December, 1899. They have made their home with me since they came, until this time, in May, 1900. (That is the way they preach the Gospel without purse or scrip.) There were six other missionaries coming often to my house and remaining several days at a time.

They told us that we must gather to Israel, flee to the mountains! that this was the commandment of the Lord. They talked like Christians, and I believed what they said and trusted them. They said when Christ came he would come to the temple, and we ought to be there. They said polygamy had been done away with—that no one was living in polygamy, nor had been for a great many years. They told us we could not live our religion in Virginia, but ought to come to the mountains. They said the saints here (in Utah) were a pure people—no such wickedness as in the States. They represented Utah as a paradise. They wanted us to come to the temple and be

sealed to each other as husband and wife and children. They wanted me to sell all and come with my family.

We all joined the Mormon Church, and believed what the missionaries had told us. But I did not want to sell my little home until I had come to see. They said I could take up as much land as I wanted when I came, so I decided to come, and sold all my farming implements, my mechanical tools, my horse and timber that I had ready to work. I got money enough to come and go back again. They did not want me to take money enough for me to return—said I would like it here.

I came on and went to the friends at Preston, Idaho, to which place they had directed me. I called at Mrs. Whittle's, and learned that her daughter, sister of our missionary, was living in polygamy—the second wife of Mr. Pond. I learned also from the Mormons that the sister of Elder Taggart was a polygamous wife.

These facts startled me, as both of the missionaries had declared to us again and again that no one had been in polygamy for a long time; polygamy was a thing of the long past. If they had told me the truth I would not have come to Utah, nor would I have sacrificed my property to come.

While visiting among the brethren at Preston I discovered that the saints would swear, for I heard them. They would ask a blessing at the table, and presently begin to curse. They would pray and swear right along. I had never been used to that, and it hurt me.

President Snow, the "Mouthpiece of God, Prophet, Seer and Revelator," came up to conference at Preston. I thought, now we will hear something good; if he does speak for God, he will surely say something good and helpful. But to my surprise he did not, he talked all the time about tithing. They must "pay up." It was money, money, money all the time; no Gospel at all; nothing about the love of God; nothing about our Saviour whom I loved. I was sick and disheartened. I could neither sleep nor eat.

The saints wanted me to come to all their meetings, but I could not. The missionaries had deceived me. Instead of a paradise, I found the saints swearing, living in polygamy, and the young people were vile beyond description. Instead of the prayer meeting, they had the dance. Instead of the Gospel of love, they preached money. I went out and lay down in the fields, crying to God for help to get away, back to my home again.

All these facts and conditions I found out from the saints. I did not go to any of the denominations for information. I heard with my own ears, saw with my own eyes, and sorrowed in my own heart.

The Mormon missionaries who profess to preach without purse or scrip cost me, a

poor man, with a large family, about three hundred dollars.

But I am thankful that I did not bring my family. I thank God that he has made it possible for me to go back home. I will warn all my neighbors against the falsehoods and deceptions of the Mormon missionaries. I make these statements to warn all people against the Mormon deceivers. It is the worst thing I have ever heard of."

Mr. Johnson's experience is not infrequent. A lady who had embraced Mormonism through the misrepresentations and false teachings of their missionaries recently came to Salt Lake City. When she discovered that the great pretender, "the Mouthpiece of God," as he calls himself, had seven or eight wives, and that the men calling themselves apostles had followed his example, were living in violation of the law of God and man, her heart sank within her, and she sought to escape to her home again in the South.

The more painful experience is that some of these perverts to Mormonism bring their families. They exhaust their means in reaching Utah. And when they discover the deception practiced upon them they are unable to return. To avoid being boycotted and persecuted, they settle down, pretending to believe what they know to be false.

Our missionaries get hold of some of this class, and help them back to the acknowledgment of the truth. Their poverty is often pitiful, and our missionaries need to help support them, instead of receiving support from them. We trust the day is coming when our brethren in the East can understand conditions in Utah.—The Herald and Presbyterian.

Salt Lake City, Utah.

Learn to Forget.

If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget the slander you have ever heard. Forget the temptations. Forget the fault-finding, and give a little thought to the cause which provoked it. Forget the peculiarities of your friends, and only remember the good points which make you fond of them. Forget all personal quarrels or histories you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Block out as far as possible all the disagreeables of life; they will come, but they will grow larger when you remember them, and the constant thought of the acts of meanness, or, worse still, malice, will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday; start out with a clean sheet for to-day, and write upon it, for sweet memory's sake, only those things which are lovely and lovable.—Ex.

APPEAL TO YOUNG MEN.

By Rev. Dr. Robertson.

Seventy-five Home Missions in Western Canada will become vacant October 1st, by the return of students to college. The students now attending the summer session at Winnipeg will supply one-third of these, leaving fifty missions unprovided for.

This summer many were without supply. For example, a settlement nearly twenty miles wide and forty miles along the railway, where two men were needed, was neglected. Another stretch of eighty miles along the railway should have had three men and there was but one. Two Presbyteries had each three missions vacant. These are samples.

There are men enough in our church to man all our missions and congregations, but they are not properly distributed. In Eastern Canada there are more men than charges; in the West more charges than men. Will not some of our young men help to correct this inequality, and meet the wants of the Mission field?

Men advanced in life are scarcely fitted for frontier service. Our hope is in young men. Plenty of young men volunteered for service in South Africa, and any number of our young ministers were prepared to go as chaplains; have we no religious Imperialists?

Would not some students be willing to drop out for a session? If you spend the winter in the Mission field you can join the Summer Session classes in Winnipeg, in 1901, and take your places in your own classes in the autumn. You will not lose a day in graduating; you will have a wider experience in dealing with men, and you are simply doing the work to which you devoted your life.

Are there not graduates of good gifts, but gifts which congregations have hitherto failed to discover, scattered up and down through the land, why not end idleness and anxiety at one stroke by entering the H. M. field? God has called you to preach, to shepherd souls, why not go where preaching is to be done and souls are to be shepherded? Were Christ to meet you and ask you, "Why stand ye here all the day idle," what would your answer be? Do you not think He would command you to enter into the vineyard immediately, and no longer wait on the tastes and whims of pampered, eligible charges? Does He not call you by the destitution in the North and West?

In the district east of the Great Lakes our Church is growing only a fraction over two per cent. per annum just now. Her hope of growth is in the North and West; but, if we neglect these, we cannot grow. The Church to grow must go in with the settler. Shall the Presbyterian church be a laggard here? Her power to maintain herself in her activities at home and to extend abroad are bound up in this work.

The future well-being of the country demands aggressiveness. Into the West there is a large inflow of alien races from Europe. If we are to Christianize and Canadianize them we must have a vigorous religious and national life. Unless we evangelize our own people how can we beget or communicate such a life? Patriotism demands some sacrifice. Will you not make the sacrifice to mould the new life of the West. Unassimilated and unevangelized the foreigners are a national peril.

Sacrifice will nourish and develop the missionary spirit of the Church. Dickey, Grant, Pringle, Sinclair, Cook, Wright, have rendered the Church signal service by their heroic work in the North; there must be plenty of the same stuff among the young men of the Church. By such chivalry the spiritual life of the Church is developed, and the Christian spirit differentiated from the worldly.

You believe the Gospel to be the power of God in the salvation of men; many are perishing, more are likely to perish because the Gospel is denied them; will you not volunteer to be Christ's messenger to give them the Gospel?

Toronto, Ont., Aug. 1, 1900.

FRENCH WORK THE PAST YEAR.

Thirty-six mission fields with ninety preaching stations and fourteen colportage districts were occupied by twenty-nine ordained missionaries, eighteen evangelists, colporteurs and students, and twenty teachers, a total staff of sixty-seven.

The average attendance over ten years of age was 2,283. Number of families connected with missions, 922, and of single persons not connected with these families, 276. Number of communicants, 1,033, of whom 146 were added during the year. The average attendance at Sunday School, 1,074, and at prayer-meeting, 780. Two thousand two hundred and forty-eight copies of the Scriptures and 30,000 religious publications were distributed. Contributions from fields were \$5,868, and school fees, \$1,619, making a total of \$7,487.

Three hundred and thirty-six Protestant and 254 Roman Catholic pupils attended the nineteen mission schools.

The Board does not undervalue the significance of these statistics. Neither does it seek to measure the force of the moral and spiritual movements generated and accelerated throughout the Province by the work of its missionaries, nor to tabulate the peace and comfort brought to many in hours of darkness and sorrow, the strength and hope to others in their day of trial and persecutions, by their ministry of love and sympathy. It does not lose sight of these things, which in the sight of Heaven are of highest value, and would "thank God and take courage."

CHURCH NOTES AND NOTICES.

Children's Day will be observed on the last Sabbath of September. It is hoped that every Sabbath School in our Church will take part in the service. The order of service for the day is prepared and a sufficient number of copies for all the scholars in each school has been forwarded and is now we trust in the hands of the superintendents. Great care has been taken to have the lists complete, but if any school has been overlooked, would the superintendent write at once and the required number of copies will be forwarded.

JOHN NEIL,

Convener Assembly's S. S. Committee.
Address:

Rev. John Neil,
18 Charles Street,
Toronto.

Rev. S. J. Taylor, superintendent of French Evangelization, has just returned from an Episcopal tour of the French mission fields of Lower Quebec and New Brunswick, and reports good progress. He makes special mention of the excellent work done by some of the colporteurs in the distribution of religious literature, especially the Word of God. He finds that almost without exception the religious impressions made are directly traceable to the reading of the Scriptures. He is deeply impressed with the supreme importance of the colportage branch of this department of our Church work. We send bread, and rightly, to the starving millions of our fellow-subjects in India, shall we withhold from the myriads of our fellow-subjects in Canada who have it not, the Word of Life, the Word of God.

The experience of C. B. has been duplicated in B. C. The North Sydney Church, in the far East, destroyed by fire a few months ago, shortly after its opening, has its counterpart in Grand Forks, in the far West. A new church was opened with high hopes and glad hearts, 5th August. Ten days later a fire broke out, and was sweeping the town. The only way of making a break to check its progress was to blow up the church with dynamite. As already known the church at Sandon, B.C., was recently burned in a fire that swept the town. "Bear ye one another's burdens and so fulfil the law of Christ."

Seventy-four missions wanting workers in the North-West, on the first of October, when the student catechists return to College. "Come over and help us" is their call, and "whom shall we send and who will go for us" that of the Home Mission Committee.

Closely linked with Dr. Geddie's name was the Jubilee of the Rev. Isaac Murray, D.D., which was celebrated 11 July at Cavendish, P.E.I. Here he was ordained in 1850, fifty years ago, and here he labored for 27 years, until 1877. It was here that Rev. Dr. Geddie was ordained in 1838, twelve years previously, and here he too labored until he gave up home work to found the first Foreign Mission of our Church in the far-off New Hebrides. Dr. Murray was subsequently pastor at Thorburn, N.S., and North Sydney, and is spending life's evening in New Glasgow.

It is proposed that the Indian Missions of the North-West, which have hitherto been a part of our Foreign Mission work, shall be placed more in charge of the Presbyteries. This is a step in the right direction. All the mission work in Canada, including French Evangelization, work among the N. W. Indians, and the Chinese, as well as our Home Mission work proper, should be under one management, and in care of the Presbyteries.

Louisburg, C.B., is one of Canada's historic spots. Not many years ago it had no Presbyterian service. Then for a time it had the services of a catechist. A church arose in due time, and in it, 17 July, the Presbytery of Sydney ordained and inducted its first Presbyterian pastor, Mr. Murdoch Buchanan. A manse to follow.

Ottawa is the goal of many an ambition. The Dominion Presbyterian has reached it, the first Presbyterian paper, if we mistake not the first denominational paper of any kind, to be issued from the national Capital. Mr. C. Blackett Robinson, formerly of the Canada Presbyterian, is the publisher.

Rev. John Pringle, of Atlin, whose letters and addresses have been of such deep interest, is returning to take up his work in the far northern gold fields.

The Church and Manse Building Board have granted \$250 to assist in building a church at Pine River in the Atlin district.

A church hall has been erected at Belle Isle, Nfld., for the men of the iron mines of the N. S. and Dom. Steel Companies.

Clegg, formerly part of Roland congregation, Manitoba, has been joined to Rosebank. They will now call a pastor.

Two congregations, St. Louis de Gonzague, Que., and Hilton, Man., laid corner stones for new churches 25 July.

The congregations of Longburn, and of Franklin and Swan River, Man., are engaged in church building.

At Wellington, Algoma, a station organized but two summers ago, a new church was opened 12 August.

On July 10 the Regina Presbytery ordained Mr. Campbell H. Munro, missionary to the Indians.

The corner-stone of the new Melville Church, Westmount, Montreal, was laid 4 August.

Special services were held at Baillie, N.B., on August 5, at the re-opening of the church.

The church at Monkton, Ont., was re-opened 5 August, after extensive alterations.

Bridgeport, C.B., has started a new church, the old one to be used for a church hall.

St. Andrew's Church, Sydney, C.B., celebrated its jubilee, 22 August.

Guthrie Church, Harriston, was re-opened 5 August, after renovation.

Preparations are making for building a church at Saskatoon.

Work has begun on a new church at Madawaska, Algoma.

The church at Leitch's Creek, C.B., was opened 18 August.

New manses are building at Oakland and at Franklyn, Man.

The church at Rodney, Ont., is being repaired.

The church at Kirkwall is being re-erected.

Obituaries.

Rev. Alexander Smith, died at Minnedosa, Man., 29 June. He was born in Aberdeen, Scotland; came to Canada in 1866; was ordained at Chelsea, Que. After a pastorate there of twelve years he resigned and entered upon mission work in Minnedosa district, where he continued to labor until his retirement in 1889.

Rev. John B. Mowatt, D.D., died 5 July, at his home in Kingston, Ont. He was born in Kingston, 1825, studied in Queen's University, graduating in Arts in 1845, after which he studied theology in the University of Edinburgh. On his return he was for two years assistant at St. Andrew's church, Kingston. Accepting a call to St. Andrew's, Niagara, he was pastor there from 1850 to 1857. He then accepted a professorship in Queen's, which he occupied with great faithfulness and acceptance for forty-three years, until his death. His ministerial jubilee was celebrated a few months ago.

Calls.

- From Cheltenham and Mount Pleasant, Ont., to Mr. J. F. Johnston.
- From Stayner and Sunnidale, Ont., to Mr. L. McLean, of West Nottawasaga.
- From Carman, Man., to Mr. W. J. Herbison. Accepted.
- From St. Andrew's, Strathroy, Ont., to Mr. W. J. Knox. Accepted.
- From St. Andrew's, Sonya, Ont., to Mr. P. F. Sinclair.
- From Shelbourne, to Mr. D. J. MacDonald. Accepted.
- From Belmont and Baldur, Man., Mr. Chas. Mackay. Accepted.
- From Westville, N.S., to Mr. G. B. McLeod, Newcastle, Ont. Accepted.

Inductions.

- Into Louisburg, C.B., 17 July, Mr. M. Buchanan.
- Into Cape North, August 14, Mr. Laughlin Beaton.
- Into Beaverton and Gamebridge, 21 August, Mr. A. C. Wishart.
- Into Gretna, Man., 30 July, Mr. N. Stevenson.
- Into Carp, Lowry and Kinburn, 10 July, Mr. N. H. McGillivray.
- Into Richmond, Fallowfield and Goulbourne, 11 July, Mr. S. A. Woods.
- Into Lariviere, Man., 10 July, Mr. J. S. Hobman.
- Into Qu'Appelle, Man., 14 August, Mr. S. W. Thompson.
- Into Eldon, Ont., 24 July, Mr. N. A. MacDonald.
- Into Tweed, Ont., 14 August, Mr. Robert Harkness.
- Into Marmora, Ont., 15 August, Mr. A. Robertson.
- Into North Ekfrid, Rev. A. Henderson.
- Into Carman, Man., 2 August, Mr. W. J. Herbison.

Resignations.

- Of Tabusintac, N.B., Dr. W. T. Bruce.
- Of St. David's, Ont., Mr. D. Robinson.
- Of Athens, Ont., Mr. J. J. Cameron.
- Of Harrowsmith, Glenvale and Wilton, Ont., Mr. D. Fleming.
- Of Newdale, Man., Mr. Hector N. Maclean.
- Of Mono Centre, Ont., Mr. M. McMillan.
- Of Trail Creek, B.C., Mr. Jno. Munro.
- Of Hawkesbury, Mr. Orr Bennett.
- Of Coulouge, Mr. Geo. Crombie.

Rev. D. C. Johnson, of London, died at London, Ont., on 20 June, in his 53rd year. Mr. Johnson graduated from Knox College, Toronto, in 1873, taking afterwards a post-graduate course in Theology in Edinburgh. He began his ministry with three years' missionary work at Prince Albert, N.W.T.; later he was for some time pastor of Oil Springs, also Gamebridge and Beaverton.

Presbytery Meetings.**Synod of the Maritime Provinces.**

1. Sydney, Sydney, Aug. 22, 10 a.m.
2. Inverness, Whycocomagh, 4 Sept.
3. P. E. Island, Ch'town, 6 Nov., 11 a.m.
4. Pictou, Pictou, 4 Sept., 1.30 p.m.
5. Wallace, River John, 7 Aug., 10 a.m.
6. Truro, Great Village, 11 Sept., 10.30 a.m.
7. Halifax, Halifax, 18 Sept., 10 a.m.
8. Lunenburg, Rose Bay, 4 Sept., 10.30.
9. St. John, St. John, St. A., 16 Oct., 10 a.m.
10. Miramichi, Dalhousie, 25 Sept., 10 a.m.

Synod of Montreal and Ottawa.

11. Quebec, Quebec, Chal., 24 Sept., 4 p.m.
12. Montreal, Montreal, Knox., 18 Sept.
13. Glengarry, Lancaster, 17 Sept., 10 a.m.
14. Ottawa, Ott., Bank St., 18 Sept., 10 a.m.
15. Lan. & Ren., Smith's Falls, 16 Oct., 1.30
16. Brockville, Kemptville, 19 Sept., 9.30 a.m.

Synod of Toronto and Kingston.

17. Kingston, Kingston, 19 Sept., 2 p.m.
18. Peterboro, Port Hope, 20 Sept., 2 p.m.
19. Whitby, Whitby, 21 Sept., 10 a.m.
20. Lindsay, Leaskdale, 18 Sept., 11 a.m.
21. Toronto, Toronto, 4 Sept., 10 a.m.
22. Orangeville, Orangeville, 3 Sept., 10 a.m.
23. Barrie, Barrie, 11 Sept., 10.30 a.m.
24. Algoma, Richard's Landing, Sept.
25. North Bay, Emsdale, 19 Sept., 10 a.m.
26. Owen Sound, O. Sound, 5 Sept., 10 a.m.
27. Saugeen, Harriston, 7 Sept., 10 a.m.
28. Guelph, Guelph, Chal., 18 Sept., 10.30.

Synod of Hamilton and London.

29. Hamilton, St. Catharines, 18 Sept., 10 a.m.
30. Paris, Paris, 10 Sept., 10 a.m.
31. London, London, 11 Sept., 10.30 a.m.
32. Chatham, Chatham, 13 Sept., 10 a.m.
33. Stratford, Stratford, 11 Sept., 10 a.m.
34. Huron, Clinton, 12 Sept., 10 a.m.
35. Maitland, Teeswater, 6 Sept., 10 a.m.
36. Bruce, Walkerton, 11 Sept.
37. Sarnia, Sarnia, 14 Sept., 10 a.m.

Synod of Manitoba and the North-West.

38. Superior, Rat Portage, 11 Sept., 10 a.m.
39. Winnipeg, Man. Coll., 11 Sept., bi-mo.
40. Rock Lake, Cartwright, 4 Sept., 3 p.m.
41. Glenboro, Souris, 4 Sept.
42. Portage, Neepawa, 3 Sept.
43. Brandon, Brandon, 11 Sept.
44. Minnedosa, Birtle, 4 Sept., 8 p.m.
45. Melita, Melita, 2nd week Sept.
46. Regina, Moosomin, Sept.

Synod of British Columbia.

47. Calgary, Lethbridge, 5 Sept.
48. Edmonton, Edmonton, 4 Sept., 10 a.m.
49. Kamloops.
50. Kootenay, Greenwood, 1st week Sept.
51. Westminster, Chilliwack, 4 Sept., 3 p.m.
52. Victoria, Victoria, St. A., 4 Sept., 10 a.m.

Our Foreign Missions.

Our two largest mission fields, India and China, are passing through the sorest trial in their history. The Chinese hatred of foreigners, not incited by Protestant missionaries but which as foreigners they must share and bear, has done its work. Many missionaries have been killed. Our own have escaped with their lives, ready to return when the way opens.

Had our missionaries remained in Honan it would have been suicide and murder combined. They would have been uselessly and wrongly throwing away their own lives, when there was no principle at stake, and they would have endangered the lives of their converts. The hate is anti-foreign rather than anti-missionary, and so long as missionaries remained, their converts would be identified with them. With the missionaries absent, this will not be so to the same extent.

Some details of the escape of the missionaries from Honan, in a letter from one of them, Rev. R. Mitchell, are the following:

They remained until driven out. On the way to the sea coast near the city of Hsin Tien they were attacked.

"About a hundred yards from the gate there was a rush made by about 100 men armed with swords, spears, clubs, etc., while the stones flew in a storm. The attack was made simultaneously, front and rear. It was not an easy matter to escape from the carts with the women and children inside. Moreover, more than robbery was the interest of some. Though Mr. Goforth continued shouting: 'Take the goods and don't strike,' they persistently attacked him at a distance from the cart, while one man said to Mr. Griffith: 'I want your goods, but I also want your life.'

"The result of the attack was that the ladies and children and Mr. Hood escaped with no injuries but bruises from stones and clubs. Mr. Griffith had a big gash in the palm of one hand, a cut across the fingers of the other, and a gash in the forepart of his head.

"Mr. McKenzie got a sword cut on the nose and some other little wounds.

"Mr. Goforth was badly bruised with stones, several sword gashes on the left arm and a sword cut, about two inches long, on the back of the head. Another cut went through his hat just over his temple, but did not injure him. I believe he was also clubbed over the head.

"Dr. Leslie has fifteen wounds, the most serious are one in the instep, one on the right kneecap and one on the right wrist. The doctor fears his right hand will never be of much use again; some of the tendons are severed.

"They struggled out from the crowd, but parties outside relieved them of things on their person such as watches, pens, suspenders, shoes, belts, even overshirts, while Mrs. McKenzie was nearly choked in a man's eagerness to relieve her of her rings, etc., tied on a string about her neck.

"Mrs. Leslie saved her wedding ring by slipping it into her shoe."

The party was robbed later, but no further attempts to kill were made.

In India, famine, with cholera, plague, etc., is scourging the land. Rains are now falling, but it will be some time yet before crops can be gathered. The All-wise and Almighty-Ruler will in both those great lands and peoples bring good out of seeming evil. The work is His and "He who withheld not His own Son, but delivered Him up" that the world might be redeemed from sin and misery, will not withhold from the execution of that work anything that will tend to its progress. Be it ours to help as we may in the crises in both these lands. For Honan we can pray. To India we can give bread.

Rev. Dr. Morton has spent a busy summer in the Maritime Provinces deepening the interest in missions. What a contrast his going out this autumn to that of himself and Mrs. Morton to begin the work thirty-three years before. Then they went to 20,000 E. Indians, pure heathen. Now there are 80,000, with 5 ordained Canadian missionaries and their wives, 4 ordained natives, 53 catechists, 14 Bible women, some 60 schools, with over 5,000 children, 80 Sabbath schools, with 3,300 enrolled, and contributions from the native church of \$4,682 last year, or an average of \$6.22 from the 687 communicants.

"Do you know Dr. Morton?" asked one lady of another recently.

"Oh, yes, I know him well, he writes me occasionally," replied the other.

"Writes you! that is very extraordinary and he so busy."

"Well, you see, I am a reader of the Presbyterian Record, etc., and I count that everything he writes there he writes to me."

"We want more such readers," writes Dr. Morton, in mentioning the incident.

Miss Blackaddar's furlough has been strengthening the old ties that bind our Church to Trinidad, and forming new ones. She writes very touchingly of missing life-long friends such as Dr. and Mrs. McCulloch, of Truro, always so kind, and their interest in the work so deep; and of the pleasant gatherings, and the partings made tender by the thought that ere another visit home others tried and true will have passed

away. Her time will be fully occupied during the remainder of the summer, then back again to her loved mission, where, for so many years, and with so much success, she has labored.

Rev. W. L. Macrae, our missionary, writes from Trinidad: "The Indian people throughout the Island have sent a noble contribution to their suffering fellow-countrymen in India. Our Christian people here sent a special contribution of \$44.36, to Mr. Wilson, of Neemuch. Of this amount, \$18.30 was by our C. E. Soc.

He also adds: "Would you be good enough to ascertain through the medium of The Record whether we could get even a small second-hand S. S. library, either as a contribution to our mission or at a moderate rate. We would also be pleased to have S. S. and Xmas cards. These after having served their purpose at home will do us excellent service."

We would suggest that some of the S. Schools in the Maritime Provinces that have books which they have used, send them to Rev. E. A. McCurdy, Metropole building, Halifax, for this purpose. Whatever way they are sent do not forget to pay the freight on them to Halifax. The best way to send cards is to mail them direct—prepaid—to Rev. W. L. Macrae, Princes-town, Trinidad.

THAT CRUEL FAMINE.

Letter from Rev. J. Buchanan, M.D.

Amkhut, Central India, 9 July, 1900.

Dear Sister,

The rains are failing again this year. So far, much worse than last year, here in the Bhil country. We should have had nearly a month of rain now, and we have had none. Of the three months of rain, one month, almost, is gone and "no rain." If this continues, I fear the poor Bhils will be all but wiped out as a people. Government can save by relief work the Hindoos, but the same rules (doing very well among the Hindoos), applied here will bring results similar to the first results in the South African campaign.

I am supposed to look after the Bhil districts and the district around Ujjain, either one of which is far more than any man can do. Especially is it difficult, considering the distance between the places, 120 miles by rail, and 40 miles by jungle road.

At the present time I have here, in addition to the starving people and orphans and relief work, three disease camps (all occupied), on the compound, one for dysentery of a bad type, one for small-pox, and one for cholera. Both the cholera and the small-pox are of a very deadly type.

Last night a man came. All the family save himself had been slain by starvation and disease. He only remained alone to tell the tale. This is only one of many. Being alone, I am so much tied down here that I can't get about to do what ought to be done.

Up to this time the Bhils have been living to a large extent on the cattle that have died, or that they could steal. This source is nearly done for few cattle remain. The goats and the hens have disappeared.

If more help does not come from home and we do not get the rains, and present indications are bad, I see nothing for it but that the Bhils people will be practically wiped out. Oh, if Canada could only look for a little into this valley of death, I am sure more help would be forthcoming. In the meantime, they are perishing by thousands.

A number of missionaries have succumbed to the cholera; Dr. Whitehouse, of the Rajputana Mission to our north; Miss Buchanan to the south-west, and Dr. Gillespie of the Irish Presbyterian Church, and Mr. Hudson of the M. E. Church to our west.

Ten days ago when I took a run into Ujjain, Dr. Campbell was at the station and said, "Well, you have come in alive." I could not help seeing the ridiculous side though he was very sympathetic and in earnest, so I said, "Why you did not expect to see me coming in done up in a box, did you?" especially as I had sent him a telegram to meet me at this station. Our lives are in God's hands, but I am something like the boy who had no intention of dying till he was old as his grandmother was.

Two or three days after returning from Ujjain, I was in the same car as a missionary coming from Cawnpore to take Mr. Hudson's place, and he asked me in a matter-of-fact kind of way, in speaking of the number of deaths all round, whether our mission had lost any one or not.

Along with thankfulness to God, that so far we have been spared, there is a kind of recklessness of one's life in the midst of such constant scenes of death, and so I added in the same matter-of-fact kind of way, with perhaps a gloomy kind of humor underneath, "They are waiting for me."

Our missionaries have been very kind, and apparently anxious about me out here alone, and poor dear Mary I can only with great difficulty keep at the hills. I wrote her some rather harrowing details but have stopped that.

The heat this year is about 13 degrees hotter than usual, i.e., 13 degrees hotter than hot, and that's pretty hot. I am in fairly good health.

(The latest reports are that the rains have been falling more plentifully, but the need will grow for weeks to come until the harvests are gathered. Send to the Agents of the Church at Halifax and Toronto anything you may be willing to give.—Ed.)

CHINA BEFORE THE WAR.

It is interesting, in view of the recent outbreak in China to look backward a few months, to the following lines written by our Missionary, Dr. Malcolm, from February to April last, but not hitherto given in The Record:—

The "Boxers" are attracting no little attention in North China. Their object is represented by their flag motto: "Up with the dragon, and down with the foreigner."

"Much sympathy is felt at the present time, for sister missions to the North and East of us, who are undergoing such anxious times on account of the persecutions of this society."

Some of the foreign powers—Britain, the United States, Germany, France—have threatened to land troops to protect their own subjects if the Chinese Government will not do so more effectually than in the past.

The "Confederates," or Lien Chwang Hui, a society several thousands strong, have lately been persecuting the Christians, and causing much anxiety about our mission station of Chang Te Fu. They have time and again threatened to burn out the mission premises and murder our missionaries. A spy sent by a magistrate, to watch the leaders, had his eyes dug out. But a few days ago a detachment of one thousand soldiers arrived to wipe out the society. Four of them have been captured, and given three thousand strokes each, and are not likely to recover.

"A few days ago the district magistrate visited the headquarters of the 'Confederates.' At first his soldiers refused to fight the overwhelming numbers of the sect, but yielded when the magistrate pulled a revolver and threatened to end his own life. By a ruse they disconcerted their enemies and gained a complete victory. While the leader of the sect and two others were beheaded, many others were captured and await trial.

"Later: The Confederates met with a severe reverse here lately. About ninety of them, including several leaders, being pursued by the soldiers, took refuge in a temple near by. They were surrounded and the temple set on fire. All were burned to death. We thought it a mere rumor at first, but it is true. As the bodies cannot be positively identified by friends, no one will bury them and so the dogs are getting fat.

"Latest: Eight members of the Confederates were beheaded in the city last week. After a recent battle with the rebels, we understand that twenty-seven men taken prisoners were led to the city by a rope hitched around their collar bones."

Native Christians in Honan are sometimes persecuted, but a token of progress is that the missionaries are now able to secure for them the protection of the law.

World Wide Work.

Protestant Gains in Europe.

The following facts and figures are given by the Philadelphia "Presbyterian," regarding the progress of Protestantism on the Continent of Europe:—"Austria continues to manifest a handsome and encouraging gain for Protestantism. One would think that in such a Romish country it would make no progress, but figures taken from official reports during the past six months of last year show that the accessions to the membership of the Protestant Churches number 3,446, 3,275 of them being from the Roman Catholic Church. Nor can Roman Catholics claim that they have made equal inroads upon the Protestant Churches, as the Lutheran Church lost during this period only 272 members, and the Reformed 155, and of this number 382 joined the Romish Church. Deducting this loss, Protestantism made a net gain of nearly 3,000 for the half-year. In Vienna alone the accessions from Romanism were 1,269. It is to be hoped that this is the beginning of brighter days for a pure Gospel in Austria.—"The Presbyterian."

A Catholic Bible for Spain.

A Catholic version of the Scriptures in Spanish has been prepared in London with notes authorized by the Roman clergy. Wherever a text contradicts Roman theory or practice, a foot-note is appended to lessen or destroy the effect. The purpose of the work, according to the preface, is to arrest the progress of Protestantism.

It seems, however, to be an almost utter failure. Very few copies have been sold, partly because the book costs three times as much as a Protestant Bible, and partly because Spanish Catholics as a whole are insensible of their need of Scripture.

The Protestants have very adroitly turned what was meant to injure them into a valuable help. Every colporteur is provided with a copy of this Catholic Bible, so that when he is called to account by a priest or an official he can prove that the Protestant Bible agrees on all essential points with that issued under the sanction of the church.—The Missionary Review of the World.

The Outlook in Africa.

As to the future of missions in South Africa, in view of present disturbances, there need be no fears. Irrespective of the merits of the war now raging in that country, we believe that the result will be favorable to missionary and religious enterprise.

The past years of jealousy and discord between the ruling powers has been a serious hindrance to religious progress. The war

may be expected to clear the political atmosphere, settle great questions of government control, and usher in an era of peace with all its attendant blessings and opportunities.

Africa has been brought vividly before the world never again to lapse into its former dark condition. The opening of the continent must go on still more rapidly. The railroad is open to Bulawayo, which a few years ago was the capital of a heathen king, but which has now a population of 4,000 white people, 10 hotels, 2 club houses, 6 churches, 3 newspapers, hospitals, schools, and all that goes to make a civilized community.

The prince of this world is already making strenuous efforts to forestall the missionary. At a wayside railroad station the writer came across a distiller's advertisement; it was a large map of the world, and across it was printed the words, "Our field is the world." Is the Church of Christ characterized by a like zeal and enterprise? The motto is also theirs.

Millions of dollars are being poured into the Cape to Cairo railroad and telegraph scheme. Yet the promoters of that gigantic enterprise probably will not live to reap dividends therefrom. They are investing for future generations. A nobler investment, making larger promises and offering greater and surer returns, is before the Christian world to-day, an investment that aims at the transformation of a continent—the redemption of millions.

The redemption of Africa and the transformation of its trackless wildernesses, vast forests, and great lakes, now the habitations of wild beasts, and, perhaps, of wilder men, is not a chimera. The time is as surely coming when the wilds of Africa shall be subdued, when its fever belts shall yield to sanitary laws, its great plains be converted into fruitful fields, its great lakes into centres of commerce, and the whole be inhabited by a people whose God is the Lord.—The Missionary Review of the World.

There are now in India,—says an exchange,—467 Presbyterian missionaries, 528 Episcopalian, 298 Methodist, 436 Baptist, 263 Lutheran, 159 Congregationalist, and 27 Moravian. There are also 25 Friends, 103 Female Missionaries, 400 Independent Missionaries, and 86 of the Salvation Army. The total is 2,797, being an increase over last year of 329.

Every village in the Soudan has been reached by Mohammedanism. So says an exchange. The result is that the deepest ignorance prevails, and the natives are more prejudiced against the Gospel than if they were in heathenism. But what Islam has done, surely Christianity soon will do.

PAST, PRESENT, AND FUTURE OF CHINA.

By Rev. William Ashmore, D.D., China.

1. The China of the Past.

The China that has been covers the ground from its earliest history down to the early years of the present century, and before China felt the transforming influence of the West. The average Chinese character of that time was a product of the formative pressure, first of all, of three thousand years of unbroken national history, and of one hundred generations of ancestors.

In this great line were sages and heroes and lawyers and statesmen, men of renown. Every individual Chinaman felt himself to be a member of this aggregation, and the backwater pressure of the multitudinous dead and multitudinous living made its impression upon him as mountain heights solidify the forming granite beneath. To these things were added the undisputed primacy of China among all the tribes and nations surrounding her. She was the middle kingdom, while Japan and Siam and Burma and the Tartar tribes were tribute bearers and suppliants at her feet.

Religiously speaking, Chinese doctrine had a monotheistic substructure with a polytheistic superstructure. To this was added a rationalistic development, and later, a Buddhist annex. Confucius and Lao-tsze and the foreign Gautama have all helped to shape the religious thought of China. And so the Chinaman has developed.

His country is a land of cities, towns, and villages, of monuments, pagodas, arches, canals, roadways, bridges, of cultivated fields, terraced hills, idol temples, and ancestral halls. While he, himself, is a hard-working, industrious, money-making, patient, plodding, dogged, persistent being, with his full share of human vices, he has the race material in him of as sturdy a manhood and enduring nationhood as can be found in the most forward nations of the West.

2. The China of the Present.

There is a China that is passing away: It is not found in the decrepitude of old age, though China is old as a nation. The individual Chinaman is remarkable for virile traits. He is an emigrant of ubiquitous adaptation. He is a business man, he is a mechanic, he is a trader, he is a sailor, he is a diplomat, and by and by he will be a soldier. Then let the world look out. His most wonderful characteristic is his capability of being built into a new structure, when his predilection happens to be that way.

Neither is the reason to be found in the enervation produced by luxurious and riotous living such as sapped the energies of the Greeks and the Romans. The Chinamen are poor; they have not the means for luxu-

rious living. Their grinding poverty and the hard toil it entails have given them hardy constitutions, and have made them wakeful and watchful and ready to push, and to push with adventurous desperation, as you know from their endeavors to secure entrance into lands from which they are excluded.

The causes of the impending collapse are to be found elsewhere. Some are from within, some are from without, and some are from above.

Leading off in these internal causes are the accumulated corruptions of a dozen dynasties and of many generations of evil doers. Chinamen say their earlier generations were more virtuous than the later ones. Sins and iniquities become a heritage which fathers hand down to their sons. In this they follow the line of development pointed out in the word of God. Vices and abuses at first committed slyly after a time become bold and open. It has come to pass at last that the official classes of China have come to consider their speculation and extortions as legitimate rights. Their sale of justice, or rather of injustice, passes without rebuke. The wickedness of one generation becomes the capitalized wickedness of another.

Without money in hand nothing can be done; with money in hand anything can be accomplished. Public offices are bought and sold. Robbers and pirates and rebels are bought off and taken into public service. Even the empress dowager offers to assassins a reward either of money or of office, as the successful assassin may elect.

It is the opinion in China, of those who have studied the situation, that a cure is impossible. China is filled with the sins of her youth. Rottenness is in her whole political and social systems, and she is festering unto death.

Next in order, and to consummate the curse of the situation, China has lost all power of recuperation. She has exhausted all her moral resources. The ethics of her sages are a spent force; her nomenclature of morality are mere names without significance. She retains the words, such as benevolence, wisdom, rectitude, righteousness, uprightness, truthfulness, and good faith; but they are clouds without water, carried about of winds; as fruit, long since withered, twice dead, which nothing can revive, and so there lies the great body politic of China, rolling about like a water-logged hulk in the trough of the sea.

Foremost of the causes from without that is destroying the old China is the impact of modern civilization. A hundred years ago the intercourse between East and West was not enough to disturb the isolation. Each went its own way without a word to the other. The commotion of the West was not felt in the East, nor even the commotion of the East felt in the West. A

vast chasm separated us; an ocean rolled between. But now so quick is the intercommunication that we are within eyeshot and earshot of each other; we touch elbows; practically there is no more sea. We are mutually cognizant and mutually sensitive.

As a consequence the interchange of influence is positive and immediate. In some respects the far East is affecting the far West, but in a much greater number of details the far West is stamping itself on the far East. The two civilizations have come into collision. It is a case of the survival of the fittest. Western ideas, Western methods, Western education, and Western politics are invading the East. One of them must go under. There is no hesitation as to which it will be.

3. The China of the Future.

There is coming a new China: There will be a reconstructed China. All her material conditions will be changed for the better. She will rise in the scale of nationhood; her foreign relations, her financial system, her judicial administration, will be lifted immensely above the level where they now are. New soil is always wonderfully rich. Old people once emancipated from old ideas will grow new ideas with an exuberance unwonted. The Japanese are an illustration of this. The Chinese once started in the same way will move at a slower gait, but will surpass them in the scale of magnitude.

There will be a regenerated China. It would be an achievement of doubtful value to humanity to have only a new material China. There will also be a regenerated China. A purely materialistic China, well-equipped ironclads and Mauser rifles, and no ascendancy of moral force, would be a curse to herself and a menace to mankind. God has something better in store for humanity. By a regenerate China is not meant that all China will be converted; far from it as yet, but it is meant that Christianity will soon move with gigantic strides.

Already it is beginning to make itself felt. Each succeeding decade will witness an increase in the rate of progression. Drawbacks and checks there will be, but, allowing for them all, after taking into account the nature of the Chinese people once emancipated from their slavish allegiance to their literary class, considering that they have no Indian caste to keep them back, counting, as we do, on the mighty power of God to be provident in the last days, now just ahead of us, we are safe in assuming that there will be such ingatherings as the world has never seen. It takes only a small minority of a population, provided that minority is assertive, to create ascendancy in religious matters. And then, of course, it is our firm conviction that the coming century will witness the fall of heathenism in China and the dominance of the Christian faith.

The China of the future will be trans-

endent, great, and powerful. The structural forces are already at work. A part is taken by Western civilization. Under this is included the results of trade and commerce and certain operations of Western business men. Western business enterprise has done something for China in the past, and it will do more for it in the future. It will construct roads; it will bridge its rivers; it will belt it with railroads; it will develop its mines; it will furnish its poor with work; it will advance the wages of labor; it will relieve its families; it will check its pestilence that walketh in darkness; it will keep its Yellow River in its banks, and thus put to an end that awful devastation known as "China's Sorrow."

A part is assigned to Western Protestant Christendom. No man liveth to himself; no Church liveth to itself, and Protestant Christendom liveth not to itself. In his material economy God makes use of seed beds.

China at the present hour needs moral power; it is moral power that her statesmen need; it is moral power that her scholars need; it is moral power that her common people need. Unless they get it they are gone, and the missionary is the only man that can give it to them. The missionary stands as the representative of the great loving heart of Western Christendom, just as others now stand for its progress in arts and science, its trade, and its commerce, which of their own poor selves may be utterly without soul or sympathy. The missionaries are to be largely, if the Churches will only back them up, the leaders of the new education.

It is unsafe to prophesy, but, with some knowledge of forces at work and some discernment of lines of movement aided by Scripture intimations, we may not be amiss in indulging in some forecast of the future. The China that is to be will be a homogeneous, self-governed China. It is true that just now indications are not favorable to that view, but the dowager and her policy will not rule forever. The ice-pack will be broken, and the current will move on and carry all before it.

At present China is at the mercy of ambitious nations. Broken up for a time, she may be, into a Russian sphere of influence and a French sphere of influence. But it will not continue; the Chinese will consolidate. "Blood is thicker than water." These troubles will diminish the provincial spirit and multiply the national spirit.

Patriotism is supposed to have been dead in China. The reform movement, short-lived though it was, developed in three years more of a national spirit than had previously been developed in a hundred years. It is not the Gaul or the Slav that will rule the Chinese. They are not quiet under vassalage of the Manchus. They would be less so under the Frenchman. Too much attempt in that direction in the

south of China would be heaping up wrath against the day of slaughter. China once uplifted and fairly on her feet, as she will some day be, will repudiate French suzerainty and sweep its agents into the sea. France has trouble ahead.

Russia has a better prospect, but then neither will she dominate a reconstructed China. China as an anvil has chipped the edges of many a hammer already. China as hammer herself will yet pound the Cossack anvil as no European hammer ever yet has pounded it. The land that produced a Genghis Khan may yet produce a twentieth century Genghis Khan up in the mastery of modern warfare; then even Russia may have to take the defensive.

But is there not the great continental railroad? Yes, there is, and China is powerless to help it to-day; but Western China, made strong in a few decades from now, may snip it in two as a schoolboy snips a wasp in two at the small of the waist, and the Siberian Empire would be cut in twain. The broken ends can be soldered only by China's consent.

So far from being dominated, China will herself dominate the tribes and kindreds on her border. Let not the nations of Europe be blinded. The dynasty may go, and go out like the flame of a candle, but the Chinese people are not dead, and theirs is not an emasculated manhood. Look at the ubiquitous cooly spreading himself over the country; look at him as an emigrant; look at him as a colonizer; and if such is the lower stratum, what will be the upper strata when uplifted and improved?

It is to the interest of the Anglo-Saxon and the Germanic peoples to act the part of the Good Samaritan and help China get on her feet; she will pay them for it in time. She will interpose a greater hindrance to aggressiveness than the navies of the West can do combined, and such a check will be in the interests of our common humanity.

The China that is to be will ally herself with the most pronounced representative governments of the West. There is a tendency to the concentration of power and authority in a few, and there is a tendency to its diffusion among the many.

It may be thought strange that an absolute government like China should sympathize with the representative governments of the West, but the cause is not hard to find. The central government of China is indeed absolute in theory, but in all the towns and villages of China there is a recognized popular element. The people of China are familiarized in all their homes with a certain right of self-government, vested in their own gentry and village elders. This initial training will develop into something potent.

It is not hazarding much to predict that a characteristic of the coming China, as far as circumstances will permit, will be a

strong, practical representative government, with the ever-recurring problems, the centralization and the diffusing of authority, as well balanced in practical administration as they are among any of ourselves. We shall, therefore, find sympathizers in them and not adversaries. It may seem a visionary thing to say, but say it we do—there may be a representative government in China quite as soon as there will be one in Russia; the Chinese cooly may be a voter before the Russian serf; the Chinese uplift of the coming fifty years will exceed the Russian uplift of the past hundred years.

A reconstructed China will become a mighty factor in the world's political and industrial future; a regenerated China will become a mighty factor in the world's religious future. With the first we are especially concerned at this time. Its issues can be left to the speculation of the economist and the statesman.

Concerning the second, we have a little somewhat to offer. The conversion of China has been slow, very slow, but the past is no standard for the future. The Chinese think in bulk—it is hard to get them to flake off. The terrific shaking up they had in the Japan war has had an effect upon them akin to that produced by shooting an oil well.

So now they are arousing themselves, and many of them are striking their tents for the morning march. Twenty thousand applicants for baptism in one province alone is a sign of the times. Expectations may be optimistic, but the optimistic carries the sanction of the word of God and has the right of way.

Go Ye into all the World.

Missions have now, more than ever, a world-wide aspect. For many years the positions selected were those most accessible, or where there were fewest hindrances. The greater part of the world was shut out from missionary effort. Even British India was for a long period not open to the missionary. Not only were many countries closed, but great sections of the world, as in Africa, and even China, were unknown. In recent years there has been an immense advance in geographical knowledge. Almost every part of the world has been traversed, and most of it mapped out by careful surveys. Explorations on the one hand, and enormously increased facilities for travelling on the other have led to an extension of knowledge during the present century, greater than that of all the centuries that have preceded it. There is also knowledge unparalleled in the past, of different tribes and nations, and it is possible to plan new missions on large principles, so that they may reach leading races and the great masses of populous countries.—The Mission World.

The Preachers' Page.

The church that is no longer evangelistic will soon cease to be evangelical.—Alexander Duff.

Whether our service is recognized or not is of small consequence. But it is of consequence for us to make sure that our service is freely rendered without thought of recognition.

Christianity calls for a ministry that aims not at drawing crowds, but at saving souls. A large congregation is a means, not an end. Christ has regard, not to the number, but to the character, of the audience. He estimates his servants, not by their attractive power, but by their fidelity. His Church is to be built by those who rely upon his methods and use them to the purest and highest advantage.

At the preparatory service the other evening, the pastor discussed in a controversial way recent critical theories as to the historical origin of the Lord's Supper. There were young people present and tired women and some factory operatives, but those who could comprehend in any intelligent way the drift and bearing of his remarks might have been counted on the fingers of a single hand. The occasion was pre-eminently one for practical, helpful words as to sin and its forgiveness, and suggestions as to the manner of acceptably coming before the Lord in the special act of approaching the sacramental table. Do you ask whether the pastor took a position for or against the newer theories? That signifies nothing. The people were asking for bread and he gave them a tone.—Ex.

Recognition of Sin in Prayer.

It has been a serious and perplexing question with us, Why is there in many pulpits so little confession of sin and prayer for its forgiveness? In the great majority of cases that come under our observation, there is no reference to sin in the public prayer in which the minister leads the people.

That, of course, means that the fact of sin and the sense of sin have so far dropped out. The Fatherhood of God seems to have been so exaggerated that His justice has been lost sight of; the "wrath of God" is forgotten, since "God is too good to damn anybody;" sin is no longer "that abominable thing" that God's "soul hates;" the conscious need for an atonement disappears and faith in a crucified Christ with it. Naturally, there ceases to be any room for recognition of sin in public prayers. Is there even a vestige of the genuine Christ-religion left in such cases?—The Homilectic Review.

MISTAKES IN "CALLING" A MINISTER.

By a "Down East" Elder.

An "Elder" tells in the Presbyterian Witness of Halifax, of the experiences of his congregation with ministers. It is so good that all ministers should read it for its hints on preaching, and all congregations for guidance in "calling." He says:—"We have had some pretty bad failures.

Mr. Sky Scraper.

I will give you the worst first. There was Mr. Sky Scraper. Man, but he could picture the sunrise and sunset, the storm and the calm, and pile on adjectives so thick that it was too sweet for anything. The young people went wild over him.

I said nothing. I never do say anything against the preacher, but I waited and by and by the congregation began to thin off. They did not seem to know what was the matter, but it was quite clear there was no food in sweet adjectives. The preacher was a dead failure, and happily for us the young people in another congregation heard him. The molasses took, and our congregation was vacant.

Mr. Love Joke.

Then we got for a while Mr. Love Joke. I did all I could to keep the people from calling him. If there is one thing I hate it is comic preaching. Sometimes an earnest man full of humor will let out something racy and witty almost in spite of him. Then everyone enjoys it. But to see our man with smiling face balancing himself and preparing to get off some stale old chestnut. Oh, oh, it's awful.

Well, to make a long story short, Mr. Love Joke did not stay long. His preaching was a failure. He left us. Oh, what a relief. Now, I mention these two men first, because they were the worst of all. It was a terrible trial to have a man like either of these come to you as a minister of God and to read them right through as every sensible countryman does and see that they have not even an idea of bringing a message from God! Oh, it's too bad. It's just as if one of the old kings had sent his clown instead of his ambassador.

After that we were vacant for a long time. We could not agree on any one. We had a lot of good well meaning men come along, who evidently were never intended for the ministry. I began to lose faith in Presbyteries, but when I dropped into some of the other churches, I came to the conclusion that church courts were no more infallible than the Pope himself. Things went badly with us. We elders tried to keep the people together, but it was no use. We were afraid our congregation would go to smash.

Mr. New Thought.

So we wrote some of the college professors and they recommended a man who was just through.

He had taken a high rank in all his classes all through College. He was a good scholar and a good man, just the kind of educated Christian gentleman our well equipped colleges are turning out. He had real love for the work and missionary spirit, or he would never have come to our small congregation. I tell you I felt glad when I saw him. Thinks I now's our time.

His first sermon was from Isaiah 61: 1. The sound of the text seemed to do me good.

He started with a long introduction about the book and the prophet, or the prophets, for he said there were two of them. We didn't know much about it. Most of us thought Isaiah was such a good man the more of them the better.

Some of the people thought it very fine, but most of them looked kind of puzzled and didn't know what to think. I had a strange feeling myself like a hungry man who smells dinner and doesn't get any. Well, after that we got all the old errors corrected and a whole lot of new ones we had never heard of before expounded, explained and demolished; but the congregation didn't grow.

A lot of the people began to stay home and go to other churches. The preacher failed. I felt awfully sorry for him. He knew he was a failure. He began to look pale and thin. He remained in his study early and late. His sermons were models of composition. At least the teacher in our school said so.

At last one day he came to me and said, "Deacon Smith, I'm going to resign at next meeting of Presbytery." I asked him why.

"Well," he said, "I've done my best. I long for the progress of the cause, the good of the congregation. I've studied and worked till my health is giving way and I've prayed for help and guidance, but it's no use, my preaching is a failure."

I felt awfully sorry for him. I loved the young man. So I said to him, "Mr. N., I know you have worked hard. I can see it in your face. I know you have prayed, for you tell me so. Did you ever get any answer to your prayer? You believe the Gospel is the power of God; did the Lord ever tell why it won't work in our congregation?"

He looked rather surprised and said, "No, he didn't."

I said, "If you would not be offended at a man like me bringing a message from the Lord perhaps I might be able to get an answer."

A smile came over his pale face. He said, "Deacon Smith, I believe the Lord can send a message by you as well as by a prophet. Indeed, you may be a prophet."

I didn't say anything, for they have such

queer notions about prophets now-a-days. I said to him, "Mister N., whether I'm a prophet or not, I think the Lord has given me a message to you. Sit down." He sat down and looked as if he believed me.

"First," I said, "let me ask a question or two. Why did you come here?"

He said, "I honestly believe I came here to deliver the message of the Lord."

"I am sure you did," says I, "What message have you delivered?" He looked a little perplexed, "I don't know that I can answer off hand."

I said, "Do you remember any message at all?" He looked puzzled. He evidently could not think very clearly of the messages he brought, so I tried to help him.

"Do you remember the first sermon you preached?" says I. "Yes, I do. It was from Isaiah 61:1." "That was your first message to this starving congregation. We hadn't any spiritual food for months before."

He sat and thought; for a few minutes I didn't say anything. He saw my point. At last he said: "Well, is it Salvation Army preaching you want?"

"No, I don't like the Salvation Army or their ways of doing, but they certainly can teach us some things. Let us get back where we started. Do you remember any day when you came to the pulpit feeling you had a special message to the people?" He didn't answer. So I kept on, "You remember Sabbath before last when you preached on the Philosophy of Truth. What was the message in that sermon?" He said, "I wrote that when in college. The students were all interested in it, and I thought the people would be." "Perhaps they were, but I tell you honestly I could not tell what you were driving at."

We went over a number of other sermons. Sometimes he got red and seemed angry, but when a prophet begins to tell his story it does not do to stop in the middle. So I kept at it. At last I said, "I've heard every sermon you ever preached since you came to the congregation. I tried to take them home to myself, but I very seldom left the church feeling that the Lord had sent a message by you to me."

Now, I've got to go down and get that hay in the meadow in. Come over to-night and we'll talk the matter over again." He came over in the evening. All the people had gone to the Hall to hear a lecture on Japan, so we were alone. He was very quiet, not like himself at all. I couldn't get him to speak much, so I had to do all the talking. It was kind of hard, but I was beginning to feel I had a message, so I delivered it.

I said, "Mister N., the Presbytery doesn't meet for six weeks. Now, I have a plan and if you are willing to try it and it does not succeed, I'll go to Presbytery with you and ask them to let you go."

He looked kind of confused as if he didn't

know how to take it, but he felt I was honest, and was as sorry for his failure as he was himself, so he said, "Let me hear your plan."

I said, "This is my plan. You go home and take a plain passage of Scripture. Get up a simple direct sermon. Try and feel that there is some sinner there asking, what must I do to be saved, and give him God's answer; that there are some careless sinners there and give them God's warning; that there are mourning ones there and give them God's comfort. Try and feel that we are here a lot of weary, anxious, hungry sinners and God has sent you to feed us. Don't tell us anything about the original Greek or Hebrew. The English is good enough for us. Don't say anything about the new version. The old is good enough for us, poor country people. Try that kind of preaching for six weeks and if it does not succeed I'll go to Presbytery with you and tell the Presbytery your preaching has been a failure and ask them to remove you."

He jumped up and went away without saying a word. I thought he was mad with me, but I took comfort in the thought that I was not the first prophet that was treated that way.

Sabbath morning came and I was kind of nervous. It was a fine day and there was no preaching in the Methodist church. The Methodists have a regular philosopher in their pulpit. He gives them great sermons about Darwin and two chaps named Huxley and Spencer. I don't know who they are. They must be very clever fellows, for they have entirely changed the Methodist church in our place. We haven't had a Methodist revival for three years and if you go into their prayer-meeting they are quiet as Presbyterians. Never hear even an Amen in it.

But to go back to our own congregation. The church was full. The minister came in looking nervous and excited. He gave out Psalm 103. I tell you we did sing it. It seemed to do Mr. N. good, for I never heard him read and pray so well before. When he gave out his text, I could scarcely look at him, Isaiah 61: 1-3. We haven't heard such a sermon for years. I've been in Halifax and heard the big guns up there, but I tell you I don't want anything better than we got that morning. I sit at the side of the pulpit and can see the faces of the people. It did me good to look at them. There was old Mrs. Brown, a Methodist, sitting in one of the front pews. She's a little hard of hearing. Mr. N. spoke low at first and she held her hand up to her ear, but as he warmed up she clasped her hands together, sat straight up in the pew with her eyes fixed on him. Every now and then she would let out an Amen that fairly startled us old-fashioned elders.

When the service was over a lot of the people waited to shake hands with the

minister. For the six weeks we had the same kind of preaching. The preacher never mentioned the original, and only quoted the new version once. He did not tell us about the heresies of other people, but he did tell us about the sins of our own hearts and lives. He told us of Christ crucified, who delivers from all condemnation, of rest for the weary, and of heaven for the redeemed.

Our congregation steadily increased. We don't want to take people away from other churches, but we have some of them every day. The Presbytery met and the minister didn't resign. His preaching was not a failure. It has never been from that day till this.

Now, Mr. Editor, this story is not "historically accurate." I got that expression from one of the youngsters who came here to show us how much more he knew than Moses. I could not tell the story just as it happened for some of your readers would know the men referred to and perhaps they wouldn't like it.

But the story is, as they say in the Sunday School books, "founded on fact" and the lesson it teaches me is this, That no ambassador of Christ possessed of ordinary ability who sits down every Sabbath morning and quietly asks himself, "To whom does my Master wish me to speak? And what is his message?" is at all likely to be a failure.

Lecturing about the things they get in College may be interesting to the preacher, but it has very little interest for the people. What hungry people want is Bread, the Bread of life, and no minister who gave the Bread of life to a hungry people ever failed.

It won't do to lay the blame and responsibility on the age, call it selfish and materialistic. If we wait till the age gets all right we will not need the Gospel at all. If the Gospel will not cure a selfish and materialistic age, what will?

If the preacher fails, in three cases out of four, it's the preacher who is the cause of it. The preacher may not feel this, but ask the hearers. It is not that we want to blame the preachers. This is not a question of praise and blame. It's a question of success and failure. We want the preacher to succeed. We are as deeply interested in it as he is. We know what bread is, and when we get it, and we know the literary chips and philosophical shavings which well meaning preachers sometimes pass off on us instead of bread, and we're not going to eat them.

The missionary spirit is maintained through quickening information. Those who have the work at heart realize this, and do their best to keep it before the people. Pastors and others must co-operate and keep missionary enthusiasm alive by suitable intelligence on the subject among young and old.

YOUTH.

YOUNG PEOPLE'S SOCIETIES.

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Conducted by Rev. Alfred Gandier, Con-
vener.

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September—Our Work among the Indians in N. W. Territories and British Columbia.

October—The Book of Praise—The Psalter. (The Psalms in history, suggested as a study.)

November—Our Honan Mission.

December—The Book of Praise—Hymns 1-34.

Topic for week beginning October 21st.

THE PSALTER IN PRESBYTERIAN WORSHIP.

Rev. Alex. MacMillan, Toronto.

It is impossible to dissociate the thought of Presbyterian worship from the metrical Psalter. The psalms have formed so strong an element in that worship that whenever Presbyterian service is mentioned the psalms come prominently before the mind. In order that the importance of maintaining this association may be impressed upon the young people of the Church, we would endeavour to indicate, although in little more than outline, how the metrical psalter came into use and what its influence has been and ought to continue to be.

How the Psalter came into use.

The story of the entrance of the metrical psalms into the worship of the Scottish Church of the Reformation is indeed fascinating. We shall surely use our psalms with a deeper and more intelligent interest when we have traced the inception of the idea of the use of them, and the process by which they gradually assumed their present form.

The idea of rendering the psalms into metre for popular use arose from a desire to counteract an evil influence. Throughout the lowlands of Scotland and in many parts of England secular songs chiefly in ballad form were much sung. Whilst many of these were of rare beauty and worth, many more were coarse and suggestive of evil. By the end of the fourteenth and beginning of the fifteenth century, the tendency to a general use of a hurtful type of ballad gave great concern to those anxious for the welfare of the young.

In the town of Dundee lived three brothers, Wedderburn by name. It occurred to them that were they to render psalms into ballad metre many of the young people would sing these words to the familiar ballad music. The result was that metrical psalms appeared from time to time. These were evidently published at first in leaflet form, and were eventually published as a collection. Thus appeared the "Gude and Godlie ballates" of the brothers Wedderburn.

These became very popular, and found their way into many of the Scottish homes. John Knox in his "History of the Reformation" gives a vivid account of the last night George Wishart spent before his apprehension. Incidentally his narrative testifies to the regard in which the "Gude and Godlie ballates" were held. "After Supper he (Wishart) held a comfortable purpose of the death of God's chosen children, and merrily said 'Methinks that I desire earnestly to sleep' and 'will we sing a psalm,' so he appointed the fifty-first psalm, which began thus in Scottish metre :

'Have mercy on me now, good Lord,
After Thy great mercie,
My sinful life does me remord,
Which sore has grieved Thee !' "

This is the version of the "Gude and Godlie ballates," and the year is 1546.

Whilst this was taking place in Scotland a similar work was being begun in England. Miles Coverdale, the translator of the Bible, a learned and Godly Bishop of the Church of England, issued his "Goostly Psalmes and Spiritual Songs." The collection consisted of about twelve metrical psalms and certain songs. These were deemed so dangerous to the old order of things, that the Romish party in 1539 had all procurable copies collected and publicly burned.

But the time was now near at hand for the gathering together of these and other separate threads that a complete metrical psalter might be given to the Reformers of England, and another to those of Scotland.

In the year 1556 we find John Knox minister of the English-speaking Congregation at Geneva. A large proportion of the worshippers were refugees from the fury of Bloody Mary, and from the persecuting Romanists in Scotland. These refugees were familiar with the work of the Wedderburns, and also with that of Miles Coverdale, who indeed was actually present amongst them. Beside this they had brought with them the metrical renderings of Sternhold and Hopkins who had successively been most active in this good work. And now with these various materials in their possession, although as yet without a complete psalter, this congregation introduced psalms in metre into the public worship and thus at once revived the congregational praise of the early church and moulded the praise of Presbyterian Scotland for centuries to come.

When John Knox finally returned to Scotland in the year 1559, he carried with him, in his hand and in his heart, this Genevan Psalter. The enthusiasm of his fellow reformers in Scotland was at once aroused and as a result a complete psalter was ere long given to the people for use in public worship. This early Scottish psalter, of which the first edition appeared in 1564, was strongly marked by its Genevan origin. To the extent of about one third the versions are those used in Geneva. It also exhibited the influence of the French version of Marot, used by Calvin and his French countrymen. Many of the tunes also were of French origin, and were sung by the worshippers in Geneva.

A goodly number of the versions in the early Scottish Psalter are of the highest order. Of these perhaps the very best are now universally used in Presbyterian worship, and have been preserved in the later "Rous" version. The beautiful short metre version of the 45th psalm is found in the Scottish Psalter.

O daughter take good heed,
Incline and give good eare,
Thou must forget thy kindred all,
And father's house most deare,
So shall the King desire
Thy beauty excellent ;
Hee is thy Lord, therefore shalt thou
To honour Him bee bent."

Here too, we find the 100th psalm :—

"All people that on earth do dwell,
Sing to the Lord with cheerful voice."

Also, in French metre, that grand version of the 124th psalm :—

"Now Israel may say, and that truly :"
and the no less majestic 145th.

"O Lord Thou art my God and King."

Besides these versions, preserved to us with comparatively little change, a rendering in this Scottish Psalter has formed the basis and main element of certain other versions. We may, for example, call to mind our beautiful rendering of the 116th psalm and find the source and main portion in the early psalter —

"I love the Lord, because my voice,
And prayer heard hath Hee,
When in my days I cald on Him,
He bow'd His eare to mee.
E'en when the snares of cruel death,
About beset mee round :
When paines of hell mee caught, and when
I wo and sorrow found,
Upon the name of God my Lord
Then did I call and say
Delyver Thou my soul, O Lord,
I do Thee humbly pray,
The Lord is verie mercifull,
And just Hee is also ;
And in our God compassion
Doth plentifully flow."

The early psalter was very dear to the people of Scotland, and was in universal use by them from 1564 until it was set aside in favour of the "Rous" version in 1650.

It served its purpose as providing a Book of Praise from the Reformation period, and prepared the way for the fuller praise of the future. Amongst the quaint and beautiful treasures we find in this now well nigh forgotten Psalter, we cannot but quote the opening stanzas of a beautiful version of the 84th psalm

"O Lord, Thou loved hast Thy land,
And brought forth Jaacob with Thine hand,
Who was in thralldome strait.
Thy people's sins so great and hudge,
Thou covered hast, and didst not judge,
Thy mercies were so great.

"Thine anger then, and wrath so hote,
Thou didst remit, and hast forgot ;
Such was Thy tender love.
O turn us then, God of our strength,
Release Thine ire, and now at length
Let our distresse Thee move."

It was with great reluctance that this Psalter was given up. But when the Scottish representatives to the Westminster Assembly of Divines returned, in 1647, they reported that a version of the Psalter by Francis Rous, speaker of the House of Commons and a lay member of the Westminster Assembly, had been approved for use in England. After this version had been several times revised by Committees of the General Assembly, and in the process greatly altered from the renderings of Rous himself, it was approved in 1650, and from that time displaced the early Psalter. This version is so familiar to us and our space is so limited, that we must at present be content with brief reference. Suffice it to say that the revisers appointed by the Scottish Assembly included in the new collection much that was best in the old. For centuries these two Psalters were the successive Books of Praise of the Presbyterian Church.

Influence of the Psalter upon our Church.

It has been so profound that we cannot fathom it. The constant use of the Psalms gave to the people adequate views of God. In the

Psalter they found the Lord proclaimed "the Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." These psalms drew the people from self to God. Unlike a certain type of modern hymn which exhibits a certain sentimental egotism which makes self the centre, these grand psalms taught the people to make God the centre, and to view self in relation to Him. As they thus in their praise contemplated God, they also, like the Psalmists, learned to know themselves. They also found that the experience in life expressed by the Psalmists met their own experience at every point. And thus in very gladness they found in the psalms of thanksgiving a full expression of their own joy, in the psalms of penitence the expression of their own sorrow for sin, in the doubts and fears and the solution of them in trust and hope in God an expression of their doubts and fears and the secret of conquest.

Those who had been nurtured upon the psalms and by God's grace had made them part of their lives were capable of attaining strength and holiness in life, and, sustained by God's message to them in the psalms, of walking in the valley of the shadow of death fearing no evil. As we read in the history of Scotland how much the psalms were to the strongest in the hour of need, and as we learn that they were the very food upon which the most devout and mature of our own saintly forefathers were nourished, we see the power they have had over the lives of others, and we may learn of the power they may have over us. And so we earnestly plead that throughout our Church the young people may prize and use them well. While the psalms form the richest praise we have, the music with which they are associated is worthy of them. The young people's society, which not only habitually uses them, but studies them as it uses them, dignifies itself, and, by the blessing of God, its members grow thereby. We shall find in the use of the psalms in our praise, and in all study we are able to give to them, that which will strengthen, establish, settle us in our holy faith.

The Bravest Act.

An officer was telling of what he considered the bravest act he witnessed during a war. At a dinner, where wine flowed freely and ribald jests were bandied, a slight, boyish fellow who did not drink was told that he could not go until he had drunk a toast, told a story, or sung a song. He replied, "I cannot sing, but I will give you a toast, although I must drink it in water. It is 'Our Mothers.'" The men were so affected and ashamed that some took him by the hand and thanked him for displaying courage greater than that required to walk up the mouth of a cannon. This, added the Colonel, was the bravest act I witnessed during the war.

The Only Way to be Saved.

A missionary visiting a dying man inquired about his soul.

"Well," the sick man said, feebly, "I think my chance of getting to Heaven is pretty good."

"You must have some reason for thinking so. Please tell me what it is."

Slowly the answer came, "I have been kind to my wife and children, and I have not intentionally wronged my fellowmen."

"It is nice to be able to say that; but what kind of a place do you think Heaven is?"

"I think there is no sin or sorrow there, and they sing a good deal."

Turning to Rev. 1: 5, the missionary said:—"Yes, they do sing, and I will read you a song they sing. 'Unto Him that loved us and washed us from our sins in His own blood.' Notice, they have not a word to say about what they have done. It is all about what He has done. Now, suppose you were up there, and had got there because you had been good to your family, there would be one sinner in Heaven who had never been washed from his sin by the blood of Jesus. You could not join in the song they sing, could you?"

The silence grew painful. His look, as he answered, was as one waking from a dreadful dream. "I never thought of that before."

"God has, and wrote a verse for such as you. I'll read it. It is Romans 4: 4. 'Now unto him that worketh is the reward not reckoned of grace, but of debt.' When you could work, you received your wages, because you had earned them. You could talk to your wife about what you had done, and need not mention the man who paid you. Now if you could get to Heaven by what you have done, there would be no grace about it. You would be there without a Saviour, and you would have no song."

The sick man saw the truth, and frankly confessed he was a sinner. The missionary read 1 Titus 1: 15, and the man repeated, "To—save—sinners!"

Then the missionary read Acts 16: 31, "Believe on the Lord Jesus Christ and thou shalt be saved."

The man did believe, and his hope was founded, not on what he had done, but upon what Christ had done.

The next morning, when the missionary called, his face was bright with joy, as he said, "Oh, I'll have a song. It will be 'Unto Him that loved us, and washed us from our sins in His own blood.'" A few days afterwards he fell asleep in Jesus.—Sel.

There were never so many open doors to Christianity as now. The young people of to-day must put the enterprise, enthusiasm, energy, devotion of this aggressive business age into their religion and into their church work and life.

The Conversion of Valentine Burke.

Burke was a burglar, a very wicked man, and had been in prison for twenty years in different places. He had a hard face, and a terrible tongue for swearing, especially at officers of the law, whom he regarded as his natural enemies.

Twenty-five years ago Burke was in jail in St. Louis when Moody, then comparatively a young man, came there to hold a series of revival meetings. One of the daily newspapers announced that it was going to print every word he said—sermon, prayer, and exhortation. Moody said it made him quake inwardly when he read this, but he made up his mind that he would weave in a lot of Scripture for the paper to print, and that might do good even if his own words failed. He did it, and his printed sermons from day to day were well sprinkled with Bible texts. The reporters tried their cunning at putting big, blazing headlines at the top of the column. Everybody was either hearing or reading the sermons.

Burke was in the St. Louis jail awaiting trial. Solitary confinement was wearing on him, and he put in his time railing at the officers when they came around. Somebody threw a newspaper into his cell, and the first thing that caught his eye was a big headline like this: "How the jailer at Philippi got caught." It was just what Burke wanted, and he sat down with a chuckle to read the story of a jailer who had got into trouble. "Philippi!" he said, "that's up in Illinois. I have been in that town."

But somehow the reading had a strange look, out of the usual newspaper line. It was Moody's sermon of the night before. "What rot is this?" asked Burke. "Paul and Silas, a great earthquake—what must I do to be saved? Has the 'Globe-Democrat' got to printing such stuff?" He looked at the date. Yes, it was Friday morning's paper; fresh from the press. Burke threw it down with an oath, and walked about his cell like a caged lion. By and bye he took up the paper, and read the sermon through. The restless fit grew on him. Again and again he picked up the paper and read its strange story.

It was then that a something, from whence he did not then know, came into the burglar's heart, and gave him a sharp thrust of pain. "What does it mean?" he began asking. "Twenty years and more I've been burglar and jailbird, but I never felt like this. What is it to be saved, anyway? I have lived a dog's life, and I'm getting tired of it. If there is such a God as that preacher is telling about, I believe I'll find out, if it kills me to do it."

He found it out. Away toward midnight, after hours of bitter remorse over his wasted life, and humble, broken prayers for the first time since he was a child at his

mother's knee, Burke learned that there is a God who is able and willing to blot out the darkest record at a single stroke. Then he waited for day, a new creature, crying and laughing by turns.

Next morning, when the guard came round, Burke had a pleasant word for him, and the guard eyed him in wonder. When the sheriff came, Burke greeted him as a friend, and told him how he had found God after reading Moody's sermon. "Jim," said the sheriff to the guard, "you better keep an eye on Burke. He's playing the pious dodge, and first chance he gets he will be out of here." But Burke made no attempt to get away.

In a few weeks his case came up for trial, and through some legal entanglement failed and he was released. Friendless, an ex-burglar in a big city, known only as a hardened criminal, he had a hard time for months of shame and sorrow. Men looked at his face when he asked for work, and upon its evidence turned him away.

But Burke was as brave as a Christian as he had been as a criminal, and struggled on. Seeing that his sin-blurred features were making against him, he asked the Lord in prayer if he wouldn't make a better looking man of him, so that he could get an honest job. You may laugh at this, but God answered that prayer in a wonderful way, and the consciousness of the love of Christ in his heart transformed Burke's face until it became full of a benevolence and a gentleness that made people trust him when they looked him in the eyes.

Not being able to get steady work, Burke went to New York, hoping that, far from his old haunts, he might find honest labor. He did not succeed, and, after six months, came back to St. Louis, much discouraged, but still holding fast to the God he had found in his prison cell.

One day there came a message from the sheriff that he was wanted at the court house, and Burke obeyed with a heavy heart. "Some old case they have got against me," he said; "but if I'm guilty I'll tell them so. I've done lying."

The sheriff greeted him kindly. "Where have you been, Burke?"

"In New York."

"What have you been doing there?"

"Trying to find a decent job," said Burke.

"Have you kept a good grip on the religion you told me about?" inquired the sheriff.

"Yes," answered Burke, looking him steadily in the eye. "I've had a hard time, sheriff, but I haven't lost my religion." It was then the tide began to turn.

"Burke," said the sheriff, "I have had you shadowed every day you were in New York. I suspected that your religion was a fraud, but I want to say to you that I know you lived an honest Christian life, and I have

sent for you to offer you a deputyship under me. You can begin at once."

He began. He set his face like a flint. Steadily, and with dogged faithfulness, the old burglar went about his duties until men high in business began to tip their hats to him, and to talk of him at their clubs.

Moody was passing through the city, and stopped off an hour to meet Burke, who loved nobody as he did the man whose sermon had saved him. Moody found him in a close room, upstairs in the court house, serving as a trusted guard over a bag of diamonds. Burke sat with the sack of gems in his lap and a gun on the table. There were sixty thousand dollars' worth of diamonds in the sack.

"Moody," he said, "see what the grace of God can do for a burglar. Look at this! The sheriff picked me out of his force to guard it." Then he cried like a child as he held up the glittering stones for Moody to see.

Years afterward, the churches of St. Louis had made ready and were waiting for the coming of an evangelist who was to lead the meeting; but something happened that he did not come. The pastors were in sore trouble, until one of them suggested that they send for Valentine Burke to lead the meetings for them. Burke led night after night, and multitudes crowded to hear him, and many were saved from their sins. When Burke died, rich and poor came to his funeral, and the great men of the city could not say enough over his coffin.

That is a sample of what the grace of God can do when a poor sinner stops trying to hide from the Lord and repents of his sins and accepts forgiveness through Jesus Christ.

Once give your heart to the Lord, and then the presence of God becomes your chief joy. The fact that God knows all your thoughts and purposes becomes your greatest happiness when with all your heart you are seeking to please God and do His will. It is a terrible thing to live in God's world, where we are dependent upon Him for every breath of life, and where death may at any moment summon us before the judgment seat, and yet be afraid of Him. Make your peace with God to-night. How tender and compassionate it is of our Heavenly Father that He comes seeking after us to offer us forgiveness and peace.—Louis Albert Banks, D.D.

We have only one mouth, but two ears; whereby nature teaches us that we should speak little but hear much.—Zeno.

Let us learn to regard our life here as the school-time, the training-ground, the awful yet delightful threshold for the eternal ages of the life with God.—Bishop Thorold.

The Young Doctor.

Twenty years ago, a discouraged young doctor in one of our large cities was visited by his old father, who came up from a rural district to look after his boy.

"Well, son," he said, "how are you getting along?"

"I'm not getting along at all," was the disheartened answer. "I'm not doing a thing."

The old man's countenance fell, but he spoke of courage and patience and perseverance. Later in the day, he went with his son to the "Free Dispensary," where the young doctor had an unsalaried position, and where he spent an hour or more every day.

The father sat by, a silent but intensely interested spectator, while twenty-five poor unfortunates received help. The doctor forgot his visitor, while he bent his skilled energies to this task; but hardly had the door closed on the last patient, when the old man burst forth:

"I thought you told me you were not doing anything!" he thundered. "Not doing anything! Why, if I had helped twenty-five people in a month as much as you have in one morning, I would thank God that my life counted for something."

"There isn't any money in it, though," explained the son, somewhat abashed at his companion's vehemence.

"Money!" the old man shouted, still scornfully. "Money! What is money in comparison with being of use to your fellow-men? Never mind about money; you go right along at this work every day. I'll go back to the farm, and gladly earn money enough to support you as long as I live,—yes, and sleep sound every night with the thought that I have helped you to help your fellow-men."

"That speech," I said to a friend of mine, one who has spent many years as a conspicuously successful teacher, "went into the bones of the young doctor's life, and strengthened him for a life of unselfish usefulness."

"Ah!" said the professor, "that one speech was worth years of text-book teaching! And yet it was made without an instant's preparation."

"Far from it," I answered quickly. "It had taken sixty years of noble living, struggling against sin and self, pressing forward in paths of righteousness, bearing the cross, following hard after the Perfect Man, to prepare that old Christian to make this speech. Then the moment came, and he was ready to teach the glorious lesson."

For this teaching without text-books, fellow-teachers, life's normal school holds daily, hourly classes!—Sel.

You and I are in the world—not merely to prepare to go out of it some day, but to serve God in it now.—Henry Drummond.

Charm of Manner.

There is nothing in this world so winsome as a charming manner. Beauty of face and grace of figure may attract for the time being, but admiration falls away after a while, unless there be associated with them what old English writers used to call "pretty behaviour."

I think Christ must have had this charm of manner, else why were little children brought to him for blessing, and why should women have carried their sorrows to him, and men their suffering ones to lay them down at his feet? Some one has said that Jesus was the first true gentleman the world had ever seen. The compliment is a delicate one. Think of all that it implies of serenity, gentleness, purity, self-abnegation, and sympathy—the traits that are the hall-mark of the Christian gentleman.

There seem to be two qualities connected with attractiveness of manner—serenity and graciousness. What repose there is in being with a person who has this matchless serenity—what clearness of vision and reserve force it implies—what presence of self-control and absence of self-consciousness! To see plainly your own strength and weakness, or, rather God's strength and your weakness—to feel his power behind and under you, as your reserve force in time of need—this is to possess strength, indeed; and with that strength the quietness which conscious power always confers.

Repose implies self-control, moreover. One could never imagine fussy, fidgety people being charming. They diffuse irritation round them as a puffing locomotive spreads smoke and cinders, and provoke the most long-suffering to wrath. They cannot be depended upon—they are always a hindrance rather than a help in time of need. To hold one's self well in hand is simply a matter of practice and is well worth cultivating, for a fine character is impossible without it.

If I were asked what recipe to use to secure this beautiful tranquility of manner I should say, take that text from Isaiah, "In quietness and in confidence shall be your strength, . . . saith the Lord."

But graciousness is the crowning gem in the diadem of a beautiful manner. It is compounded of equal parts of kindness and tact.

Kindness is simply the feeling of Christian charity to all men, and tact is the valve that regulates its expression. As a rule, the word, the deed, that confers pleasure upon us is almost sure to please the person with whom we have to do. Strive not only to do unto others as you would have them do unto you, but to do it in the way you would like to have it done unto you,—which is simply the golden rule carried out to its legitimate conclusion.

But there is one thing to be cautious

about. A charming deportment is like solid silver—use it every day and it retains its brightness, but lay it away for "company occasions" and ah, how soon it tarnishes! Exercise winning ways on the home-circle—you will be amazed to find what practice will do, what ease and grace of demeanor and what charm of manner you will develop, aside from the "sweetness and light" that you will diffuse over those who love you best and are most charitable to your shortcomings.

Attractiveness, whether of person or manner, is, therefore, the birthright of every Christian, the blossoming, as it were, of the truly Christlike character, which, like the orange tree, bears in profusion both flowers and fruit at the same time. Is it worth acquiring? Every fibre of your being answers, "Yes."

But be warned! It takes time, it takes work, it takes patience. Like the walls of Jerusalem, it rises stone by stone; but the end is the grandest thing the world has ever looked upon—a complete likeness of him who is "like the sun in his beauty."—Jane M. Miller, in "Forward."

The Legacies of Intemperance.

By Rev. Louis Albert Banks, D.D.

The immediate influence, the first legacy, of intemperance, is to the family of the drunkard. His wife and children and his relatives, be they ever so pure and innocent themselves, must share his disgrace and shame, and they must often endure it after he has ceased to feel the shame and ignominy of his position. This bitter legacy brings usually the curse of poverty; the fruit of the twin branches of idleness and waste which grow on the drunkard's tree, to make still more horrible and repulsive the poisonous draught.

One of the saddest of these legacies in domestic life is the hereditary influence of this vice, which often reappears unto "the third and fourth generation." The thirst for strong drink acts not unfrequently like some of the rivers in southern California, that come down from the mountains, strong and courageous in the fulness of their waters, but when they strike the hot plains they sink beneath the sands, to reappear again many miles away and roll onward with unabated current.

So the appetite for strong drink sometimes does not seem to appear in a man's children, but running under a generation, comes up in his grandson, a very lurking devil of evil, so that the unfortunate youth, from early boyhood, never hears the clink of the glasses, or sees the glint of the sun on the bottles in the saloon window, or catches a whiff of the fumes from the grog-shop door but that the inherited appetite for strong drink cries out in his very blood for gratification.

Where Strength Lies.

Someone had said of the quiet little woman that she had "not much force."

When the remark reached her—as such remarks have a fashion of reaching the one for whom they were not intended—she only smiled and said nothing. Others of us smiled also, for we knew her and her life—knew something of how many that quiet voice had influenced, and what a transforming power that gentle presence had been in circumstances which called for strength and courage.

It is not the strongest will that is forever asserting itself; the one that can silently resolve and watchfully wait is the one that finally conquers. Bluster is not bravery, noise is not power, and a curt and domineering manner is no sign of resoluteness or force of character. Young persons often make a mistake just here. They are so afraid they may be considered weak and easy to be imposed upon that they adopt a brusque, on-the-defensive air which is far from pleasant.

Look about you and see what people really have power over other minds—whose opinion really carries in home, church and community—and you will learn that gentleness is no bar to forcefulness.—Forward.

"Be your own Executor."

Some years ago a pastor of one of our churches called on his richest and oldest elder for a subscription toward liquidating a debt of a thousand dollars on the church. His pastor asked him to contribute one-fourth of the amount. He hesitated, whereupon his daughter said to him: "Give it, father; be your own executor." He gave it, and thus became his own executor to that extent. The incident, which made an indelible impression upon the pastor, he used afterward, and often effectually, in securing money for church work from wealthy and aged Christians.

This incident was called to mind by reading the account of Chicago's philanthropist and octogenarian, Dr. D. K. Pearsons, who in the last few years has given to colleges and charitable institutions sums amounting to \$2,500,000, and who is about to deed away the remainder of his fortune, \$1,500,000 in similar bequests, stipulating that for the maintenance of himself and his wife during the remainder of their lives, only an annuity of two per cent. be paid by those who hereafter receive his gifts.

"I have schemed for years to be my own executor," Dr. Pearsons said, "and to see with my own eyes whatever good my gifts are doing. Of what use would it be to allow some one else to distribute my fortune for me after my death? It would mean less money for the institutions I hope to benefit, for the executors would have to receive a

share, and the inheritance tax would be no inconsiderable amount. Now, I shall be my own executor, and in addition I shall have the pleasure of seeing and knowing that my gifts are rightly placed. All I shall ask is an annuity. The property will pass from my hands."

Surely no more wise and satisfactory course could be pursued by men who have much wealth, and who have no children or near kin to provide for.—Christian Intelligencer.

A Tithing Experience.

"Several years ago tithing was presented from the pulpit by our pastor. I was giving what would usually be considered liberal for a clerk, or about one-twentieth of my salary. The only way I could see by which I could give the tenth was to give up smoking; so, after leading a Christian Endeavor meeting on Mal. 3: 7-12, on the evening of March 11, 1894, I prayerfully decided to 'quit the weed,' and since then have always given not less than one-tenth, and my salary is some larger than at that time. In doing this I have found joy in it, and feel sure I am not a 'legalist.'"

The Unseen Policeman.

There is nothing so wonderful in humanity as its unseen police, as these unpaid, ununiformed watchers that inhabit human breasts. Terrible are they in their chastisements, divine in their rewards. They create for us Paradise or Gehenna. It is conscience which makes it true to say with Socrates that "no evil can happen to the good man either in living or dying," and with Catherine of Genoa that heaven would be hell to a soul dying in mortal sin. Were the world without church, Bible or creed, it would have in this witness the indefeasible evidence that man was made for God and holiness, and will in them alone find His peace.—Christian World.

Time for Religion.

A friend of mine told me that he called one day upon a brother clergyman, who had been ill in bed for six months. He said to this man: "I expect that God Almighty had a good many things to say to you, but you were too busy to listen, and so He had to put you on your back, that you might be able to give him time." When he was going out the thought struck him, "I, too, am a busy man, and God Almighty may have to put me on my back, that He may tell me all He wishes." So he resolved that each night he would sit quietly in his study, not reading, not writing, but opening his heart, that God's Spirit might impress upon him what He designed to teach, and criticise the life of the previous day.—F. B. Meyer, B.A.

Childhood.

"If I were a cobbler, 'twould be my pride
The best of all cobblers to be.
If I were a tinker, no tinker beside
Should mend an old kettle like me."

"I'm going to be just the sweetest, brightest, loveliest old lady when I am old!" "I hope you will, dear," was the answer; "but when are you going to begin?"

How Frank Won.

A prize of one hundred dollars, to be used for educational purposes, was offered in a school for boys. Among the contestants was a boy of seventeen named Frank Harlow. He did not succeed in winning the prize, and, a day or two later, one of his schoolmates, named Harry Murks, said to him, "Didn't get the prize, did you, Frank?"

"No, I did not," replied Frank, cheerfully.

"Feel kind o' cut up over it, don't you?"

"No; not particularly."

"Well, I'd hate to make as hard a fight as you made to win that prize, and then fail."

"I don't think that I have failed, Harry."

"Well, I'd like to know why you haven't failed! Didn't George Dayton win the prize?"

"Yes, I know that he won the money; but I won just as much as George in that which comes from hard study. But you know, Harry, if you'll excuse me for saying it, your failure has been most marked."

"My failure! Why, what do you mean? I didn't go in for the prize at all. I made no attempt to win it."

"I know it," replied Frank, and then he added "They fail, and they alone, who have not striven."

"Oh! I see what you mean," said Harry, rather soberly. "I suppose that there is something in that."

"There is a good deal in it," replied Frank. "It is so true that not one of the eighteen boys who competed for the prize may be said to have failed. All of us won the prize that comes from honest effort, and it was a pretty big prize for most of us. I thought at first that I would not compete for the prize, for I felt quite confident that some of the other boys were so much further advanced than I was that I had very little chance of winning in the contest. But one day I came across this verse:—

'Straight from the Mighty Bow this truth is driven:

They fail, and they alone, who have not striven.'

"That's a fact," I said to myself, and I went straight to work and did my very best."

"You stood next to George Dayton at the examination, too," said Harry. "No, Frank, you did not fail after all."

Harry was right. How could Frank fail

to be a winner, after the honest effort he had put forth?

The Robber and the Colporteur.

Here is a recent fact from Korea, the country of the youngest Foreign Mission of our Church. An American missionary at Seoul, the capital of Korea, writes:—Kim Tu Vongie, one of the best of our helpers in the north of Korea, was just starting out upon a tour of the Soon-an circuit, to the north of Peyng Yang. Slung upon his back, like a knapsack, was a bundle comprising an assortment of Christian books, and possibly a change of Korean padded stockings.

As he trudged along the road, in a lonely spot he was suddenly confronted by three highway robbers, who demanded that he should stand and deliver.

He saw that resistance was useless, and said as much. He lowered his pack to the ground. The robbers eagerly gathered about it and began to untie the knots.

Kim in the meantime went to one side of the road, sat down in a dejected manner and began to pray to God for help.

A moment later the leader of the robbers attracted his attention with the remark, "Look here, are these Christian books? I think I have seen something of the kind before, and I have been wanting to get some of the books myself. Let me tell you that while I know I am following a bad kind of business, I am not at heart a bad man. It is only because I am very poor and must have something to eat that I have taken to the road for a profession."

Then, with curious inconsistency, he who had just been pleading his extreme poverty, and who but a moment before had been in undisputed possession of the goods by right of superior force, now opened a well-filled money bag and declared that he was going to buy the whole bundle of books. And he made Mr. Kim come over to him, count the books, and give him an estimate of the value of the entire assortment.

This accomplished, he counted out the money, slung the bundle on his back and started off. As he and his fellow-robbers were moving down the road he called back to Mr. Kim, "I am going to Vang-dok. If you hear of any men believing over there, you can know I have been selling the books."

The helper watched him for a moment with open-eyed wonder, and then fell to thanking God for His help in answer to prayer."—Sel.

"Only a drop in the bucket,

But every drop will tell;

The bucket would soon be empty

Without the drops in the well.

Only a poor little penny,

It was all I had to give:

But as pennies make the dollars,

It may help some cause to live."

It pays a boy better in the long run to work for twenty-five cents a week and learn a trade, with habits of application to business, than to do nothing and be supported at the expense of his parents.

The Evening Hours.

Boys seldom realize the value of the evening hours. If profitably employed, the spare hours at the command of every boy and girl would render them intelligent and equip them for a life of usefulness. If these spare hours are wasted, the opportunity for securing an equipment for life will never return. Increasing years mean increasing duties and exacting demands upon one's time.

"The boy who spends an hour of each evening lounging idly on street corners wastes in the course of a year three hundred and sixty-five hours, which, if applied to study, would acquaint him with the rudiments of the familiar sciences.

If, in addition to wasting an hour each evening, he spends ten cents for cigars, which is usually the case, the amount thus worse than wasted would pay for ten of the leading periodicals in the country.

Boys, think of these things. Think of how much time and money you are wasting, and for what? The gratification afforded by a lounge on the corner or a cigar is not only temporary, but positively hurtful. You cannot indulge in them without seriously injuring yourself. You acquire idle and wasteful habits, which will cling to you with each succeeding year.

You may in after life shake them off, but the probabilities are that the habits thus formed in early life will remain with you till your dying day. Be warned, then, in time, and resolve that, as the hour spent in idleness is gone forever, you will improve each passing one, and thereby fit yourself for usefulness and happiness."—*Lutheran Observer.*

What I Heard in a Car.

Yes, she's just sunshine in any community she's in. One woman was talking to another behind us as the cars sped over the Arizona desert, with its cactus and sage brush.

"I knew her first when they lived in New Mexico, in a forlorn little settlement where they had a very hard time, but where everybody loved her; and now they are in California. But it doesn't matter where she is, she is always just the same.

"Her husband is a man who struggles with a very bad temper, and invariably looks on the dark side of things, so she has always had a heavy handicap at home. But it would surprise you to see how much she has changed her husband for the better in all these years, and how she smooths over

the quarrels he feels it necessary to have with his neighbors wherever he goes."

"How about her children?" asked the other woman. "I hope they take after her."

"There were two, but they are both dead. It was a life sorrow that went deep, but she is so victoriously sunny that, except for the tender way in which she mothers all the young people that come in her way, you would never think how lonely she is for those who have gone. She turns everything into sweetness, you see. She is the best Christian I know, and the 'joy of the Lord' isn't a figure of speech with her, as it is with most of us."

That was all we heard, but it was something to be remembered long after the journey was ended. The brave soul that is like sunshine—we all have known such an one. The pity of it is that, while admiring such victorious cheerfulness, we feel no responsibility to cultivate it ourselves. We, too, can be "just sunshine" if we choose. It is a grace worth trying for, and a Christian grace, too.—Forward.

Acting a Lie.

Dolly had been told never to meddle with a beautiful vase on a bracket over the piano. "It will break very easily," her mother said. Now, Dolly had an intense desire to take the vase down without breaking it; but on trying to put it back the bracket slipped off its nail and the vase fell to the floor and was broken into a dozen pieces. Dolly was frightened. As she stood there trying to think her way out of the dilemma, her kitten came into the room.

"I'll shut Spotty into the room, and mamma'll think she did it," decided Dolly, "and Spotty can't tell."

So the kitten was shut in the parlour, and when Dolly's mother came home she found Spotty there and the vase broken.

"Do you s'pose Spotty did it?" asked Dolly.

"I think she must have done so," answered her mother. "You don't know anything about it, do you?"

Dolly pretended that she didn't hear the question and got out of the room as soon as possible. That night she couldn't sleep. "You lied," something said to her. "No, I didn't," she said. "I didn't say I didn't break it." "But you might just as well have said so," the voice of conscience told her. "If you didn't tell a lie, you acted one, and that is just as bad as telling one."

Dolly stood it as long as she could. She got up and went to her mother's bed.

"Mother, I broke the vase," she sobbed out. "I thought if I acted a lie you wouldn't find out about it, but I can't sleep for thinking that God knows, if you don't."

Ah, that's it—God knows, if no one else. We cannot deceive Him.—Ex.

A Steer in the Kitchen.

"Who was that big boy with your crowd, Zack?" asked Mr. Clarkson, as his girls and boys gathered round his table for that coziest of meals, the family tea.

"Which one, father?" Zack asked, with a vague expression of uneasiness on his boyish face.

"The one with the loud voice," answered his father, "and the loud cravat, and the general air of swagger; you will have no trouble about answering the question, seeing that I know the rest of your companions."

"Oh-h!" said Zack, rather sheepishly, "oh, yes; that was Stiffy Morton."

"Stiffy?" cried the mother, behind the tea urn, "what sort of a name is Stiffy?"

"His real name is Ned, I believe, but the fellows call him stiffy."

"I would be sorry to think you are intimate enough with a boy who smells of cigarettes, and uses bad language, to call him by any such name, my son," said Mr. Clarkson, glancing across the table at Zack and looking displeased.

Zack was silent.

"I know enough of Ned Morton," continued Zack's father, "to insist upon your choosing some other direction than his, when you go off for a walk; in fact, I do not want you to have anything to do with him."

"I'm not having much to do with him, father," said Zack, in a grumbling tone; "but the fellows say you would better have Stiffy for a friend than an enemy."

"That's just where they are mistaken," said Mr. Clarkson, and it was easy to see that the tea table was in for a lecture, when the gentleman suddenly began to laugh.

"Mother," he said to the lady of the tea cups, "tell the children the story of your father's wild steer."

"Why, yes; it fits right in," said the children's mother, and her tea got cold in the cup, while she told this story, belonging to her girl life on a big farm:—

"Father had a very wild steer in his field one year, quite a fierce creature, so that he finally was roped up and sold to the butcher, because the men were afraid of it.

"But Pat McLean's wife, a big, kind-hearted Irish woman, proud of her courage, fed the creature at her cottage door with cabbage leaves, and such truck, until he hung round the house like a dog.

"You'd better let that steer alone, Bridget," said my father; 'he's no safe plaything.'

"Shure, I'd raythur the crayther wad be me frind thin me inemy," Bridget used to say, proudly.

"But one day when the men were working at a distance, Bridget came flying to the farmhouse in terror. 'Sure an' it's meself that's wrong the day, Misther Bell!' she cried; 'it's me inemy I'll take the crayther for now, once ye'll git him gone.'

"Pat's wife had stepped out of her tidy

cottage for a bucket of water, leaving the door open, and the steer, not finding anything to eat on the door step, had entered the kitchen and taken possession. Bridget found him stretched out on her floor, peacefully chewing his cud. That is, he looked very peaceful lying there, but the woman knew better than to stir him up.

"Well, we called the men, and went down to the cottage. Sure enough, there was the creature, lying cosily by the cooking stove. But the room was not at all cosy by the time the men succeeded in getting the animal out. The chair was broken to bits, the braided rug pawed and soiled, and the tea kettle and irons tipped off by the overturning of the stove.

"Poor Bridget! she wrung her hands and cried over the wreck he left behind him. The steer was killed next week by the butcher, but if he had lived a dozen years longer, Bridget would never have given him a cabbage leaf again, you may be sure. Her experience of his friendship was enough."

The children round the tea table laughed over the story, but Zack saw a sermon in his father's eye.

"There you are, Zack," said Mr. Clarkson, when the boys and girls had had their laugh out. "There you are exactly; there are some evil natures that you would much better have as enemies than friends, especially if they are bigger and stronger than you. They will come into your life much more easily than you can turn them out, and before long they will turn you out, that is, the best part of you, truth maybe, and honesty, and soberness and purity. I have no desire for you to pick a quarrel with Ned Morton, but if it is between his being your friend or your enemy—big, coarse, evil fellow that he is, I'll take him for an enemy every time."

As Mr. Clarkson turned in his gate the next evening he saw Zack's "crowd" coming up from the ball lot. "Stiffy" Morton was not among them, but he heard Zack quoting at the top of his voice, "It's me inemy I'll have the crayther th' day," and a peal of laughter followed.

"The mother's story came in well," said Zack's father to himself, smiling.—Sel.

Paralysis from Chewing Gum.

The peculiar case of a young woman of the West who is suffering from an affection due to chewing gum is given by the "Cincinnati Commercial."

The young woman, who is a bright student in the high school, was an inveterate chewer of gum, and a few days ago noticed that the left side of her mouth was drawing up toward the ear. The trouble grew worse and a physician pronounced it a case of paralysis of the muscles of the mouth due to the continual mastication.—Ex.

Receipts.

For the month of July, by Rev. Robt H. Warden, D.D., Agent. Address: Presbyterian Office, Toronto.

KNOX COLLEGE FUND.

Report d	\$1266 58
Carluka	2 50
Belgrave	4
Mt Forest	10
Nichol	1
Bury's Green	4
Drumbo	5
Forest	3 34
Petrolea	20
Hensall	23 97
Bryanston	4
Lost River	1 75
Lakeview	75
Napier	5
Belmont	20

\$1371 89

QUEEN'S COLLEGE FUND.

Reported	\$97 25
Nichol	75
Forest	3 33
Lost River	2 25
Lakeview	1 25

\$104 83

MONTREAL COLLEGE FUND.

Reported	\$72 75
Lachute	1 70
Drumbo	5
Forest	3 33
Lost River	2 50
Lakeview	1

\$86 23

MANITOBA COLLEGE FUND.

Reported	\$167 74
Belgrave	3
Nichol	35
Forest	5
Lost River	2 50
Lakeview	1 25

\$179 84

HOME MISSION FUND

Reported	\$8069 85
Mt Pleasant	50
Belgrave	15
Tor, StA, whmau	19
Ilderton	7 32
Mt Forest	16
Vancouver, St A	72
Nichol	1
London, StJas, ss	3
Lambton, L&I b	66
T Oliver	1 25
Cromarty yps	20
Miss M J McIntosh, Honan	13
Bookton	1 50
Mainsville	11
Avonmore	41
Rodney	7
New Glasgow	7
Otta, StA, whmc	160
Lamerton	5
Grand Be d	7

Nassagaweya	27
Glasgow, Queen's Pk, up	55 04
Scarboro, StA ss	30
Jas Brown	2
Caledon, Mel	6
Martintown ce	10 25
Kintyre	50
Chatsworth	10
Otta, Kx whms	20
Plantagenet ms	1 75
Drumbo	33
Comox	4
St David's	10
Oak Lake	10
Edmonton	2
Wroxeter, mem	1
Norwich	8 10
Petrolea	25
Blytheswood	10 75
" ce	2 50
N Brandon, Z ce	10
Beverly	45
Kirkwall ss	3
W Boyle	1
Bryanston	4
Hurricane Hills	4
Glasgow, Welgtn St U P	541 48
Manchester, Eng	9 69
Grosvenr	2 25
Minden	2
" ce	251
St Cath, Kx	18
Napier	40
Belmont	5
St Thos, Alma	5
Camilla	6
Bearbk, Navan	50
Hibbert	5
Hillburn	10
Wales	10

\$10,843 73

RESERVE FUND.

Beq Mrs P Cassie, Port Hope	\$1883 38
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AUGMENTATION FUND.

Reported	\$1354 31
Belgrave	3
Mt Forest	7 50
Centreville	25
Miss McIntosh, Honan	12
Mainsville	11
Williamstn StA	55
Bury's Green	10 15
Jas Brown	2
S Delaware	30
Tempo	8
Kintyre	19
St David's	6
Oak Lake	10
Bryanston	3
Hurricane Hills	2
LaGuerre, Pt Lew	11
Metcalfe	9 47
Carlisle	3

\$1531 43

FOREIGN MISSION FUND.

Reported	\$16,983 42
Carluka	15
Mt Pleasant	15
Belgrave	17
Mt Forest	15
Kendal	4 14
Friend, Tilburg	10
Apple Hill ss	5
Nichol	1
Tor, Mortgage Co	11 88

London, St Jas ss	3
Lambton, L&I b	64
Cromarty, yps	10
Miss McIntosh, Honan	13
Avonmore	39
Rodney	5
New Glasgow	7
Proof Line	23
St Croix, Elerhse	5
Nassagaweya	27
Bristol	50 50
Caledon, Mel ch	5
Pt Fortune	5 65
Rev N Russel, ex ret	127 16
Tor, Central	250
Kennebec Rd	16
Oro, Guthrie ce	5
Edmonton	3
A Farmer	30
Tor, Erk ce	20
Glenallen	34 50
Petrolea	25
High Bluff	14 75
Alexander	6 85
W Boyle	1
Chatham, St M	7
Hurricane Hills	8
Lamon, ce	2
W M Hood	5
B Carnaghan	18
Kirkwall ss	3
Hillburn	2
Hibbert	30
Wales	6

\$17,948 85

RESERVE FUND.

Beq Mrs P Cassie, Port Hope	\$1883 38
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WIDOWS' AND ORPHANS' FUND.

Reported	\$589 74
Lachute	2 50
Belgrave	3
Mt Forest	3
Centreville	4
T. Oliver	1 25
Mission City	5
Agassiz	3
Harrison River	2
Jas Brown	2
Agoretown	1 50
Mrs Creelman	1
Drumbo	10
Toronto, Bloor	1
Edmonton	4
Petrolea	15
Beq Mrs P Cassie	424 10
Belmont	6
Dunwich, Duff's	3 75

\$1081 81

Ministers' Rates.

Reported	\$139 05
Dr R Torrance	10
Dr Jordan	10
H Cowan	26 20
A McVicar	8
T Fenwick	5
M J Leith	21 45

\$219 70

AGED AND INFIRM MINISTERS' FUND.

Reported	\$603 55
Mt Pleasant	10
Belgrave	3
Mt Forest	2

New Glasgow	2
Kintyre	12
Motherwell	4
Avonbank	5 50
Mrs Creelman	1
Ingersoll	17 40
Edmonton	4
Warwick	2
Bryanston	2
Napier	4
Dunwich, Duff's	3 75
Hillburn	1

\$677 20

Ministers' Rates.

Reported	\$192 85
J A McVicar	2 50
J Little	3 75
Dr Nugent	3
A McVicar	3

\$205 10

AGED AND INFIRM MINISTERS' ENDOWMENT.

Beq Mrs P Cassie, Port Hope	\$1344 47
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ASSEMBLY FUND.

Reported	\$223 79
Belgrave	1
Mt Forest	6
T Oliver	1 25
Kingston	2
Red Bk, Whitvil	1
Mabou	3 85
Port Hood	1
Musq'dboit Har	1
Stellarton	4 80
Whycocomagh	10
Dutton	5
Kintyre	8
Kennebec Rd	3
Scarboro, Kx	8
Thedford	5 10
Edmonton	3
Warwick, Kx	1 25
Hillburn	1

\$290 04

FRENCH EVANGELIZATION FUND.

Reported	\$2149 07
Belgrave	7
Mt Forest	5
Centreville	17 35
Nichol	1
Lon, St Jas ss	2 46
Lambton, L&I b	64
T Oliver	1 25
Miss McIntosh, Honan	10
Rodney	4 20
New Glasgow	4
Williamstn, St A	22
Beq M A McDougall	40
J H Smith	10
Beq G A Hine	100
D Munroe	16
Motherwell	6
Avonbank	8 50
Scarboro Kx	24
Drumbo	15
Martintown, StA	20 05
Thedford	25 05
Edmonton	3
Warwick, Kx	13 25
Kirkwall ss	2
Bryanston	2

Napier	6 13
Belmont	16
Brigden	2 68
Blake	6 56
Otta, L Col, int	500
Maple Valley	4
Singhampton	4
Carlisle	4

\$3115 55

POINTE AUX TREMBLES.

Reported	\$619 31
Bear Brook mb	4
A Farmer	50
W Boyle	1
Motherwell	25
Beq Mrs P Cassie	50
Kirkwell ss	3

\$752 31

UNAPPORTIONED CONTRIBUTIONS.

Dixie	9
Tor, Old St A	349
Acton	12 40
St Cath, 1st	100
Cayuga	37
St Helens	47
Glencoe	65 85
Gravenhurst	13 55
Pakenham	25
Tor, Cent	500
Embro	150
Tarbolton	21 45
Almonte, St J	94 50
Tor, Bloor	117 45
Brussels, Mel	65
do do ss	4 66
Acton	15 45
London, Chal	12
Snow Road	29 40
McDonald's Cor	40
Acton	26 55
Dundas	25 70

CENTURY FUND.**S.S. Committee.**

Coldwater ss	2 90
Fesserton	3 47
Wolesey ss	7 95
Woodstock Chas ss	13
Barton ss	6 35

GOFORTH FUND.

Rev J Little	3
Regina, Bmb	15

KLONDIKE NURSE FUND.

Tor, Westminster	50
Pictou, St A, NS	25 65
Mrs W Buchanan	1
C Buchanan	1
Ayr	15 35
Mem. Lon, 1st ch	5
Maxville	16 20
Tor, Kx, H G	12 50
Galt, Kx	39 78
Woodstock, Kx	17 86
London, St And	29 85
Guelph, Un meet	27 25
Dundas	10
Hamilton, St P	25

INDIAN FAMINE FUND.		Mrs V Beattie... 10	Per Rev P Mus-	12 M Lake Stat... 4	Miss L Clark.... 3
		Lamerton mf.... 5	grove..... 18 50	Poland..... 42 40	Mrs C Dalzell.... 1
		St Therese 10 65	PerTimes PtgCo,	Mr, Mrs Kirkland 15	Carleton Pl Zn... 1
		London Kx ss.... 25	Orillia..... 19 20	Brussels, Mel.... 10	
Reported ...\$35,657 45		Woodland wfms. 7	Pirie Creek..... 14 35	M Stanton & Co.. 15	
Tor, Dunn Ave ss 47		Per J Wood.... 5	Forresters' Falls 18	E Gloucester.... 24 75	\$40,634 14
Craighurst..... 60		Gamebridge.... 21	Ross..... 6 55	Annan..... 38 77	
Claremont wfms. 9		Friend, Tor.... 1	A Friend..... 5	Lizzie Bloye.... 1	
Dr R Whiteman. 8		Times Ptg Co.,	Kincardine Chal. 10	Mrs A McPherson 2	
Belgave..... 5		Kingston..... 25	Drummond Hill. 6	Friend, Ham.... 25	
Mrs Carr..... 1		Cayuga wfms.... 3	Per Miss Watson 4	Hamilton McN ce 6 25	
Per WM Roebuck 3		Chelt'ham ch&ss, 7 80	Billings Flds.... 17 50	Friend, S Zorra.. 2	
T A Brough.... 3		Windsor wfms.. 2 25	Mrs J H Steeves. 5	Mrs A Watt..... 3	
Kaskewin..... 6 10		Blenheim..... 39 50	L'Original..... 12 50	Mrs C Williams.. 2	
Essex..... 1		Bethesda..... 15	Moose Jaw..... 3 25	Singhampton.... 8	
Bolton..... 10		Mrs P McLaren. 5	Dr Purdie..... 2	Wallaceburg.... 8 75	
PrMissMcTavish 21 50		Valetta wfms.. 10	Drumbo 10 Cons ss 4 68	" Cal..... 12 14	
Eramosa 1st ce.. 2		Lochaber Bay... 8 33	Clifford uss.... 16 75	Mrs E Longan... 5	
J W Edwards.... 1 25		Southamptonss.. 10	E S Shearer.... 5	Ellisboro..... 12 50	
PerCJMcGregor. 2		" ce.. 2	W Arran..... 1	" ss..... 1 60	
Mr, Mrs G A Grier. 100		Shallow Lake... 6 25	Miss Simpson, etc 5	Rv J Hamilton... 5	
PerMidlandPress 42		Miss A J Hogg.. 3	Victoria St P ce. 2 50	Plattsville ss... 5	
Viola Dale ss... 4 06		T Turnbull..... 10	Mrs F Ross..... 1	Miss S Gray.... 1	
J Kilpatrick.... 1		Lillie McRae.... 5	Tor, Cowan Ave.. 75	Miss McKenzie.. 1	
Rosedale ce.... 4		W Puslinch Duf. 9 07	Ella McKenzie.. 1	Friend..... 25	
Acton Public Sch. 4		Badenoch..... 58	A Friend..... 5	Mrs O Hardy.... 1	
Ruby S, Deer Pk 3		Billings Bdge... 41 80	R A D..... 1	Miss F Cameron. 2	
Port Laprairie ss 50 60		Muir's Sett..... 8 75	Per D McConnell 1 10	Miss B Cameron. 1	
Winchester..... 13 25		Eramosa 1st wfms 9 25	Sympathy..... 5	Chain Letters... 80	
Thamesford.... 48		Dundalk wfms.. 10	Metz..... 9	Mother & I..... 3	
S Devine..... 5		Mrs T Henderson 1	Eglington..... 10	Carluke..... 5	
McIntosh ss.g.c. 1 10		Mrs D Campbell. 1	Tor, Bloor g. cl.. 3 35	J Allison..... 10	
Kenmore..... 10 51		Willoughby ce.. 3	A McArton..... 2	Sydney ss..... 16	
BruceCoCouncil. 200		Toronto Ersk... 1	J McArton..... 2	Friend, Revelst.. 2	
BrantTpFarmers 3 25		PerMissBanister 32 75	A Farmer, Man 200	Mr, Mrs T Ander-	
" In His Name". 4		Tor, St And mb.. 1	Culloden ss.... 6 25	son..... 5	
Agnes Murray... 2		Tor, Dover't Rd	WoodfordA.O.F.C. 5	Thamesford ss... 7 60	
Manchester..... 1 50		Baptistss&fr'ds150	Friend Chal Tor. 20	Vaughan, Kx.... 4	
Restored Suff'rer 5		Alice Miller.... 5	Mrs T J Hodgkin.. 2	Metz..... 1 15	
Maple Valley... 16		Mrs Lowry..... 1	L A..... 3	Billings Bdge.. 2	
Englishman Riv. 2		Victoria..... 5	PrRvJMcMillan. 3	Caradoc Cooke's.. 20	
Mary Turnbull.. 5		Roseisle ss & fr.. 35	Friend, Tor..... 1	W Lorne ce.... 10 25	
Brown's Cor ss.. 41 90		C M H London... 5	Friend, B G..... 20	Rv E W Watson. 5	
A Friend..... 50		J Hornby..... 1	Harrow ss.... 6	Brockvil 1 wfms. 5 75	
King, St And... 2		Oro, Guthrie... 20	PrRevS Jamieson 1	Anon..... 3	
Mrs Herron..... 1		" whmb..... 45	Poole, Mennonite 14 33	Mrs Adams..... 1	
Tor Col St ce.. 1		Bristol..... 1 10	H H Trenholme.. 25	Woodlands, St M 3 45	
Win St A, GHNS. 22		Friend, Lit Cur't. 1	Brantford, Zion.. 130 66	Daywood..... 23	
Sunnidale Cor.. 11		Ottawa, Kx..... 1	Petrola..... 3 35	Johnson..... 7 65	
Friend, Tott'ham 2		W Sutherland... 5	Dunchurch ss... 1	Woodford..... 10 50	
H E Trail..... 25		Kirkton ss.... 5 25	Maganetawan... 8	Caven Ch..... 1 75	
Memo, Lachine.. 5		Friend, Wingham 1	" ss.... 4	E A Lyall..... 1	
Prescott ce.... 5		Chesterfield ss.. 29 52	Spence..... 6 75	W Beattie..... 2	
Drum'ndHill ss. 8 25		" ce..... 5 50	Rutherford ce... 35 25	Cedarville.... 21 50	
St Cath 1st.... 5		Friend, Tilsonb'g. 5	J Stewart..... 1	PerRev A Fitzpa-	
A.B.C.StMary's. 2		S Delaware..... 5	J Davidson..... 50	trick..... 5 50	
Claremont Ersk.. 22 55		J W Hamilton... 4 51	Westm't Mel mb 9 40	Elora, Chal mb.. 30 70	
Mrs Rymal..... 10		Rev J A Slimmon. 20	Brantford, Zion.. 12	Pritty R Val'y ss 4 50	
MontStanJKP cl 3		W F M S West.. 560 23	Friet d, Tor.... 2	Lakefield..... 56 30	
Hensall..... 140 30		Bd of Trade's Bk	Hensall..... 4 25	N Smith..... 7 10	
Cromarty..... 11		per wfms..... 250	W J G'ham..... 1	Woodland..... 1	
HintonburgBeth. 7 25		J Allan..... 3	H Graham..... 1	Morewood frds.. 1	
DrStanburyTor. 1		Miss M Adair... 2	A M Graham..... 1	Thos York..... 1	
Per Dr Geikie... 12		Huntingdon.... 91 74	Belwood wfms.. 3 50	Friend..... 1	
Winnie Gartshor. 2 30		St Andrews.... 10	A Myers..... 1	Cardinal b, cl... 2 50	
Geo Wood..... 10		rev A E Vert... 13	Friend, Tor..... 1	Friend, London. 2	
Miss B McLaren. 1		Pr Rv J Turnbull 22	Win, Pt Doug ss 24	Girl, Omamee... 50	
Monkton ss.... 2 91		Garden H'l wfms 5	Eliza Thomson.. 1 50	Regina, ms..... 5	
Peabody..... 12 14		Dornoch, Saugeen 6 50	Per J Pratt..... 2	PrRvPMusgrave. 14	
" ss..... 6 40		Farmers Brant 2	Vaughan, Knox.. 2	Calgary..... 13 20	
St Helens..... 5		Saugeen & Bruce	Vanc St A ce... 6	Galt, Central... 25	
Breadalbane... 4 50		uss..... 20	Ms L & G McLaren 5	Barrie ce.... 5	
Walton ss cl... 1 52		Moonshine, Vasey 30	Eglington..... 6	West Lorne ce.. 1 25	
Miss Kossack... 2		Rosed le Y Fr'ds 1	Rossburn..... 12 55	Victoria Kx ss.. 10 30	
Charleston Kx.. 15 48		Ingersoll Vic mb. 3	The Valley..... 4 45	Win Pt D wfms.. 10	
Woodst'k, Kx yps 2		Lady Kx, Perth. 2	A M Boosey.... 10	Little Girls Win. 3 85	
Mayboro, u ss, dc 16 80		Memb, Lond 1st.. 5	Windsor Mills.. 3 50	Langley Prairie. 5	
Friend, Mont... 2		A Friend, Utica.. 1 03	Lost River..... 7 50	Ladners L G.... 5	
Mrs Waddell... 1		Lottie Baird... 3	Lakeview..... 2 50	An Old Lady.... 10	
Nairn Beechw'd. 19 70		Ormsdown.... 2	Miss S Begg.... 10	Per Dr Geikie... 170	
Fisherville.... 23 70		Mrs T F Miller.. 2	Rat Portage....	D. McAinsl.... 5	
Mrs Copeland... 1		Tor, Bloor.... 1	" ce..... 7 20	Qu'Appelle ss... 2 60	
W Adelaide.... 1		Per Dr Geikie... 40 10	Sutherland fam.. 3 75	Leamington L ss. 1	
Port Albert ch.. 8 23		A V Delaport... 5	Shakespeare ce.. 20	Anon, St Mary's. 2	
" ss.. 1 07		Adamsville.... 1 60	L M H..... 3	Belwood..... 18 34	
Fairmont las 41		Varna wfms.... 6 50	G..... 2	" ss..... 5 25	
Mr, Mrs P Steel 4		Swansea..... 11 50	Keewatin, Nor-	Mrs A Nichol... 50	
Goderich Un ce.. 11		A G W P..... 1	man..... 17	Dresden..... 20	
T W Copp, Tor.. 5		E C Patton..... 5	Friend, Ottawa.. 2	Dr, Mrs Walker. 9 21	
Palmerston ce. 23 30		Eganville ss... 1 43	Little Rapids... 18	Mainville..... 12	
A vonmore wfms. 4		Pr Orillia Packet 13 25	Hyndman's..... 57 53	Rev J Goodwillie 5	
Oak Bay ss... 15 50			Barton ss..... 10 15	Miss McRuer.... 1	
J E Billingsley. 10					

Receipts.

For the month of July by Rev. E. A. McCurdy, agent at Halifax: Office, Metropolitan building, Hollis street.

FOREIGN MISSIONS.

Reported.....\$2860 16

Bedford..... 11

Chatham, St J ss. 5

Lawson Mem Fd 15

St John, St A.... 19 06

Rev W Hamilton 5

Hx, Coburg Rd.. 15

Pleasant Bay.... 22 50

Shubenacadie... 23 83

Richm'd Bay, L14 16

Wolfville, ce.... 5

Yarmouth..... 10 40

Nashw'k, Stanly. 5

Parrsboro..... 15

Up Musquodobt. 32

Sum'rside, P E I 42 65

Mil'rton. Derby

& Chelmsford. 10

Int. Dep Rec'pt.. 1 24

Richmond Bay, ce 28

Ferrona, Zion.... 20

Hx, Park st.... 9

Hx, Park st, MAE 10

Friend..... 500

Int from Deposit 12 87

Total \$3693 71

HOME MISSIONS.

Reported.....\$830 79

Mait'd, St D ms.. 6

Rev W Hamilton 2 14

St Jhn, Pres wfms 58

Hx, Coburg Rd 15

Wallace..... 39

Col St John Pres 72 30

Kentville..... 2

Merigomish, wms 10

Rev L A McLean,

ref'd..... 12 50

Richm'd Bay, L14.11

Harvey & Acton. 25 59

Nashw'k, Stanly. 5

Middle River.... 26 90

Parrsboro..... 15

Up Musquodobt. 2

Pietou, Prince. 115 62

Mil'rton, Derby

& Chelmsford.. 3 90

Northwest.

Summerside..... 25

N Glas'g, Jas las 20

Clifton lm & bs.. 8

Moncton, St Jn ce 15

Total \$1320 74

AUGMENTATION FUND

Reported.....\$4190 22

Milford, Gays R. 6 10

Nash'wk, Stanly. 5

Parrsboro..... 10

Mil'rton, Derby & Chelmsford.. 10 Murray Har S... 30 Total \$4256 32	Rates. Reported .....\$26 50 Rev Dr Burrows. 11 52 Total \$38 02	Dr G O Hannah 10 F F Burpee..... 10 Wm Murdoch... 20 Dr P R Inches... 20 J V Russell..... 20 James Knox..... 10 Total \$16174 05	Geo Douglas..... 3 D Menzie..... 3 James Perrin ... 1 W B McLellan... 1 A G Fraser 1 James McLeod... 1 Mrs Woodlack... 1 Mrs J Johimore. 1 And Matheson... 3 J Matheson 2 J Bonynan 1 75 Hugh McPherson 1 Mrs HMcPherson 1 Neil McPherson. 1 Mrs HMcPherson 1 A P Semple..... 6 Chas Reid..... 5 Mrs C Reid..... 5 James Reid..... 1 Chas Reid, jun... 50 Christina S Reid. 50 D McDonald, Fls 1 Mrs D McDonald 1 L Lynds,..... 1 Ella Murray..... 1 Mrs Forman..... 5 John Dunlop ... 5 John McInnes... 10 Margt A Johnson 1 Mrs John Bentley 1 W F Logan..... 3 Wm Johnson.... 5 Ezra Johnson.... 5 Lewis Fulton.... 25 Mrs Janet Brown 25 J W Crocker.... 1 J H Archibald... 2 50 Jos R Archibald. 2 50 Alex McKay..... 5 James Johnson... 5 W A McKay..... 1 Rev W T Bruce, 2nd instal.. 25 In mem Ed Bach- man 10 N Glasgow, Un member..... 15 D P Montgomery 5 Mrs D P Mont- gomery 1	WN Montgomery 1 Annie " 1 Chris " 50 Saidie " 50 Wm Crewe..... 50 Mrs Wm Crewe.. 50 Maud Crewe..... 50 Saltsprings, St L 96 25 Total \$12103 22
COLLEGE FUND. Reported.....1995 29 Mrs J Laurie,int 22 05 Hx, Coburg Rd... 8 Kentville 20 J H Marks, int.. 78 Richm'd Bay, L14 5 Dr J W Reid, int 50 Nash'wk, Stanly. 2 Parrsboro..... 6 85 Sum'rside, P E I 20 Int Dep Rec'pt.. 5 27 Pictou, Prince st 57 Clifton, NS..... 10 Total \$2279 46	FRENCH EVANGELIZA- TION FUND. Reported.....\$111 90 Hx, Coburg Rd . 4 10 Kentville 10 Milford, Gays R. 35 Richm'd Bay,L14 5 Parrsboro..... 6 Saltsprings, Eb.. 36 Nashw'k, Stanly. 1 Middle River.... 7 50 Summerside..... 18 53 Dalhousie..... 63 Total \$298 03	CENTURY FUND. <i>Paid-up Subscriptions.</i> Reported....\$10864 22 Milford, ce..... 3 60 Hx, Chal ce ... 20 50 Wallace 50 Dorchester..... 101 Sale Book, wfms 8 60 Rev D McKinnon 5 " Prof Falconer 50 " A B Dickie,ad 6 29 Gays River, ce... 2 66 N Glasgow, Jas. 362 Mrs HNewcombe 10 C " 15 " J " 5 M A McKittrick, ad..... 10 Annie McDonald 5 Rv D Sutherland.100 Nine Mile River. 13 Mrs C M Murray 5 Mid Riv, Pic Co.. 59 10 Rev D Fraser, 3rd instal..... 10 Rev A Cameron, 2nd instal..... 15 Rev J C Robert- son, 1st instal. 30 Mem Geo Creel- man..... 50 W Matheson. ... 5 Rev J Valentine. 1 50 Dr R Wiley 10 Three Brook, NB. 5 75 E C McLellan... 10 Dr Johnson..... 10 Gordon Clark.... 6	ERRATA Dr. I. H. Morrison, \$5, for New College Building, in May Re- cord, should have been Dr. J. H. Morrison, St. John, N. B. In Century Fund Paid-up Subscrip- tions in August Re- cord. Harbor Grace, Nfld., should be \$75.00 in- stead of \$225.00. The contributions of the Trinidad mission- aries was combined in a lump sum in above, and should have been as follows :— Rev Dr Morton..\$50 00 " W L Macrae 25 00 " Dr Grant.... 25 00 " S A Fraser. 25 00 " A W Thomp- son..... 25 00 Barney's River should have been \$19.00 in- stead of \$50.00. Francis McKenzie and Mrs James McKenzie, which were acknow- ledged separately, are included in the ac- knowledgegment from Barney's River.	
BURSARY FUND. Reported .....\$145 00 Richm'd Bay,L14 2 Total \$147 00	ASSEMBLY FUND. Reported.....\$42 47 Hx, Coburg Rd.. 4 Kentville..... 3 Richm'd Bay,L14 1 Nashw'k, Stanly. 1 Total \$51 47	NEW COLLEGE BUILDING. <i>Paid-up Subscriptions.</i> Reported .....\$16039 05 St John., Wm J Fraser..... 25 W A Porter..... 10 A B Campbell... 10		
AGED MINISTERS' FUND. <i>Interest and Collections</i> Reported.. . \$272 01 Mrs P W, int... 75 Mrs E C, int... 22 29 Albert P, int... 33 Joseph B, int... 30 Kentville 5 Hx,CoburgRd,int 50 19 Sum'rside, P E I 10 Total \$497 49 38 02 Grand total \$535 51				

FORM OF BEQUEST.

"I leave and bequeath the sum of,—(the amount to be written in words, not figures)—to theFund of the Presbyterian Church in Canada,—(here state either Eastern or Western Section)—and I declare that the receipt of the Treasurer for the time being, of the saidFund, shall be a good and sufficient discharge to my Estate and Executors.

The Liquor Trade.

Lady Henry Somerset was reported to have declared in a speech, which she recently delivered at Wolverhampton, England that "the trade had no politics, no philanthropy and no outlook. save the making of money." Lady Henry was challenged to say whether she accepts the report as correct, and in reply has written a letter, in which she says: "To my mind, not all the gold in the Rand or the diamonds in the De Beers mines would compensate the nation for the loss it yearly sustains by the immeasurable evil of the drink traffic. The definition of the word 'philanthropy' is, 'Love to mankind, benevolence towards the whole human family, universal good will, desire and readiness to do good to all men,' and to my mind this is incompatible with the fact that the fortunes of the trade are made and amassed by carrying on a traffic that

a great statesman of England has characterized as 'devilish and destructive.' "

It is little use to use strong language regarding the liquor traffic, and then to encourage it, to enter into covenant with it, to vote for it, to hold up the white flag in the face of it, and urge that it might be worse! O for a Prohibitionist revival, true and fearless and keen.

The Presbyterian Record

Single Copies, 50c. yearly, in advance. Five or more to one address 25c. each.

Subscriptions at a proportionate rate may begin at any time, not to run beyond December.

Will not additional congregations, as many are now doing, take the RECORD for every family.

Parcels of back numbers for free distribution sent on application.

**Address: Rev. E. Scott,
Presbyterian Offices,
MONTREAL**

The time to consecrate your purse to God is when you have but little to give. If you put it off till you are wealthy you will probably never give it at all.

At a school examination, the question was asked: "What is the nature of intoxicating liquor?" A bright boy replied: "It is like Judas; it kisses first, and then betrays."

The true law of every life, the only law of life, is consecration. Consecration is going out into the world where God Almighty is, and using every power to his glory. It is simply dedicating one's life, its whole flow, to his service.—J. F. W. Ware.

To be honest; to be kind; to earn a little and spend a little less; to make upon the whole, a family happier for his presence to renounce when that shall be necessary, and not be embittered; to keep a few friends, but these without capitulation; above all, on the same grim condition, to keep friends with himself; here is a task for all that a man has of fortitude and delicacy.—Robert Louis Stevenson.

The Arrow Hit the mark.

A society was some years ago established to distribute tracts by mail in the higher circles. One of these tracts, entitled, "Prepare to meet thy God," was enclosed in an envelope and sent by post to a gentleman well known for his ungodly life and reckless impiety. He was in his study when he read this letter among others.

"What's this?" said he. "Prepare to meet thy God." Who has had the impudence to send me this cant? And with an imprecation on his unknown correspondent, he arose to put the paper in the fire.

"No; I won't do that," he said to himself. "On second thought, I know what I will do. I'll send it to my friend B—; it will be a good joke to hear what he'll say about it." So saying, he enclosed the tract in a fresh envelope, and in a feigned hand directed it to his boon companion. Mr. B— was a man of his own stamp, and received the tract, as his friend had done, with an oath at the humbug; and his first impulse was to tear it in pieces: "I'll not tear it either," said he to himself. "Prepare to meet thy God," at once arrested his attention and smote his conscience. The arrow of conviction entered his heart as he read, and he was converted.

Almost his first thought was for his ungodly associates. "Have I received such blessed light and truth, and shall I not strive to communicate it to others?" He again folded the tract, and enclosed and directed it to one of his companions in sin. His friend read. He also was converted; and both are now walking as the Lord's redeemed ones.

Making the Best of Life.

The recent death in Brussels, of a most remarkable man, is another illustration of the fact that a man can make his life tell for something, no matter how apparently helpless he may be; and that no one has a right to despair, even when he seems to be most unfortunate. This man whose name was Charles Francois Felu, had no arms. How then could he cultivate the talent God had given him, for he was one of the most successful copyists of famous paintings. Having no arms he used his feet, holding his palette on his left great toe, and skillfully using the brush with his right foot. He lived to be seventy years of age, and among his works are some fine copies of the best masterpieces.—Selected.

Life is what We Make it.

A young woman whose life was full of lofty ambitions found herself occupied day after day with disagreeable household tasks. As the future seemed to shut down hopelessly around these homely duties, the girl grew complaining and bitter. One day her father, who was the village doctor, said to her: "Do you see those vials? They are cheap, worthless things in themselves, but in one I put a deadly poison, in another a sweet perfume, in another a healing medicine. Nobody cares for the vials themselves, but for what they carry. So with our duties, insignificant and worthless in themselves, but the patience or anger or high thinking or bitterness which we put in them, that is the important thing, the immortal thing. A celebrated Frenchman said, "Perfection consists not in doing extraordinary things but doing ordinary things with an extraordinary spirit."—Silver Cross.



S. Greenshields,
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Only what we have wrought into character during life can we take away with us.—Humboldt.

"Tho' we travel the world over to find the beautiful, we must carry it with us, or we find it not."

Get much of the hidden life in your own soul; soon it will make life spread around.—McCheyne.

A person who tells you the faults of others will tell others of your faults. Have a care how you listen.

Devotion to art, culture, professional life, does not diminish the guilt of indifference to our neighbor's woe.

He who does a good deed is instantly ennobled. He who does a mean deed, is by the action itself contracted.—Emerson.

Even the wisest are long in learning that there is no better work for them than the bit God puts into their hands.—Garrett.

The Spirit of Christ, when it enters the mind, destroys selfishness and makes us feel that every human being has a claim upon us.—Stalker.

The habit of saying "the kindest thing in the kindest way" is the habit we need to form. It is well to remember, too, that often it is kindest to say nothing at all.

We sleep, but the loom of life never stops; and the pattern which was weaving when the sun went down is weaving when it comes up to-morrow.—H. W. Beecher.

When a man says that his pastor is a poor preacher, it is well to ask, first of all, what kind of a listener he is. Many a preacher is dull because his hearers are dull.

There are three types of character; the natural man, the compromising Christian, and the consecrated Christian. These three types are represented by Sodom, Lot and Abraham.

It is not the ornamental, but the useful, life that counts most for God and man. We live in a busy, stirring time, and duties press on every side. Up and doing is the call of heaven and earth.

Unselfishness seeks no human recognition. To do good to those who do not appreciate it, to serve those who will never even know by whom the service was rendered, are marks of true unselfishness.

The large-hearted men and women, the most truly great, are the tender-hearted. Love expands and makes us grow. It gives

new interests, and a clearer insight into the old ones. It brings a larger and fuller life.

"Every hard duty that you would rather not do, that it will cost you pain, or struggle or sore effort to do, has a blessing in it. Not to do it is to miss that blessing. Every heavy load that you are called to lift hides in itself some strange secret of strength."

To do right is the only real obligation that faces us. A thief, defending himself by saying, "But a man must live," was met with the answer, "I do not see that." There is no necessity to live, but there is a supreme necessity to do right.

The longer I live the more I am certain that the great difference between men, between the feeble and the powerful, the great and the insignificant, is energy, invincible determination—a purpose once fixed, and then death or victory!—Fowell Buxton.

Unending conflict is one of the few things we can be sure of. Conquer as we may, work as we may, pray as we may, Satan is indefatigable. And the higher we climb, with God's help, the more surely must we count upon these attentions from the powers of darkness.

A life of virtue is a life of health. Self-denial leads to self-development on higher planes. Patient battling against lower lusts ends in assured victory. To one man, and to one only, is life worth living, and that man is he who resolves on nothing less than perfection of the body, mind and soul.—Selected.

After Christ had successfully met the onslaughts of the Evil One in the wilderness, Satan departed from him "for a season." Even the Son of God was not exempt from renewed attacks. But, thanks be to Him, we may confidently count upon all the strength that is needed to continue the fight to a victorious end.

Some men are remarked for the color of their neckties or the arrangement of their hair. With others one scarcely remembers whether they so much as wear neckties. It is their character that stands forth. The man rises above dress and habits. The soul shines out with distinctness that detracts attention from the mere accessories of the body.

A number of men from a large foundry were having dinner; the conversation was general and free. One man used some very bad language, and another faithfully rebuked him for it. After a momentary blush, for he evidently knew better, he replied in defence, "Well, we are all born in sin, are we not?" "Yes!" was the quiet rejoinder. "but that is no reason why we should die in it!"

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2. Because it weakens my example for good. "I am my brother's keeper."
3. Because it has ruined others. It might ruin me.
4. Because I dare not offer it to my son knowing myself the danger.
5. Because the Bible has told us, "No drunkard shall inherit the Kingdom of Heaven"—and drunkards must necessarily come from the ranks of the moderate drinker.—A Toronto Street Ry. Conductor.

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Some departments are crowded out of this issue, e.g., Childhood, Preachers' Page, etc. The young people will find their monthly topic, The Honan Mission, fully given, and the story of the missionaries' escape.

To any congregations that are intending to take a larger number of Records next year the balance of this year will be sent free. The method adopted by many is for the congregation to take a copy for each family. It is a good investment. Those least interested and who need it most get its church and mission news, and some seed will surely fall into good ground and bring forth fruit. Where it can be done it saves all the work and trouble of getting individual subscriptions and collecting them.

As we go to press news comes of the sudden death of Rev. J. W. McLeod, of Vank-leek Hill, Ont. While watching the progress of the work on their new stone church, nearly completed, the gable fell, he and a workman were killed, and others badly injured. Our Honan missionaries through perils great escape. He, almost at his own door, no seeming danger near, is cut off, and widow and her little ones, are left to mourn. "In the midst of life we are in death." "Be ye also ready," comes to us from those now silent lips.

The present state of the Century Fund is that some 600 congregations have subscribed \$800,000 to the Century Fund, of which about \$340,000 is for the Common Fund, the balance for payment of their own local debts. \$600,000 is the amount aimed at for the Common Fund. Five hundred congregations have not yet reported anything. In some of them the work is being carried on.

Others perhaps, few it is hoped, have not yet begun. Whatever is done, must be very largely done within the next two months. The whole amount can and should be raised. On an average taking any considerable area the amount required for the Common Fund is about twice that given each year for the schemes of the church. We will never have opportunity to help another Century Fund. Let our best effort be given to this one.

THE COMING ELECTIONS.

It is probable that ere many months, perhaps weeks, have passed, the people of Canada will be called upon to exercise their right of self-government by choosing representatives who shall manage their national affairs for the next term of years.

The motherland and the U. S. A. are busied in the same way; a large proportion of the free self-governing people of the world, nearly the whole Anglo-Saxon family, engaging in a function in which that family have been pioneers and ever in the van, our Empire leading.

The elections in Britain are of interest because they affect the Empire of which we are a part, and to those in the U. S. A. we cannot be indifferent because of commercial relations and the attitude of their great parties towards our Empire. But with Canada is our chief concern. Here every Canadian has a duty and responsibility.

There are two considerations that give special importance to the right of self-government. One of these is the price at which that right was purchased. We—like Paul with his Roman citizenship, were "free born"

but "with a great price" our forefathers "obtained this freedom." Through long years they wrought and fought and died that they and their country and their children might be free of despot sway. And the right of self-government purchased at such a price they have left for us. It is a sacred heritage to be well and wisely used.

How we love and cherish, almost venerate, relics of our ancestors, and the more closely they were connected with some special work or sacrifice, and the grander the cause and the nobler the deed which they commemorate the more highly are they prized and the more carefully guarded. The sword of a father or grandfather with which he fought for queen and country and liberty, or the well-worn Bible that was cherished by them as a hid treasure in times of persecution, with what pride such things are shown and their story oft retold.

The franchise, the right to vote, the free-man's right with other freemen to decide how myself and my country shall be governed is a heritage second only to the liberty of conscience, liberty to believe and think and worship as we will, and as such cannot be too carefully guarded and cherished.

A second feature of this right of self-government is even higher than the first mentioned, viz., that it is a God-given trust. Government is Divine. "The Lord is King." He is the head and source of all authority and rule. Human laws are but streams more or less impure from that source. All power is of God. But for the execution of that power among men He employs men. Until men attain the position where they will keep the sum of the moral law, loving God above all and neighbor as self they must be compelled to respect the rights of that neighbor by laws of a lower order enforced by fellowmen. "Whoso sheddeth man's blood by man shall his blood be shed." Rulers are "God's ministers appointed for this very thing," that they may be a terror to evil doers. Though chosen by men they are executing a Divine ministry. "The powers that be are ordained of God." "He that resisteth the power resisteth the ordinance of God."

With us government has attained high ideal, and free men choose from among themselves those who shall for them and in their name bear rule. Chosen by men they are "ministers

of God." As really as the Gospel is a trust given to men for the benefit of their fellow men, so really is the right to regulate the affairs of the nation a trust committed to the voters in a free country.

These two great facts make the trust of the ballot a weighty and serious one. They demand in the first place that every voter use his trust. To ignore it by neglecting to use it is throwing contempt upon the memory of those who sacrificed so much to win that sacred right of liberty which we enjoy, and it is faithlessness to a trust from God.

The right use of this trust demands that it be exercised intelligently, that every voter inform himself as best he can on the questions at issue, on the character and conduct of those whom he may choose. It is often impossible to unravel the tissues of falsehood that are spun by tongue and type, but, for the best knowledge he can get and the best judgment he can form, every voter is responsible.

Further, the choice may be, always will be, between evils. No men are perfect, no party beyond fault. And sometimes when men are trying as best they can to do the right, they may be unable to do what they would like. Many a political sinner can honestly adopt Paul's language—"for what I would that do I not; but what I hate that do I." But sad to say there are many more who cannot thus speak, who sin wilfully. Party is all, principle nothing. But the fact that one cannot find purity or perfection is no warrant for not exercising the right of ballot according to conscience and judgment.

It follows also that if the franchise be a trust from God it is only used aright when as in His sight and looking to Him for guidance. "Lord, teach us how to vote," is probably not a very frequent petition, but its spirit should guide every man in the exercise of this trust.

And what shall be said of the man who makes his vote a thing of barter and traffic, sells his birthright as a free man for a mess of pottage, barter away his right of freedom and self-government which his fathers purchased for him at so great a price, trades the trust that God has given him, makes himself a tool, a slave, for a few dimes or dollars, or office, or some other petty gain?

MISSIONS AND N. W. REBELLION.

Vancouver, B.C., Aug. 21, 1900.

Dear Record,—

In your excellent August number, in speaking about "National Digestion" and the Gospel as the best aid to it, you say that "in the Indian uprising in the North-West some fifteen years ago, not a tribe rebelled where missionaries had been at work." If you put the word "Protestant" before "missionaries" you will be correct, and perhaps you had that in your mind as you wrote. This correction, however, is necessary and even important.

I have never thought it fair or just to connect that rebellion with the Roman Catholic church as some have done. Riel, who had never been a docile church member, broke away from the church altogether, and such was his extraordinary influence over the French half-breeds that for a time, at least, most of them followed his example. Besides that, we should always remember gratefully that it was largely owing to Father Lacombe's influence that the Black-foot Indians did not rebel, and we know further that two heroic priests, Marchand and Fafard gave their lives in an effort to save the little company of whites at Frog Lake. Nevertheless, the fact remains that at many points the priests could not or at any rate did not control their flocks. At Frog Lake they certainly could not, as is evidenced by their own death and the frightful massacre that ensued. Near Edmonton that year we came across a priest who was violently Fenian in his hatred of everything British, and whose people would doubtless have risen if they had possessed arms. He came into our camp and our colonel threatened to arrest him for seditious talk.

Some time afterwards a party of one hundred Chippewyan Indians who had been in action against us surrendered, and at their head as they came in and laid down their arms was a priest. He seemed a quiet, inoffensive man and perhaps deserved credit for staying with his people, as likely to be some restraint, but it was clear that his influence was not strong enough to keep them quiet when rebellion was afoot.

In marked contrast to this was the case at the Mistawasis Reserve, where our missionary John McKay labored. The Reserve was near Duck Lake, where the rebels won their first victory, and every one who knows the Indian nature knows how strong must have been the influence that restrained a powerful chief and his men from throwing in their lot with a cause in the full flush of success. That these Indians not only remained loyal, but actually offered their services to the Government, is a splendid tribute to the work of the humble man of God who was then their missionary. The whole subject is fine food for thought.

R. G. MACBETH.

FROM THE PACIFIC COAST.

Mayne Island, B.C., Aug. 21, 1900.

For the "Record,"

A few words from this part of the vineyard may be of interest to your readers.

This mission field consists chiefly of three islands,—Mayne, Pender and Galiano. They lie in the Gulf of Georgia, about half-way between Vancouver city and Victoria. They are like mountain tops planted in the sea, very rocky and hilly, and covered with dense forests, except for the farms—mostly small—which have, with much labor, been cleared in the valleys. They are rich with the most picturesque landscape scenery. They have not the sky-piercing heights or yawning chasms of the Rockies or Cascades, but they present a very mountainous aspect.

Many of the canneries along the Fraser can be seen quite distinctly, and the snow-capped peaks, from fifty to seventy miles away, in British Columbia and in Washington territory, add a grand majestic beauty to the distant scenes, especially on a clear day. Numerous springs throughout the islands provide an abundant supply of fresh, clear, sparkling water.

The woods are being cut away gradually. Several hundred Japs were cutting cordwood all last winter; but the trees are large, tall, straight, and dense, so they can take a good many thousand cords without clearing much land.

Much of the untilled land is covered with ferns from five to eight feet high, and sallal, a small shrub eighteen inches in height, bearing a sweetish purple berry much enjoyed by the birds. These plants render cross cutting practically impossible. The ferns are a great nuisance in the pastures, and ploughing through their roots is very difficult.

Wild flowers are plentiful, and of wild blackberries there is any quantity. Fruit is abundant, both yield and varieties being remarkably similar to that of southern Ontario, except that a great many prunes—a beautiful fruit when fresh from the tree—are raised here. Salmon and cod and deer and grouse reward the devotees of the rod and gun.

The climate is on the whole very fine. The winters are seasons of heavy rainfall, but the summers are for the most part warm and dry. During July and August the islands are a favorite resort for dwellers in the cities; and doubtless in a few years on their fine picturesque bays, along their inviting beaches, will be seen numbers of summer cottages. We have daily steamboat communication with both Victoria and the mainland.

A large portion of the people are engaged in farming, though for the most part it takes the form of ranching, sheep being raised to a considerable extent. The number of ranches is continually increasing.

A number are from various parts of the Old Country, from which they have come to enjoy the freedom of the Pacific coast, where social functions are not so exacting and where they can pass their days comparatively unmolested. Many of them are from the "higher classes," and well educated.

Allow me to say the theory of ignorance in the West becomes an exploded notion to one who has had an opportunity to gain acquaintance with the people of B. C. I would stake the intelligence and education of the people of this district against that of any rural community of Eastern Canada, or urban, either, omitting professors and others par excellence. Each island has a school under a competent teacher, where almost all the children are receiving a good common school education.

Quite a number of the people have come from eastern parts of Canada; a good many of the farmers are of this class. Again, some live by fishing, and, in fact, nearly all the laboring men who can get away spend July and August in the salmon fisheries on the Fraser.

There are a number of half-breeds. Those whom I have met seem very friendly, and I have received repeated acts of kindness from them. Judging from personal experience I must say that within their dark skins is many a heart that would put to shame some of their fairer-skinned brothers.

A great many Japs are here most of the time. On Mayne they have a place where the bosses keep them when they have no work to do. They are a great menace to the laboring men of the West; one has only to live here a short time to realize that the people of British Columbia have many reasons justifying them in their demands for the exclusion of Orientals—from the laborers' standpoint most of all. And the laborers deserve first consideration in any land.

We have a preaching station on each of the islands, two on Galiano. The field was opened some seven years ago, and has been sustained more or less regularly ever since.

Pender is the strongest section of the field. The most of the people there are Scotch Presbyterians—a western Zorra—although a few belong to other denominations, a number to none. Nearly all attend our services more or less regularly. The attendance averages about thirty, sometimes reaching forty or more. We have a Sabbath school, with an attendance of from fifteen to eighteen, of which Mr. A. H. Menzies, brother of Dr. Menzies of Honan, is superintendent. On Thursday evenings we have a prayer meeting from house to house with an attendance which is fair but not what it should be or would be if more realized the blessings to be derived from meeting to study God's word and hold united communion with our Father in Heaven.

On Mayne we have an attendance averag-

ing about twenty. A good many here are Anglicans, and some of them will not attend any other than their own service, if they attend anywhere. We have a "Sunday School" here on Friday afternoon at the close of the day school, for which most of the children stay. On Sabbath I cannot get from one station to another except just in time for service; moreover there are more of the children who stay than would come on Sabbath.

On Galiano, at the southern end, the attendance is about the same as on Mayne. At Retreat Cove, at the other end of Galiano, we have service every fortnight on Tuesday evening. This requires a very interesting ten or twelve mile walk. The trail, with many a crook and bend, stone and mud hole, hill and hollow, meanders through the tall and stately spruces and intrusive ferns.

At the three main stations we have service every Sunday, Pender in the morning, Mayne and Galiano alternately afternoon and evening.

We have some loyal helpers in our work, but the number is not what it should be. By loyalty I mean not merely singing "I am a soldier of the Cross," but buckling on the armour and being a soldier. It is one thing to wear the uniform and another to join the charge. We want Christian workers, but oh! we want Christian livers, who, when the devil comes as an angel of light or a demon of darkness, will never falter. It is not our faithfulness in keeping our talents, but in using them that the Master commends.

But one who is true in these western districts deserves credit, which credit God will not fail to give. There are not the props and outward supports that exist in the thickly populated, older sections of the East, and there are more undermining and ensnaring influences and he who does stand must stand upon the Solid Rock which will never fail; no matter how the billows of life may rage, he shall never be moved.

A number are studying the S. S. lessons, through the agency of the Home Class Department. The people of the mission have subscribed some towards the Century Fund, but all have not yet named the amount they will give. It will not be very large but the mission is going to do what it can to show its sympathy with the work of the Church and appreciation for the help it receives

W. FOSS.

"He who cannot find time to consult his Bible will one day find that he has time to be sick; he who has no time to pray must find time to die; he who can find no time to reflect is most likely to find time to sin; he who cannot find time for repentance will find an eternity in which repentance will be of no avail; he who cannot find time to work for others may find an eternity in which to suffer for himself."—Hannah More.

FARTHEST NORTH.**A Letter from Yukon.**

By Rev. J. J. Wright.

In this north country of magnificent distances, the man who "mushes" ten or twenty miles daily is not noted at all; when he does thirty or forty miles he is "skookum"; but when he has hit the trail for some hundreds of miles he has qualified as a "sour-dough-stiff," and these form the aristocracy in a mining camp.

Such a journey Rev. J. A. Sinclair made

For sixty-five miles over the "cut-off" there are many great hills to climb—the southern slopes of which are bare of snow as in summer. These sides he had to climb on the way north, so he conceived the plan of fitting a pair of wheels about the middle of the sled, just balancing it, and lifting it a couple of inches off the ground, enabling him to send his team over bare spots without that exasperating screech when iron strikes gravel. The wheels were so fixed that they could be removed or attached in a few seconds.



Wheeling up a Bare Slope.

this spring for the Home Mission Committee to find out something of the condition and needs of the mining population working the rich creeks of Klondyke. Should anyone think lightly of such a trip, let him start from Montreal to "count ties" on the Grand Trunk to Toronto. Then let him try to imagine what his feelings would be to be told by Dr. Warden that his walk is hardly three parts done and to report progress to Dr. Thompson in Sarnia.

It was Mr. Sinclair's own plan to house our work for this winter at White Horse, where he had secured a building lot and had some lumber to begin operations, but the Home Mission Committee's word must always go, and so he must make preparation at once for the journey.

He required an outfit, dog-team and sled. When we remember that the outfit must not much exceed one hundred pounds, and that it must include fish for dog-feed, a rubber blanket, an axe, an ice-pole, some hymn books and a camera, it will be seen that no great room was left for luxuries. In Bobs, Dewey and Bismarck he got together a good team, and in the fittings of the sled found a chance for his mechanical gift to show itself.

The White Pass and Yukon Railway men, from Mr. Heney down, all know Sinclair, and many ominous winks were exchanged as he fitted up his "automobile." "Little Willie," the construction boss, so called because he weighs nearly 300 pounds, confided his conclusion, long since come to, that "the parson had wheels in his head." However, on many a hard stretch of road afterward, as the nicely balanced sled rolled smoothly over the bare ground, dogs and men rejoiced in that teaching "the righteous man is merciful to his beast." Whether the plan commended itself because it was humane or because it made time, no matter, the lesson was taught.

It should be told that to these same railway men all along the line our missionaries are indebted for many kindnesses that make their work easier and pleasanter.

The time of year chosen for the trip was about the worst possible, the Yukon breaking up much earlier than usual. Every morning a start was made about three o'clock so as to take advantage of the night's frost, and the sensation of a traveller alone on these ice stretches as he heard the wolves howl in the black forests of the hill-sides, were none too comfortable.

Below Five Fingers Rapids the Yukon was clear from bank to bank, only along the edge was a strip of rim ice so narrow that at times but one runner could be held on the trail, while ten feet below was the current that meant death to anyone caught in its treacherous undertow.

Along this rim-ice the driver pushed the dogs hoping to find the trail striking the solid ice again below the rapids; but no, he must take to the woods along shore. Emerging at the river again, there, still rushing like a mill race, is fifteen feet of water separating from the solid ice beyond. He tries to throw a bridge over, but the shore is too steep to permit the handling of poles.

Now, what is to be done? There is open water ahead, matted fallen timber at the side, a mile of horrible trail behind, and worst of all the stretch of rim-ice covered with gravel and boulders, and still twenty miles from the last road house. To go back is out of the question, to bridge or ford the open channel impossible. Of necessity he must take to the pathless woods, hoping that he will come out at solid ice again.

After another hour spent in cutting and breaking trail, righting a constantly upsetting sled, coaxing dogs along what in-

can be driven at every step, and at last a genuine welcome from the keeper of Mac-kay's post. Mrs. Wilson, all unconscious that her guests may be angels in disguise, entertains hospitably nevertheless. Small wonder if, contrasting a post like this with other scenes of blasphemy, dissension and cruelty to dumb beasts, the traveller found the difference as between heaven and hell.

At Selkirk it was reported there was three feet of water on the ice between that place and Dawson. Outward bound parties argued that to go on was folly, and cruelty to the dogs. Still he kept forging on in what seemed a charmed journey, each day dry where others reported he would meet flood. It was no miracle, however, but only the justification of a plan to follow the receding top-water. It is characteristic of these rivers that after the first freshets the ice becomes porous enough to let the water drain through, itself remaining sufficiently strong to carry a light load if only the driver is careful to protect the dogs' feet with moccasins from the points, sharp as needles, of the honeycombed ice.

At last Dawson was reached, twenty-one days from Bennett. This included many stops and always rest on Sundays. At the beginning of the trip several parties drop-



They Would Like to get Across.

stinct teaches is an impossible path, again river is in sight, but again the lane of open water, now, however, much narrower. By cutting steps in the ice cake down to the water's level, unhitching the dogs and getting the sled just gripping the other side, he gets himself and dogs across, and soon three miles further on the long-looked for road house is sighted. Coming nearer, again open water seems to intervene between the food and rest so much needed for himself and dogs. One more big risk, over a narrow ice bridge through which the testing pole

ped the missionary, who persisted in resting on the Sabbath, with that air of patronizing pity which so many assume towards Christians of the old-fashioned type. These parties would declare they respected his scruples, of course, regretted the loss of his company, but "business is business, you know," and they hoped to see him on arrival of the first boat.

It was my privilege to be with Sinclair when, several hours after his arrival in Dawson, he met some of these people just coming off the river, fagged and cheerless,

and with dog teams generally lame and broken up. Well, maybe Sinclair didn't pour in hot shot about keeping the Sabbath, and maybe they were not a disgusted crowd, Jews and all that were among them, as they heard how, while they had toiled on over slushy trails and were wearied, he took his Sabbath rest and rose early and with dogs

The greatest opportunities for dropping seed come by the wayside. Such scenes as below, "an axe to grind," come, and I know from the man's own lips the uplift that the chance conversation of a few minutes gave his life. The successful missionaries here are the men who can with tact and kindness use these chances.



The Missionary turns the Grindstone.

fresh and strong had beaten them out. It was a great object lesson, and a great joy to me to see the higher critics of an effete Sabbath go down before triumphant orthodoxy. Verily there is "wisdom that is profitable to direct."

The comradeship of Queen's men is proverbial, but just imagine what it is in the Yukon. Change the characters, but keep the spirit of these lines, and you have it.

"She loved me for the dangers I had passed,
And I loved her that she did pity me."

There are scores of men in here who met Sinclair when he kept the gateway to the Klondyke at Skagway in '98, and as these greeted him I learned something of the hold he had on that town during the stirring times of Soapy Smith's regime and the railway riots.

The work on the creeks is that of a circuit rider, with nothing to ride perchance but his hobby. Every Sunday a tramp of twenty or thirty miles, always climbing some dome a thousand feet high that lies between stations. Then the surroundings are not always solemn and decorous. The saloon keeper puts the dining room at your disposal, but a burro-team arrives, upsetting all calculations. Some men are there because they want to help; others lounge about the door because they want to be in it and yet not of it, while others again, may be, are occupying the bunks that line the room, and these from under cover keep up a running comment on the whole business.

Here is another example of the nature of the work. The missionary drops into a camp, and is invited to stay for the night. He has a short service. Then the men turn in and half a dozen or more are in the bunks hung round the room. Some one, and he may be a graduate, thinking of something read or said during the evening, begins a discussion in which his superior knowledge of philosophy or some Oriental cult will stand him in good stead. The talk goes on till long past midnight, and when it is done he realizes that this sunbrowned hardy missionary has read as widely and thought as deeply as himself on these questions of good and evil, life and death, and the ways of God in nature and in history. He finds that the widest reading and most fearless spirit of inquiry are not inconsistent with faith in Jesus of Nazareth, as the soul's Lord and Saviour, and he finds too that for this man at least, the Gospel of the Christ is deeper than his greatest needs, higher than his noblest aims, and wider than his broadest charity.

Our Yukon pioneers have compelled respect for the cause and church which they represented here, inasmuch as these Westerners found them men who were unselfish, men of rock-like resolution, yet withal men of great kindness.

Sinclair also has proved himself worthy of a place in that Apostolic succession, and I trust that when he returns East the Church will greet him with a "Well done, faithful servant."

ESTIMATES FOR SCHEMES WEST.

Presbyterian Offices,
Toronto, 10 Sept., 1900.

Editor Record,—

The following is a statement of the amounts required for the current year on behalf of the Schemes of the Church. It is intended to guide Presbyteries and congregations in the amount at which they should aim, as well as in the appropriation of their contributions. It is very desirable that Presbyteries should at an early meeting give special attention to this matter, and carefully consider what amount they should assume, and then apportion this amount among the several congregations within their bounds. In Presbyteries where this has been done, and where the supervision of each Scheme has been committed to some one member of the Presbytery, the results have been generally much more satisfactory than when left to each congregation to give as it pleased:—

Schemes.

(Western Section.)

Home Missions.. . . .	\$94,000
Augmentation of Stipends.. . .	28,000
Foreign Missions.. . . .	73,000
Woman's For. Missionary Soc....	56,100
French Evangelization (including Pointe-aux-Trembles Schools)..	35,000
Colleges, viz.: Knox.. . . .	12,000
Queen's	5,000
Montreal.. . . .	5,000
Manitoba (exclusive of amount from Synods of Manito- ba and B. C... ..	3,000
Ministers' Widows' and Orphans' Fund (over and above Ministers' Rates and Int. from Investments	14,000
Aged and Infirm Ministers' Fund (over and above Ministers' Rates and Interest from Investments	14,000
Assembly Fund.. . . .	7,000
	<hr/>
	\$346,100

The congregations in both Eastern and Western Sections of the Church contribute for French Evangelization, Manitoba College, and the Assembly Fund; the amounts named for the other Schemes are for the Western Section alone.

An average contribution over the whole Church of \$2.00 per member will provide the total amount required for the Schemes. Many congregations will, of course, greatly exceed this average. It is hoped that an earnest effort will be made to reach the average in every congregation.

Mission Stations, as well as congregations, are enjoined to contribute to the Schemes of the Church. This will be found helpful to them as well as to the work.

Where Missionary Associations do not exist, the Assembly has appointed collections

to be taken up during the current year as follows:—

- French Evangelization.—Fourth Sabbath of July.
- Assembly Fund.—Fourth Sabbath of August.
- Colleges.—Fourth Sabbath of September.
- Widows' and Orphans' Fund.—Third Sabbath in October.
- Home Missions.—Third Sabbath in November.
- Manitoba College.—Third Sabbath of December.
- Augmentation Fund.—Third Sabbath of January, 1901.
- Aged and Infirm Ministers' Fund.—Third Sabbath of February, 1901.
- Foreign Missions.—Second Sabbath of March, 1901.

Quite a number of congregations fail every year to contribute to one or more Schemes of the Church. The Assembly last month instructed Presbyteries to take this matter into consideration, at their first meeting, and endeavor to secure the organization of an efficient Missionary Committee in every congregation and Mission Station within their bounds, so that a contribution may annually be obtained for every Scheme.

The Scheme which seems at present to receive less than its fair share of attention and pecuniary aid is that of the Ministers' Widows' and Orphans' Fund, the claims of which I would urge upon all Sessions and congregations.

Nearly the two-thirds of the entire contributions for the Schemes of the Church are received during the last three months of the ecclesiastical year. This renders necessary the borrowing of money to meet salaries and other disbursements, entailing heavy expenditure for interest. To obviate this, congregations are recommended to forward their contributions quarterly. The Assembly instructs congregations to forward all money prior to 28th February. Special attention is called to this, as hereafter an annual statement in detail is to be submitted to the Assembly of all money received from congregations, Sabbath schools, etc., up to February 28th.

Permit me to add to the above statement a few general notes on the different Schemes of the Church:—

1.—Home Missions.

To enable the Committee to keep pace with the growth of the population, and to open up new fields, as well as to furnish regular supply during the whole year, the full amount given in the estimate will be required. As the amount received from Great Britain and Ireland is now much less than heretofore, greatly increased contributions will be required from our own Church.

2.—Augmentation of Stipends.

This scheme is under a Committee distinct from the Home Mission Committee. Last year the revenue was about \$2,000 less than the amount required to pay the grants in full. It is earnestly hoped that this year the scheme will be liberally supported, so that the Committee may be in a position to receive all Mission Stations desiring to come upon the list.

3.—Foreign Missions.

The amount required this year is fully \$6,000 in excess of the amount received last year from the congregations, etc., of the Church, for the ordinary work. While the amount required for the Woman's Foreign Missionary Society is stated, it is to be borne in mind that this is entirely distinct from the amount required by the Foreign Mission Committee of the Church. The Woman's Foreign Missionary Society raise their money chiefly by means of the Auxiliaries and Mission Bands connected with the Society.

4.—French Evangelization.

The estimate includes the amount required for the Central Mission Schools at Pointe-aux-Trembles, and for the general work of education and colportage, besides what is necessary for the maintenance of the French congregations and Missions.

5.—Colleges.

Since the abolition of the Common Fund in 1888, congregations contribute to one or more of the Colleges, as they think well. The amount required for each of the Colleges is given. It is hoped that every congregation in the Church will contribute for theological education, and that the full amount required may be got. All congregations, including those in the Maritime Provinces, are expected to aid in making up the amount required for Manitoba College.

6.—Widows' and Orphans' Fund.

A misapprehension exists in the minds of many as to the needs of this Fund, the impression being that it is abundantly ample to meet all demands. The reverse is the case. The expenditure last year was \$2,500 in excess of the revenue, and it may become necessary this year to reduce the present small annuity given to widows and orphans. To prevent this the congregational contributions should be fifty per cent. in excess of those of last year. Special attention is called to this matter. Ministers' personal rates are payable in advance on November 1st for the year then beginning. Only the widows of those whose rates are paid up regularly are entitled to benefit from the Fund.

7.—Aged and Infirm Ministers' Fund.

Additions are made to the List of Annuitants by the Assembly from year to year. Last year seventy-nine annuitants received benefit. To meet the expenditure of the

current year the sum of \$14,000 will be required over and above the income from interest and rates. Ministers' personal rates are payable annually on or before the fifteenth of January for the year ending on the thirty-first of March following.

8.—Assembly Fund.

In addition to the expenses immediately connected with the meeting of the Assembly, and the printing of the annual volume of Minutes, this Fund has to bear all expenses connected with Committees that have no fund of their own, such as the Committees on the Distribution of Probationers, Church Life and Work, Statistics, etc. There is also an annual charge for the general expenses of the Presbyterian Alliance. About \$7,000 will this year be required for this Fund. As the large bulk of the expenditure (printing of the Minutes, etc.) has to be met in July and August, it is hoped that congregations will remit at the earliest possible date.

ROBT. H. WARDEN.

ASSEMBLY'S S. S. COM. MEETING.

By Rev. D. S. Fraser.

Editor Record,

The Assembly's Sabbath School Committee held its autumn meeting in Toronto during the first week of September. All the Synods were represented by their respective Conveners, who met with the Assembly's Conventer on the 4th, compared notes, and arranged the docket of business for the whole Committee, which held five sessions during the 5th and 6th. A large amount of business was transacted, but here only the most important can be noticed.

The question that was considered as the one of chief interest is that of securing Trained Teachers for our Sabbath schools. There are now many very faithful teachers in our schools, to whom all credit is due, but none will be more ready than they to acknowledge the need that exists in all parts of the Church.

The Colleges are to be asked to help by giving increased attention to training their students in the principles of teaching, with special application to S. S. work. There has been a great change in the educational system of the country within the last twenty years. Formerly nearly all ministers, during their college course, taught in the public schools, and thus gained a valuable practical knowledge of teaching; but now very few of our students are able to avail themselves of this training. With all that may be done to train S. S. teachers by lectures, institutes, or other general methods, the chief dependence must be placed upon our ministers, who should be fully qualified to give the necessary instruction to the teachers in their own congregations. The Committee is framing its plans with this

idea clearly in view, and hope to be able to supply ministers and teachers with the required literature from our own Publications' Committee, which is working in full harmony with the S. S. Committee. The whole question of Teachers' Training was entrusted to a sub-committee to fully consider, and report, if possible, a plan for submission to the next Assembly. For the coming winter, the colleges are to be asked to arrange courses of lectures in convenient centres to meet the need, as far as may be practicable. In the meantime, all ministers are asked to give attention to the training of their teachers, by Bible classes, or such other methods as may be found most suitable in their circumstances.

Presbyterial visitation of Sabbath schools was fully discussed, and a simple suggestive plan was adopted, with suitable blanks and directions to guide those appointed by Presbyteries to do this work. The necessary papers will be sent to all Presbyteries as soon as ready, and it is hoped that they will be able to accomplish a good deal in this way, in deepening interest in, and increasing the efficiency of S. S. work.

The Home Department received considerable attention, and now all the necessary literature and supplies can be obtained from our Publishing Committee. Much is expected from the development of this department of work.

The policy of the Committee is to discourage the closing of any of our Sabbath schools for any part of the year. It is felt that much loss is suffered from the closing of schools in the country in winter, and in some of the cities in summer. But where it is found absolutely necessary to close any schools, either in winter or summer, the Committee are anxious that some provision may be made for the continuous study of the lessons, either by the Home Department or by teaching the lesson from the desk, as is done in some cases when the city schools are very small because of the absence of so many people from city congregations during summer months.

Regarding the appointment of Synod and S. S. missionaries or superintendents, the Committee is of our mind. Whether all the Synods may take action at once is a question, but there is no doubt that the importance of such a step will soon be so manifest that a Sabbath school missionary in every Synod will be an accomplished fact. The experience of other Churches in this matter is all in favor of such appointment. There will be abundance of work of the most practical kind, and the means for their support will be ready at hand when the Synods are ready with the men. The whole question will be before Presbyteries and Synods during the year, and it is hoped that they may be so strongly in favor of such appointment that the next Assembly will be warranted in authorizing them, and in making full provision for their work and support.

SABBATH SCHOOLS.

Experiences of a Synod Convener.

Dear Record,

The following instances from my experience in visiting the Sabbath schools in one of our central Synods during the past summer will show the necessity there is for more earnest and careful attention to Sabbath School work. The instances quoted are from a very limited area, and if it is at all representative of the state of matters in the Dominion, the loss to our Church must be very great.

1. An augmented church, with one afternoon service, was found, two or three weeks after its minister had removed to another charge, to have no school; apparently all had depended on the minister.

2 and 3. Two other schools were found closed, under similar circumstances.

4 and 5. A regular village charge, with an out-station, was a vacancy for six months; when the new minister came, there were no schools.

6. An augmented church, afternoon service; no school, no teachers to be had; the minister's other engagements prevented his undertaking the work.

7. An outlying country school, closed for want of teachers.

8. A small country school, called "union," two-thirds Presbyterians, but no Presbyterian teachers; papers and helps not Presbyterian, not even non-denominational.

9. A large country school, called "union," one-half Presbyterians, but no Presbyterian teachers; hymn book, help, papers, not Presbyterian, not even non-denominational.

10. A village school, called "union," but not held in Presbyterian church, which is vacant in the morning, its service being in the evening. The school is held in the morning in the other church; helps, papers hymn books and minister all of that other church. Half the scholars, and two out of six teachers Presbyterian.

11.—A school, called "union," in a district school house, all scholars and teachers Presbyterian, but the organist of another denomination; hence called "union," and papers and helps not Presbyterian.

12 and 13. Two schools, in district school houses, both closed for lack of teachers, yet two young ministers to-day were boys in one of those schools.

14. A village church, two services and no school.

15 and 16. In these the ministers and their wives the sole teachers. Is this a usual condition of things?

How can our Presbyterian Church expect to grow?

Is our available material trained for Sabbath school service?

Are our Sessions following the instructions of our church, in overseeing the religious instruction of our young people?

CHURCH NOTES AND NOTICES.

The summer session of Manitoba College closed on 18 Sept. Other colleges will soon begin; Montreal and Knox, Oct. 3 and 4.

The Synod of the Maritime Provinces will meet in St. Andrew's Church, Chatham, N.B., Tuesday, 2 Oct., 7.30 p.m. Opening sermon by Rev. M. G. Henry, retiring moderator.

St. Andrew's Church, Sydney, C.B., celebrated its jubilee, 22 August. Fifty years ago there were but eight Presbyterian ministers in Cape Breton. This year there are thirty ministers in charge and eight student catechists.

Rev. D. Cock, Truro, N.S., who graduated from the Presbyterian College, Halifax, in the spring of '99, and is now laboring in the Klondyke, reports that his congregation is self-sustaining. This is the second self-supporting charge in the far North, Dawson having attained that position some two years ago.

It is hard to realize the field for mission work and the need of it furnished by our lumber camps in winter. A committee appointed by one Presbytery, North Bay, reports nearly twenty thousand men in four hundred and twenty-two camps in the limits of the Presbytery. What must be the number throughout the Dominion.

Rev. J. G. Shearer, agent of the Ontario Lord's Day Alliance, and also of the Dominion Alliance, has visited the Maritime Provinces, and been warmly received. Provincial Alliances have been formed in N.S. and N.B. and branches in all the leading towns. The Sabbath is being steadily encroached upon, and constant vigilance will be necessary to preserve it with its priceless blessings to our country.

Knox College has been disappointed. It called Rev. Dr. Forrest, of Shelmorlie, Scotland, to fill its Chair of Apologetics. He has declined. Whereat the Presbyterian Review calls attention to the oft-repeated fact that, while men from abroad may have advantages for such work, our own men have others that counterbalance. They are sons of the soil. They have grown up with the life and work of the Church. Besides, it is a rule of life that a people or class will rise to that for which they are deemed worthy. Many thanks for the good and great from abroad, and utilize the best at home.

Welcome is the following from Rev. D. Sutherland, of Gabarus, C.B., who heads the active ministry of Sydney Presbytery, with forty years of service. He says, referring to September Record:—"Louisburg, C.B., was wrought by me as pastor from my induction in Gabarus, 1875, for several years.

I held services on a chosen hill in the woods at 12 Mile Lake, and in a house at Middle Height, giving the Word of Life to a circuit of many miles not otherwise reached. Finally a great communion was held of five days' continuance, and attended by an overflowing concourse of people. This was the foundation of the present congregation in Louisburg.

College fashions must be followed,—if goods ones, well,—and Manitoba has held its first "summer meeting," August 5 to 10. Special sermons in all the churches, on Sabbath, 5 August, began the work. The following days were full of interest and profit, with papers, addresses, conferences, on a wide range of subjects, ancient and modern, scholarly, historical, scriptural and practical; from "Assyrian and Babylonian Archaeology" down through "Israel's Development," "Old Testament Criticism," "The Apostolic Age," "The Nicene Creed," "John Knox's Book of Common Order," to "Christian Education," "Sociology," and "Our Religious Future;" which, needless to say, was the theme of Dr. Robertson, as with sweep historic and prophetic he surveyed the Western Canada that is and is to be.

A pretty feature of the social evening of the meeting was the presentation to the College of a portrait (oil painting) of Dr. Robertson.

Obituaries.

Rev. J. J. Bourgoïn died at Pont-aux-Trembles on the 10th Sept. Mr. Bourgoïn was born at Glay, France, 52 years ago. He came to this country at the age of nineteen as a missionary to the French-Canadians, and did colportage work in Quebec city and vicinity until he became a teacher at the Pointe-aux-Trembles schools. A year or two later he was appointed principal of the institution, and has held that position for the past 25 years. He was ordained Nov. 9, 1889.

Rev. Jno. McMillan was a native of Arran, Scotland. Coming to Canada early in life, he studied at Knox College, Toronto. He was ordained in 1856 and labored for six years at Fingal; removing to Mount Forest, he remained twenty years. For two years previous to his retirement he had charge of Havelock congregation. Latterly he resided with his son, Rev. J. W. McMillen, of Lindsay, where he died on Sabbath, 2nd Sept.

Rev. James Donaldson died at Galt, Ont., 11th Sept., in the 82nd year of his age. He was educated at Glasgow and Edinburgh. In 1852 he was licensed to preach by Glasgow Presbytery. Reaching New York in 1857, he remained there four years as city missionary. Later he was superintendent of missions, first of Montreal, then of part of Western Ontario.

Calls.

From North Westminster church, to Dr. D. McCrae of Collingwood.
 From Thamesford, Ont., to Mr. T. A. Watson. Accepted.
 From Crystal City and Clearwater, Man., to Mr. C. G. Young.
 From Knox church, Ripley, and Bervie, Ont., to Mr. F. J. Maxwell, of Port Credit.
 From Alvinston and Euphemia, to Mr. S. G. Livingstone, of Burn's church.
 From Stayner, Ont., to Mr. L. McLean, of Duntroon.
 From Fairbank and Fisherville, to Mr. J. W. C. Bennett.

Inductions.

Into Botany, Kent Bridge and McKay's Corners, 21 Aug., Mr. D. M. Robertson.
 Into Tilbury, Ont., 4 Sept., Mr. J. F. Johnston.
 Into St Andrew's Strathroy, Ont., 19 Sept., Mr. W. J. Knox.
 Into Inwood and Brooke, Mr. Wallace.
 Into Pelham, Ont., 6 Sept., Mr. Peter Reith.
 Into Shelburne, N.S., 28 Aug., Mr. D. J. McDonald.
 Into Kirkwall, 21 Aug., Mr. J. A. Mackenzie.
 Into Belmont, Man., 10 Aug., Mr. Chas. McKay.
 Into High Bluff, Man., 18 Sept., Mr. W. R. Ross.
 Into Revelsoke, B.C., Aug., Mr. W. C. Calder, late of Loggieville, N.B.

Resignations.

Of Weston, Mr. Walker Reid.
 Of Vasey, Mr. Geo. Craw.
 Of Victoria and Dundas, Mr. A. G. Bell.
 Of Souris, Man., Mr. Robert Thynne.

New Churches Opened.

At Windsor, N.S., 2 Sept.
 At Beechmont, C.B., 26 Aug.
 At Madawaska, 9 Sept.
 At Mikado Mine, Lake of the Woods, a preaching hall, 16 Sept.
 At Orr, Manitoba.
 At Grand Forks, B.C., 5 Aug.
 At Fort Moody, B.C., 19 Aug.

Re-opened after Renovation.

At Baillie, N.B., 5 Aug.
 St. Andrew's, Guelph, 23 Sept.
 At Alliston, Ont., 2 Sept.
 At Pilot Mound, Man., 26 Aug.

New Congregation Organized.

At Lyn, Southwold, 4 Sept.

Presbytery Meetings.**Synod of the Maritime Provinces**

2. Inverness.
1. Sydney, Sydney, 26 Sept., 10 a.m.
3. P. E. Island, Ch'town, 6 Nov., 11 a.m.
4. Pictou.
5. Wallace.
6. Truro, Springside, 13 Nov., 2 p.m.
7. Halifax, Halifax, 18 Sept., 10 a.m.
8. Lunenburg.
9. St. John, St. J'n, St. A., 16 Oct., 10 a.m.
10. Miramichi, Dalhousie, 25 Sept., 10 a.m.

Synod of Montreal and Ottawa.

11. Quebec, Quebec, Chal., 24 Sept., 4 p.m.
12. Montreal, Montreal, Knox, 18 Sept.
13. Glengarry.
14. Ottawa, Ottawa, Bank St.
15. Lan. & Ren., Smith's Falls, 16 Oct., 1.30
16. Brockville.

Synod of Toronto and Kingston.

17. Kingston.
18. Peterboro.
19. Whitby.
20. Lindsay.
21. Toronto, 4 Sept., 10 a.m.
22. Orangeville.
23. Barrie, Barrie, 5 Oct., 10 a.m.
24. Algoma, Richard's Landing, Sept.
25. North Bay.
26. Owen Sound, Owen S'd, 18 Dec., 10 a.m.
27. Saugeen, Mount Forest, 11 Dec., 10 a.m.
28. Guelph, Guelph, 20 Nov., 10.30 a.m.

Synod of Hamilton and London.

29. Hamilton.
30. Paris, Woodstock, 13 Sept.
31. London.
32. Chatham.
33. Stratford, 13 Nov.
34. Huron, Clinton, 13 Nov., 10.30 a.m.
35. Maitland, Wingham, 20 Nov., 10 a.m.
36. Bruce, Paisley, 11 Dec., 11 a.m.
37. Sarnia.

Synod of Manitoba and North-West.

38. Superior.
39. Winnipeg, Man., Coll., 13 Nov.
40. Rock Lake, Cartwright.
41. Glenboro.
42. Portage, Gladstone, 10 Dec., 7.30 p.m.
43. Brandon.
44. Minnedosa.
45. Melita.
46. Regina.

Synod of British Columbia.

47. Calgary.
48. Edmonton.
49. Kamloops.
50. Kootenay.
51. Westminster.
52. Victoria, Nanaimo, 26 Feb., 10 a.m.

Our Foreign Missions.

CONFERENCE IN TRINIDAD.

San Fernando, Sept. 1, 1900.

Dear Mr. Scott,

Our second annual conference closed here yesterday. It opened at 10 a.m. Tuesday 28th August, and closed on Friday at 3 p.m., the 31st.

There were 54 present; four missionaries from Canada, four East Indian ministers, and 46 East Indian helpers. Two elders one residing here and one from Princetown aided in the meeting. We were in session from 7 to 8 hours daily.

Whilst all of our missionaries gave in a paper or treated a subject, the work by no means rested on them wholly. The Rev. P. Bukhan spoke on "Preparation for the Work;" the Rev. D. Ujagarsingh, "Our Private Life;" Rev. Andrew Gayadin, "Hinduism;" Mr. Moolchan Lal; "Mohammedanism;" Mr. A. Girdhari, "Giving, a Christian duty" (he was ably supported by Mr. D. Mahabir, elder); Mr. Chas. Sooden, on "Hindrances to Success." On the last and I may add the great day of the feast the ever-ready, judicious, and much esteemed worker, the Rev. Lal Bihari, in a very happy way summed up.

Whereupon Mr. Bukhan moved that our conference take place semi-annually, and in this he appeared to have the support of all present. Your missionaries were gratified at the high satisfaction shown by their co-workers, but as such gatherings are attended with not a little expense and toil, no definite action was taken by Council in the matter.

I believe I am only expressing the sentiments of my brethren from Canada when I say that we are surrounded by a body of East Indian helpers of whom we are not ashamed; I do add, of whom we are proud. Most of them are familiar with the teachings of the two great systems here that have to be met, viz., Hinduism and Mohammedanism, and they can use skillfully the Word of God in combatting the molvis and pundits.

There was a manifest consensus in favor of preaching a simple gospel, as to sinners needing salvation, and a resort to argument only when forced to do so. Beecher somewhere said, "If I wished to visit a house where a vicious dog was kept, I would not stand at the gate or at the entrance to the avenue, and arouse the creature by pelting stones. I would prefer trying to slip in quietly." The world over this is the safest and generally the most successful course to adopt.

We were pleased with the evident loyalty of the workers to the mission, and their deep concern to secure the largest measure of success in ingatherings and in independence in the up-keep.

The pleasant impressions of this week will long linger.

Yours faithfully, K. J. GRANT.

LETTER FROM FORMOSA.

Formosa, Tamsui, June 27, 1900.

Rev. R. P. MacKay, D.D.,

Last month four students and Koa Kau accompanied me to Kap-tsu-lan on the east coast. We spent some time before starting at Kelung-Loan-Loan and Sia-liau, holding evangelistic meetings.

Then we boarded a Japanese steamer one night and the next morning she dropped anchor in the waters of So' Bay. Almost immediately we were hailed by boatmen from the Christian village Lam-hong-o. We were soon seated in a boat and the rowers pulled us ashore, rolling out hymns of praise to God. Their repaired chapel was clean, neat and strong. All expenses were borne by the villagers. A profitable day was spent there, after which we set out for the plain.

One day when going inland the winding path lay through dense undergrowth, and we lost any trace of it. Then we wandered hither and thither, but at last arrived at our Ang-chha-na chapel. The following day we were told our narrow escape. Savages speared a herd boy where we were lost half an hour after we passed along. Near the mountains and in the plains, savages are as eager and successful as ever in head-hunting! They are neither conquered nor won.

Quite a number of chapels had been destroyed by typhoons, and several have not yet been rebuilt. Still, the converts everywhere declared their intention to re-erect after harvest.

As we stood on the site of "Glengarry chapel" at Tang-ming-thau, our elder there described the terrific storm which swept over their doomed village and left ruins behind. The water rose, and rose, till the thatched roofs floated against bamboo trees, which kept them from being carried out to the raging sea. A number of the villagers previously fled; some were drowned, and twenty were two nights and three days partly in the water and partly on the floating roofs, without food. Two were under and nearly drowned, but a hole was quickly made, and they were pulled on to the top of the roof.

They were all cheered and encouraged by Ho-pa the Bible woman, who prayed and sang in turn night and day. They could hear her voice in the thick darkness pleading with God to deliver them, if His will. "If His will," think of that and the whole scene and the numbers who heard and believed in Jesus in the once substantial chapel.

Think, dear Glengarry friends, whose dollars built the church: Think! I say, and bless the Lord for enabling you to help in days gone by.

There is a new chapel at Pai-Li, quite convenient for Tang-ming-thau converts. The repaired or rebuilt chapels are at Lam-hong-o, Pai-li, Ang-chha-na, Sau-hut, Hoau-

sia-thau and Ta-ma-ien. The Bible woman and preacher at the last mentioned village did noble work, quite equal to what we could do in the "Girls' School," and that without additional expense.

I baptized upwards of forty in the plain, and when leaving to return by land, was escorted by Christians singing hymns. Some were in tears. To see them standing on the bank of a stream singing while we crossed, and to hear their voices grow fainter and fainter as we marched along was touching. "We'll crowd Thy gates with thankful songs,
High as the heavens our voices raise;
And earth, with her ten thousand tongues,
Shall fill Thy courts with sounding praise."

I am, yours sincerely,

G. L. MACKAY.

LETTERS FROM THE NEW HEBRIDES By Rev. Dr. Annand.

Tangoa, Santo, 21st May, 1900.

Dear Mr. Scott,—

A few hours after the SS. Ysabel steamed away with our last mail, on the 2nd instant, we found that the measles were among us. About a fortnight before that one of our lads had the disease, but so lightly that we did not recognize it. How he caught it we know not. From him others took it, and so the disease spread, until at present, seventy-five of our company have been laid aside with it.

Last week over fifty men, women and children were down. The majority of them are now recovering, but we hope to get them all safely through, but what the sequel may be we cannot predict. Though the manual labor has largely fallen off, yet our classes have gone on regularly, even if very small at times. To-day we had thirty-one in school, and forty absent.

Very fortunately for us, this is a very mild type of measles; although many of our lads have found them quite severe enough, having been in bed with them over two weeks. James Nanin is acting nurse for us, and he has done his part nobly. The disease is just beginning among Dr. Bowie's people.

Of course all evangelistic work among the bush people has stopped, and our markets have been closed. We are trying our best to prevent its spread among the heathen; but that we shall be able to do so is doubtful. Sincerely do we hope that the work among them may not be hindered by this disease.

This being the first month of our school year, a few facts about the past one may be interesting to you. We closed the year in a healthy condition financially, for which we are thankful. As all our accounts will be submitted to Synod next month, and our balance sheet published in the Annual Report of the mission, I will not now give details.

We began the year with sixty-two stu-

dents, sixteen women and thirteen children, and we closed it with seventy-one students, twenty-two wives, and twelve children. During the twelve months we lost by death one man, one woman, and one child; and in that time there were four births. The student who lost his wife returned home, another was dismissed, and ten finished their course of four years, and left us. On the other hand, we received twenty-two new pupils. The average number of students for the year was 71.8.

Towards clothing this large and lively family we received goods from Canada, New Zealand, Victoria and New South Wales. We are gratified and encouraged by the cheerful and stimulating letters coming from many warm friends of the Institution; and also by many liberal contributions given with earnest prayer for the prosperity of the work.

The work accomplished has been upon the whole better than on any former year. A fine healthy Christian influence has gone out from this centre over the south of Santo, and even beyond.

Intellectually our students do not shine, and their application to their studies is spasmodic; but the childlike faith of those who work among the heathen is highly commendable. Their knowledge is very limited, and their conduct is not always such as we can approve; but their zeal and confidence in God's word are praiseworthy. Possibly in the Lord's sight they may stand higher than we.

Ever yours,

J. ANNAND.

Off Epi, on SS. "Mambare,"

27th June, 1900.

Dear Mr. Mowatt,—

As I am away from home and do not intend to print a letter for this month, I will write a line.

We left home on the 11th instant; went around the group to Tanna, and attended our meeting of Synod there for four days. We were on Tanna six days in all, and now we are homeward bound. The weather has been most favorable all the time that we have been voyaging.

The work of Synod was done without a jar. Reports were cheerful and encouraging. Erromanga has some trouble which we have heard is causing war, but it is not yet fully certain. Some inland heathen have driven away their teachers, etc.

Dr. Mackenzie goes to Hog Harbor. Mr. Foster, who is expected here next trip of steamer, is appointed to Paama and Lopevi, off this island.

An accident happened to-day on board. A native lad fell down a hatch and broke his collarbone and otherwise hurt himself sorely.

We are all well on board, and our outing to the meeting of Synod is a real pleasant time for us.

Ever yours, J. ANNAND.

NEW HEBRIDES TRAINING INSTITUTION.

Report for Year 1899-1900.

In submitting this annual report of the Institution we have to acknowledge the good hand of our God upon us. He has been giving us showers of blessings. This has been manifested in several ways among the students. There has been a more spiritual atmosphere around the school than formerly. Of their own suggestion our young men, the better class of them, organized a Friday evening prayer meeting, to which they invited the Tangoans. The purpose of this meeting was, more especially, to entreat God's blessing upon the work of carrying the gospel to the heathen around us. Again on Saturday evening they meet for prayer, and for mutually assigning individuals their work for the next day.

These meetings have been a blessing both to themselves and to those among whom they work on Sabbath. Mr. Bowie's report reveals some of the results of these labors. Upwards of thirty students have been engaged in the Sunday evangelistic services on Santo. In this department the work during the past year has greatly advanced. A large share of this progress is due to James Nanin, a Lifu man whom I have employed as a general help; and who is a fine leader for the boys.

Class duties have been, at least, as faithfully attended to as in former years. The application of the students to their studies is, owing to their want of early training, and the free and easy life they lead, not so good as that of ordinary pupils in the home lands, hence their progress is not very rapid. Ten students completed their course during the year; but I am sorry to add that their attainments were very limited. Their knowledge of English on entering was entirely too deficient.

We began the year with sixty-two students, sixteen wives, and thirteen children; and we closed it with seventy-one students, twenty-two wives, and twelve children. Twelve names were removed from our books, and twenty-two new pupils were enrolled. The average number of students for the year was 71.8. Our classes were taught forty-eight weeks out of the fifty-two.

The health of our little village was good until last month, when we had a somewhat serious epidemic of measles. About eighty out of our whole company were down with them during the month. Fifty-three were ill at one time. I am glad to say that we lost none, and that the disease has now nearly disappeared from our people.

In January we changed our time table somewhat, in order to arrange our hours of manual labor more satisfactorily. Four

and three-quarter hours are now daily spent in class work, and one and a half hours in manual labor; these hours occupy forenoon and a part of the evening. The afternoon is now given to the students so that they may raise their own vegetable food. Those who, henceforth, work little may eat little. The cultivation of food in common under the superintendence of our staff has not been a complete success. We purpose continuing to provide rice for breakfast, a biscuit and tea for the evening, daily, and meat once a week for dinner. In regard to food, we think that this must be about the limit of our economizing.

Miss Symonds is leaving us this year, so we shall require some one else to aid in carrying on the work.

A number of improvements have been made about the station, and a new boat built within the year. Industries have yielded a gross sum of over seventy pounds towards running expenses.

We have to acknowledge, with hearty thanks to the donors, a number of gifts of clothing for our large family; also substantial financial support from some kind friends. It is with sincere gratitude that I announce an increased credit balance. The balance sheet shows the source of our income and the chief items of expenditure. The institution is indebted to the "John G. Paton Fund" for a full half of its income; for which we tender our heartfelt thanks to its board of management and all the contributors. Appended is also a statement of all the free goods received during the year.

Joseph Annand.

Tangoa, Santo,
June, 1900.

Dr. Malcolm, one of our Honan missionaries, tells the following interesting story of a Chinese magistrate, a "Honan Solomon."

"Three men came before a magistrate claiming the same wife. No one would yield his claim to the others; and to settle the affair the magistrate declared that the woman should die. He called for a bowl of wine, and dropping into it a dark lump, bade the woman drink.

"Turning to husband No. 3, he ordered him to take her away. The man said she was not his wife, he did not want her; and signed papers to that effect. No. 2 also forfeited his claim.

Husband No. 1 demurred at first, but, finally, as she was his lawful wife, decided to take her away.

"Then," replied the magistrate, "you have decided wisely, the woman will still be your wife; she is only drunk, for what you saw me put in the bowl was merely a lump of brown sugar."

OUR HONAN MISSION.

Honan is one of the eighteen provinces of China. The name "Honan" means "South of the River," i.e., the Huang Ho, or Yellow River, so named from the quantity of mud which is carried down from the mountains in the far interior. The first map shows its position in the Empire, towards the centre. The second shows the small section of

Each prefecture again is divided into counties. The capital city of a county is called a Hsien city. Where these two words, Fu and Hsien, are found in connection with the name of a city they are not part of the name, but merely tell its rank or grade.

Honan is about 350 miles long and the same in width. (See England on the same scale at the lower right corner of the first map.) Most of it is level as a prairie,



Map of China.

it which lies north of the Yellow River, where our mission is established.

Each Province is divided into prefectures. Of these Honan has ten, three of them north of the river. The capital of a prefecture is called a Fu city. Thus, Chang te Fu means that Chang te is the capital city of the prefecture in which it is situated.

with a range of mountains to the North and West.

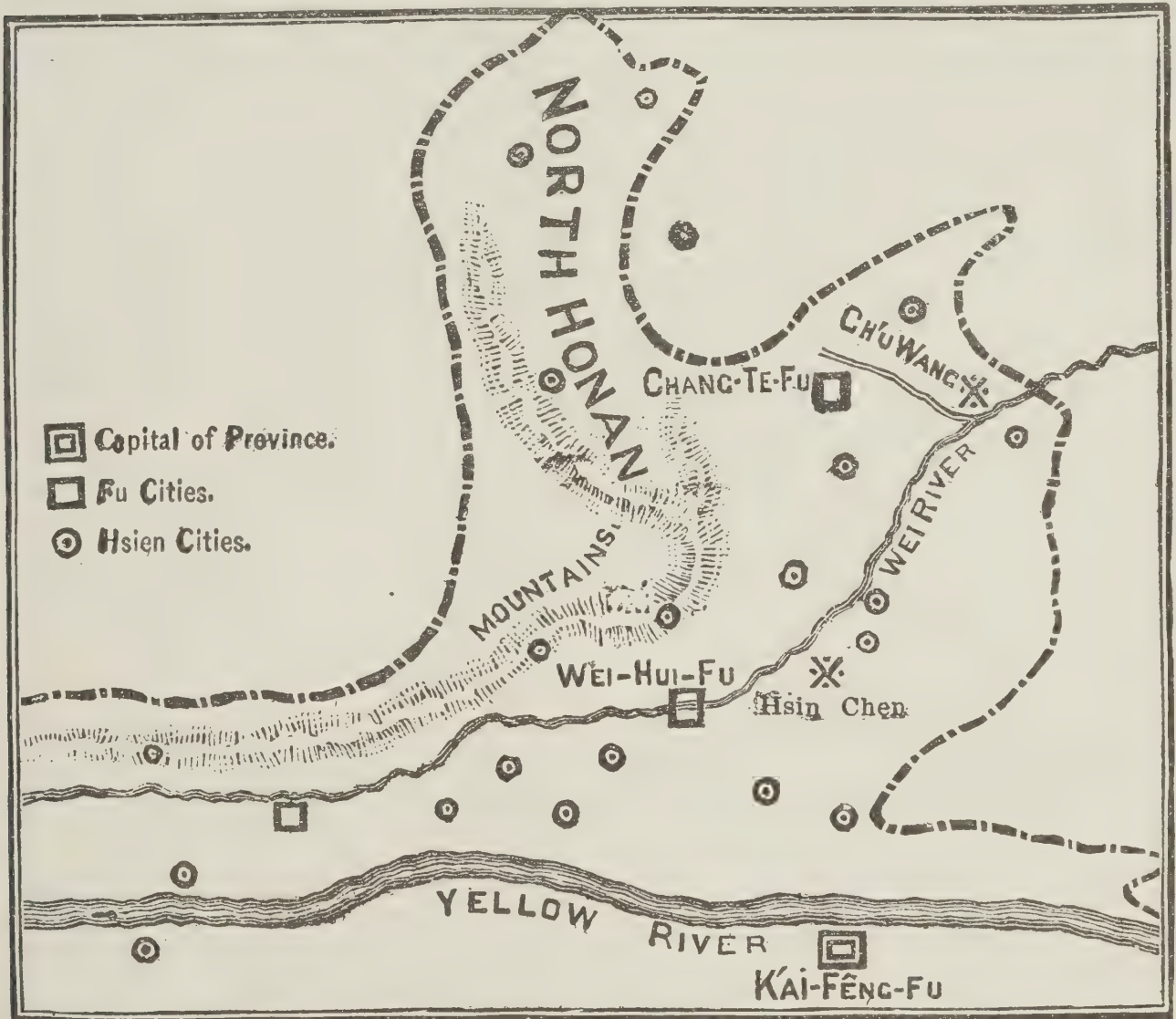
There are no forests, for the country is all carefully cultivated, but every village has its trees. Looking across the level plain, a large number of villages may be in sight, but all that is seen in the distance is the grove, and the numerous villages give

a pleasing effect to the otherwise treeless landscape. These trees are chiefly willow, sometimes elm and ash, and even pine.

Honan is very fertile. Cotton is largely cultivated. Wheat, barley, corn, millet and other cereals abound. The climate is a milder edition of the mildest parts of Ontario, "like that of Tennessee" says one. The rivers rarely freeze over, except for a short time in a specially severe season. The snow fall is light, and it does not often lie more than a few days at a time. In winter the temperature seldom drops to zero, while in summer it rises to over 90

troubles. The foreigners were blamed for keeping away the rain.

Most of the famines, however, have been caused by floods. During the rainy season, in July and August, every little stream becomes a rushing torrent. But specially dreaded is the overflow of the great river. Probably no other in the world has caused so much destruction as the Huang Ho. When it emerges from the hill country to the west, and reaches the level plains, its sluggish flow allows the mud to deposit and fill the river bed, and when the water rises it is driven out to seek new channels.



Map of Honan, North of the Yellow River.

degrees for days at a time, and even reaches 100 to 150 degrees.

Though fertile, it has frequent famines, sometimes caused, as in India, by drought, but more often by floods. From one or other of these causes there is almost always a famine in some part of the immense empire. There are no railways to carry the plenty of one district to the scarcity of another, and even if there were each district has enough to do to supply its own needs. Drought and threatened scarcity was one cause of unrest in Honan in the recent

For generations the people have tried to keep the river in its course by building dykes on either side of it, raising them gradually year by year as was found necessary, until in some places the river bed is higher than the surrounding country. When the floods come these embankments frequently give way, and the country is flooded perhaps for many miles, often with great loss of property and even life. On this account the river is called "China's Sorrow."

Thus, despite its fertility, famine has

been a frequent visitor. The country can scarce do more than provide for the wants of the people in ordinary years, so thickly are they settled, and the flooding of even a small district means a local famine, in which some die of starvation, some eke out a bare existence, and some drag themselves away to beg in other districts. What a sum total of suffering is represented by the eight hundred reported famines in different parts of the province during the past thousand years.

In striking contrast to the floods are the dust storms, which sometimes last for two or three days, and leave everything covered with a coating of fine earth, a little like the dust storms of the South African veldt of which our soldiers tell.

Beginnings of the Mission.

Its visible beginnings were in the missionary societies of the colleges. In the session of 1885-6 Mr. Smith, now Rev. J. Fraser Smith, M.D., moved a proposition which was adopted by Queen's Missionary Association, that the students and alumni should support a missionary in the foreign field. Next summer Mr. Smith labored in St. Mark's Mission Church, Toronto, and lodged in Knox College. Here he met Mr. Jonathan Goforth, also preparing for foreign work, and other kindred spirits, and at their meeting in October Knox alumni decided to support a foreign missionary.

The F. M. Report presented to the General Assembly in June, 1887, in Winnipeg, contains the following:—

"The remarkable interest in Foreign Mission Work that pervades the Colleges of our Church may be well spoken of as a 'sign of the times.' In Montreal, Queen's and Knox, numbers of students, some of whom have completed their Theological course, are ready to go whithersoever the Church may send them, to publish the glad tidings among those who have never heard the name of Jesus. The Missionary Society of Knox College has actually selected Mr. Jonathan Goforth; and that of Queen's College, Mr. J. Fraser Smith, who are prepared to go to the Foreign Field, in the event of their being accepted as missionaries by the Assembly. The Missionary Societies just named have become reponsible for the support of these brethren."

The Assembly accepted with thanks the offer of the Colleges, and appointed Messrs. Goforth and Smith as missionaries, empowered the F. M. Com. to select a field, and directed that "should the Province of Honan, China, be found on full investigation to be suitable, that it be accepted."

Mr. Goforth was ordained by the Toronto Presbytery, 30 Oct., 1887, and Dr. Smith by that of Kingston, 24 Jan., 1888.

They had intended starting early in the

summer of 1888, but tidings came of a flood and famine in Honan, and thinking they might be able to give help, and that it would be a good opening for the Gospel, Mr. and Mrs. Goforth, with some money hastily gathered for the relief of the sufferers, set out in January, sailing from Vancouver, 4 Feb., reaching China in the end of the same month.

They intended going in to Honan, 400 miles distant, at once, but experienced missionaries who knew better than they did the unwisdom, if not the utter impossibility, of going into a hostile province with no knowledge of the people or language, advised very strongly against it, and urged that they should spend at least the first year in acquiring the language, and in work at the older stations, and that in this way they would be furthering the true interests of their mission.

Reluctantly yielding to this advice they settled for a time at Chefoo, one of the treaty ports on the coast, where two or three missions had representatives. Chefoo is about two days north of Shanghai, and is of interest as the place where the treaty between China and Japan was concluded some two years ago. It has also been frequently mentioned in the story of the present war in China.

A few days later, 1 March, their house took fire and they lost considerable both in books and clothing, but they were soon at work again at the language.

In July Dr. and Mrs. Smith left Canada, sailing from Vancouver on the 31st of that month, accompanied by Miss Harriet Sutherland, a trained nurse, and arrived in China, 31 August.

The First Tour of Exploration.

On the 13th of September, 1888, just a fortnight after the arrival of Dr. Smith, Mr. Goforth and he, accompanied by two experienced missionaries of the American board, started on a tour of exploration through North Honan. Of their trip into this "land of promise," Dr. Smith writes:—

"The country is level as a prairie. The people generally live in towns and villages. In the district we explored there are over one hundred walled cities, thirty of which we passed through. Every available foot of ground is under cultivation, and the soil is fertile, yielding abundant crops of wheat, corn, beans, millet, etc. In some districts vast fields of cotton were noticed, and hundreds of people gathering it in. The temples, which are very numerous, are always the best buildings, but in many cases shew signs of ruin and decay.

We have great reason to thank God for His goodness to us the whole journey through. We had expected that a people who have shown such hostility to missionaries would be anything but favorably

disposed to us. But our Heavenly Father opened up the way so that from first to last nothing but kindness was received.

We were absent seven weeks, and travelled over twelve hundred miles in Chinese carts. We returned to Chefoo 1st November, and found Dr. McClure, who had arrived in the meantime, and the ladies, hard at work at the language. We must now have patience, and work diligently at this most difficult tongue."

Moving Nearer the Field.

Immediately on the return from the tour of exploration, the Goforths moved inland, 250 miles, to P'ang Chuang, a station of the American Board, about 150 miles from Honan, to learn the work of the missionaries there and to try to engage a teacher from Honan in order to study the Honanese dialect.

They were followed soon after by Rev. D. McGillivray, who, as above noted, reached Chefoo December first. In telling of his inland trip by Chinese cart, Mr. McGillivray writes:

"The cart has doubtless existed in China 'from ancient times,' and is on the whole well adapted to those snares called roads in China. The road is in some places fairly level, in the others it would finish a lady unless there were voluminous padding on the sides, back and bottom of the cart. In that case she might survive.

"There is an immense traffic along this road. Strings of barrows, man propelled, mule and donkey-drawn in combination, a row of dromedaries, pack mules, ad infinitum, served to vary the monotony of the ruts and the pangs of hunger."

Of the 250 miles he had travelled when he wrote, he says:—"Every two miles on an average since leaving Chefoo a town or village was passed, and, in only two or three, any Christians. How gross the darkness of the people is I am seeing more each day. The marks of their superstition are stumbled on everywhere; tablets, temples, shrines, in repair and out of repair, abound on every side.

Rev. Dr. Smith and Dr. McClure remained during the winter in Chefoo, as there was a better opportunity in the Mission Hospital there for doing medical work, while they studied the language.

Dr. McClure, on the 7th Feb. of that winter, 1889, won for himself and the mission an excellent wife, Miss Baird, a missionary of the American Board in Canton, who was gladly welcomed to our Mission Band; while in September of the same year Rev. Dr. Hunter Corbett, American missionary at Chefoo, made matters even by taking from our workers Miss Harriet Sutherland.

The work to which the missionaries this winter bent their greatest energies was the language, that they might be able to speak

to the people. Of the task Mr. Goforth writes:

"No missionary can afford to stop short of being able to read the Bible in the language of the people. But this requires the memorizing of 5000 different characters. Any one who has seen these must admit that it is more than a holiday task to manage them."

Of the same hindrance, the language, Dr. Smith writes:—"You have no idea how difficult it is to remain unable to satisfy the intense longing to preach the glorious gospel of peace and pardon through the blood of Christ, which the perishing millions so much need."

In the spring of 1889, the McClures moved into P'ang Chuang to join the Goforths and Mr. McGillivray, and, while studying the language, these brethren helped to make preparation for further accommodation at Lin Ching, another station of the American Board, fifty miles nearer to Honan but still one hundred miles from it.

Another Tour and More Missionaries.

In the fall of this year, 1889, Dr. McClure and Mr. Goforth made the first tour for work into Honan. On this tour some four or five towns were visited and quite a large number of patients treated; and the missionaries were well received wherever they went. In one city the mandarin invited them to a feast in his own house.

Towards the end of this year, 1889, came quite an addition to the Mission staff, the men all graduates of that year from the Presbyterian College, Montreal, and all supported in Montreal. Rev. Murdock Mackenzie and wife, supported by David Yuile, Esq.; Rev. John H. and Mrs. McVicar, supported by Crescent Street Church; and Rev. John and Mrs. McDougall, supported by Erskine Church. With these came two lady graduates of the Toronto Training School for Nurses, Miss Jennie S. Graham and Miss Maggie J. McIntosh. The newcomers were welcomed at Lin Ching 5th Dec., 1889.

Forming the Presbytery of Honan.

On the evening of their arrival Mr. Goforth, by authority of the General Assembly, convened them and formed the Presbytery of Honan, though as yet they had not obtained a foothold within the borders of their chosen province.

The chief matter before this meeting was the all-important one of establishing missionary centres in Honan. Two points which had from the first been fixed upon as most desirable for the opening of stations were now formally approved; and then for some weeks, until the opening of boat navigation, all devoted themselves to the language and to Mission work where they then were.

Apostolic Touring.

At their next meeting of Presbytery, 20 Feb., 1890, preparations were made for extended missionary tours, and the following day, 21 Feb., they started, Messrs. Goforth and Smith taking one route and Messrs. McGillivray and McClure another, while the newcomers wrought at the language.

They went in Apostolic fashion, two and two, a medical man in each pair, preserving an apostolic succession of work, in preaching and healing; while they examined the country with a view to the best place for a permanent settlement.

It was during this trip that Dr. Smith, in an operation for cataract, restored the sight of Mr. Chou, who was afterward baptized, the first fruits of the Mission.

Their reception was not in all cases what it had been the previous autumn. Those who had been well enough pleased to have a passing visit from them did not care to have them return if there was any intention of remaining. Sometimes abusive placards were distributed through the city warning them to leave. In one place the opposition culminated in an unfriendly visit from the district magistrate, after which they withdrew.

In another place, after they had remained for nearly a fortnight, preaching, healing, and selling books, a number of the gentry came and secretly calling aside a Chinese servant that was with the missionaries, said that their city was altogether too small a place for two such distinguished men to live in, which in plain English meant "you must go at once."

Difficulties of Settlement.

In this tour while much work was done in the way of preaching and selling literature, they were not successful in finding any place where they could obtain premises to locate permanently. In another tour, however, later in the season, Messrs. McGillivray and McClure, when they could not find an entrance elsewhere succeeded in renting a compound in a market town, named Chu Wang, just within the borders of Honan. It was not where they wished to settle, but it was the only entrance they could then find.

About the same time Messrs. Goforth and Smith tried to effect a similar settlement at Hsin Chen (New Market), some sixty miles farther in the interior of Honan, but it was not until nine months later, in the spring of 1891, that, after many and vexatious delays, they got a lease signed and obtained possession.

But securing premises did not end their difficulties. In Dec., 1890, only four weeks after the first station had been opened at Chu Wang, the mission premises were looted in broad daylight by a band of roughs incited by the gentry, and nearly everything carried

off, though no violence was offered to the missionaries.

They were not, however, to be thus driven from their hard-won post. If they gave up now it would only encourage similar acts in the future and imperil their work; they therefore held the fort, and made application to the viceroy through the British Consul at Tientsin, and received upwards of \$1500 damages for stolen property, and a proclamation that the rights of the foreigners were to be respected.

Not until the following spring, 1891, were the premises at Hsin Chen finally secured, and thus, after three years of struggle there were two centres of work established in Honan, and as Mrs. McClure arrived at Chu Wang in May, the first foreign lady to settle in North Honan, all departments of mission work were vigorously prosecuted. Healing and teaching from morning till night was the work of the physicians, while in preaching to the people as they waited their turn for treatment, and in touring to more distant parts, the other members of the mission were fully occupied the different members of the staff spending 270 days of the year 1891 touring near and far.

The Work Thus Far Accomplished.

The results of these years are not to be measured by two stations opened. There had been the acquisition of the language without which no mission work could be done. There was the work done in the older stations, not belonging to our mission, but in the same great cause. There was the touring, preaching, healing, and selling books, all through North Honan. Dr. Smith writes of many patients and 105 surgical operation in a short tour of 29 days. All this was seed sowing, some of which has already borne fruit, and some will do so many days hence.

And perhaps as valuable as any was the experience gained of the people and the work. Dr. Smith writes in the summer of 1890:—"It is now two years since I landed, and the work in China appears vastly different from what it appeared in Canada two years ago. Now that anything that savored of romance has disappeared, we find ourselves face to face with a stern, cold, indifferent heathenism, which clings most tenaciously to the past, and which is not going to be moved by merely going through the streets with a Bible in one hand and a hymn book in the other, singing hymns and repeating texts of Scripture. The missionary must know the inner life of the people and understand their ways of looking at things."

Opposition and Rioting.

The year 1891 was marked by a wave of anti-foreign, anti-Christian feeling, which passed over much of China. There were

riots, destruction of property, and in a few instances, missionaries were killed.

This feeling had long been simmering, and its outbreak at the present time was due in some measure to inflammatory placards which were posted up in great plenty over much of Central and Northern China, containing the most false and blasphemous statements about Christ and Christianity.

The name for pig, in Chinese, is very much like the name for Lord, and a common form of placard pictured a cross and a pig hanging upon it, while others showed the worshippers of Christ as gathered around a huge pig, doing homage to it. Some of these placards called for the extermination of Christians, e.g., "To kill men is sacrilege, to kill pigs is meritorious." "There are 200,000 teachers in Hunan (a province just north of Honan), and we have all sworn to root out the foreigner's religion. Are there not men in China who will make an oath for this purpose?"

Some of them proclaimed that the missionaries were come to kidnap children, and cut out their eyes and hearts to sell to foreigners to make medicine. Others charged Christians with the basest crimes, and pictured their meetings for worship as scenes of the vilest debauchery. These placards were in a most deceptive style, and claimed to be written by friends of the people and enemies of the foreigners.

In all the opposition and hostility it should be remembered that the bulk of the common people were friendly. Even in the midst of riots by the roughs, the friendly Chinese would give sympathy and help. The opposition was stirred up by the gentry, teachers, officials, &c., and their agents were the rabble who are ready for anything that gives scope to their evil passions. It was the old story over again, of the leaders and "certain lewd fellows of the baser sort," with this addition, that the rabble in Honan is more rowdyish than in almost any other place on earth.

The most violent manifestation of hostility in our mission was at Hsin Chen, the second station. The premises had been secured in the spring of 1891, and, after temporary occupation for a few weeks, the missionaries returned to Lin Ching to make arrangements for permanent removal. Dr. Smith was detained at the latter place by the illness of his little boy, which soon after ended in death. Mr. McVicar set out to occupy the new station until Dr. Smith's arrival. Passing Chu Wang on his way it was thought better that he should not go alone, and Mr. McGillivray left his own station for a little to accompany him.

For six weeks they were unmolested, but on the 29th of October a band of "beggars" attacked the compound, beat down the doors, seized the two missionaries and dragged them to the street, brandishing

their knives over them as if about to kill. It was indeed a perilous time. For three anxious hours the mob continued in possession, compelled the missionaries to give up what money they had, and in the evening were trying to get them to sign a paper freeing the Chinese from blame, when Dr. Smith and Mr. McDougall unexpectedly arrived. The four then consulted together and knelt down and engaged in prayer. The "beggars" got frightened and left, and soon sent back the money. Application was made to the British Consul at Tientsin which brought a despatch from the Viceroy, Li Hung Chang, stating that the foreigners were not to be molested, and for a time they were undisturbed.

A few weeks later, however, on the occasion of a great fair, there was another riot. The mob attacked the building with stones and brickbats. The missionaries came to the door and stood outside as the safest plan. For a length of time the mob remained, threatening, rushing and hustling. The friendly Chinese were helpful, frequently pushing the others away when they attempted to throw the missionaries to the ground, where they might easily have been trampled to death by the crowd without anyone being directly responsible and liable for punishment.

A little later, in the spring of 1892, there were the "rain riots." The season was very dry. Rain was needed. A story was circulated that the foreigners had an umbrella of human skins which kept the rain off the country, and on two or three occasions the mission premises were attacked, the missionaries succeeding each time, by kindly reasoning, in persuading the rabble to retire.

After the rain riots, complaint was made to the local Mandarin, who issued a proclamation (the most favorable they had ever received) stating that the foreigners had a right to live in the interior. This was better than they could have expected, for they could not claim that right by treaty.

These incidents give some faint idea of the work of our missionaries in laying the foundations in Honan.

The Lady Pioneers.

As already stated Mrs. McClure joined her husband in Ch'u Wang in May, 1891, and at once began work among the women. Mrs. Smith moved into Hsin Chen in December of the same year, and was the only foreign lady at that place during the most trying part of the next six months. By the spring of 1892 all the ladies were settled in Honan. At first the women came in crowds to see the foreign ladies and their children. One day at Hsin Chen at least one thousand women passed within the gates. The ladies of the Mission bravely did their part. The weary days and weeks

of waiting, often in anxiety and uncertainty, with so much of hostility all around them, while the men were touring, were not the least of the hardships they cheerfully endured. But while they bravely faced hardship and danger some of them had to yield to ill health. The wonder is that with the strain the number laid aside was so small.

Miss Jennie Graham was compelled through ill health to return home at the end of her first year. Mrs. McDougall had scarce a day of health in China, and, after trying to bear up for over two years, they were compelled to resign and return to Canada in the spring of 1892. In Mrs. McVicar, the strain showed itself in persistent insomnia. The four physicians then in the field decided that a change was absolutely necessary, and after nearly three and a half years in the field they had to turn their steps homeward.

While some were compelled to give up the work more were coming to take it up. Dr. and Mrs. Malcolm, Rev. W. Harvey Grant and Dr. Lucinda Graham arrived in November, 1892. But the two women of the party did not labor long. On the 13th of October, 1894, Dr. Graham died suddenly of cholera, and eight days later Mrs. Malcolm passed away after a longer illness.

The Beginning of Harvest.

The reaping followed hard on the sowing. In July, 1892, the first converts were baptised; Mr. Chou, whose sight had been restored by Dr. Smith in the first tour, and his son. Besides these some eight or ten adults were baptised in the next two years. A number were on probation. Many were inquiring. Men came from fifty, one hundred, and even two hundred miles distant for medical aid and carried away with them more or less knowledge of Christianity.

Another Year of Trial.

If 1891-92 brought trials from the heathen, 1894 was saddened by those of another kind. As already mentioned Mrs. Malcolm and Dr. Lucinda Graham, after scarce two years in the field, were called away by death, within eight days of each other in the autumn of 1894.

In the spring of the same year Dr. Smith had been laid low with typhoid followed by pneumonia and the long illness left its dregs in the form of plugging of the veins of the thigh of the right leg. While not affecting his general health it rendered him almost unable to walk, and there was the constant danger of a fatal ending if the obstruction should remove and be carried on to the heart. He came home in October, and had the best medical advice possible, but as improvement was very slow, he considered it best to tender his resignation

which the committee accepted with great regret.

Still another feature of the year was the war between China and Japan. Though its influence was but little felt in Honan, yet communication with the coast was not safe. Bands of lawless soldiers were to be met with. In some cases foreigners and missionaries met with ill-treatment and death at their hands, and the fact that no one knew when danger might reach Honan made the situation one of anxiety.

A Honan Flood.

In addition to the other trials of 1894, the district occupied by our mission had the worst flood for thirty years. The rains had been unusually heavy. The river Chang burst its banks ten miles north of Chu Wang and flooded over the level country. It reached Chu Wang 11 August, and some hours later it broke into the mission compound. The average depth of water in the compound was nearly three feet, while in all the houses but two it was of varying depths up to eighteen inches. The buildings, native structures of adobe, or sun-dried brick, crumbled away, and were soon in ruins. In the surrounding country the crops of millet and other grains, which had promised well, were all destroyed, and for a time there was one of China's famines.

Winning a "Fu" City.

But 1894 had its lights as well as its shadows. From the first, even before getting a foothold in the Province, the eyes of the pioneers had been longingly directed towards the Fu cities of North Honan, for a prefectural city, being the chief seat of government for the district and generally the leading centre of trade, had advantages as a centre of missionary operations.

There are three Fu cities in North Honan, but Chang te was the most desirable. The people of that city had from the first been friendly, but shortly before the establishment of any station in Honan, two of our missionaries who visited there were unceremoniously forced by the officials to leave the city. The question of securing property seemed completely blocked, and they were obliged to content themselves in the meantime with stations in the smaller towns of Chu Wang and Hsin Chen, as previously mentioned.

But a series of events in which the enmity of the heathen overreached itself, God making "the wrath of man to praise him," led to the securing of an excellent site in Chang te Fu in 1894.

It was in this wise. In the autumn of 1893 Mr. Goforth, with some natives, while touring among the hills in Western Honan found some scurrilous placards posted in public places reviling the foreigners as kidnappers and murderers of children, and warning all natives against them. Some-

of these placards he took down and brought home with him.

Some time after this Mr. Goforth was stopping at an inn at Chang te Fu, when he was visited by two of the chief city gentry and ordered to leave immediately. This he refused to do until he chose, at the same time appealing to the Emperor's edict of 1891, a copy of which he had with him.

A little later the Mission was advised by a retired missionary in Shanghai to forward to Her Majesty's British minister at Peking any evidence they might have against the Chinese to be used by foreign representatives there in pressing for a satisfactory settlement of a riot and murders in another city.

These placards and an account of Mr. Goforth's treatment at Chang te were forwarded, and to their surprise a reply came back immediately that the matter would be looked into and redress demanded. This was done, and when two of the missionaries visited Chang te a little later they found proclamations posted setting forth the rights of the missionaries in Honan, and forbidding the issuing of such placards as above referred to, and not long after two or three fine premises for a mission property were offered them for sale.

In April, 1894, the property they wished to buy was chosen, the neighbors all consulted as to their willingness to have foreigners so near them, the writings drawn up, and part of the price paid, the remainder to be handed over when mortgages that were on part of the property were redeemed.

"But for ways that are dark," etc. The man who had sold them the property used the money given him, but did not redeem the property. He thought he could in some way evade its delivery and ten months of worry and delay was the result. But a threat that it would be taken to the British minister at Peking, led the mandarin to bring the wily vendor to his senses and the property became the legal possession of the mission.

Some Notes on the Past Five Years.

This story of the Honan mission is already long for an article in *The Record*, and the past five years have many features in common; so that instead of following the narrative year by year, a few notes of general review of that period may be given.

With the establishment of a station in the Fu city, three centres were occupied, having mission premises and resident missionaries. From these three the work has extended, each now having a number of out-stations connected with it.

The methods of work in the centres are, medical treatment daily by the doctors for the hundreds who come for it; all day

preaching and teaching in the chapel adjoining the hospital or dispensary, to those who are waiting their turn for medical treatment, or their friends who are with them, or others that come and go.

From the centres the missionaries go out, with native helpers, touring and preaching, until most of the towns and villages within fifty to one hundred miles and more have heard the Gospel, some of them many times. In these tours as well as at the stations, the sale of books and literature has an important place.

When, in any of these towns, some one is found interested, or a convert is gained, that one becomes a means of interesting others. Meetings are held at his house. Other converts are won. An out-station is formed which in its turn becomes a centre from which surrounding villages are wrought.

For example, a few months ago, Rev. Murdock Mackenzie, with a native helper, visited ninety villages. They made some of these out-stations their centres, met and taught the Christians in them in the evening, and visited the surrounding villages, preaching in their streets and selling books and literature during the day. In this way they were able to overtake three villages daily.

Thus has the work gone on until there are now quite a number of out-stations, each of them a centre of light and influence to surrounding towns and villages.

Much of the early work on a building is digging and laying foundations. Much of the early work on a new farm is clearing away forest. And much of the early work in a new mission, particularly among so idolatrous and prejudiced a people as the Chinese, is preparatory. Confidence must be won and prejudices dispelled. As they have little or no conception of spiritual things, they are slow in grasping spiritual truths, and the sowing time is often long.

But, while the work in Honan has necessarily been largely sowing, there have been the first fruits of harvest. Every year for the last half dozen years has seen a few definitely taking their stand as Christians and receiving baptism, and an increasing number enrolled as candidates for baptism, to be kept for a time on probation. The latest report states that during the past year alone, at the station of Chu Wang, fourteen men and three women, having finished their probationary period, were received into full membership on profession of their faith, and eight men and three women were added to the list of catechumens, while three were baptized at each of three of the five out-stations of this one centre. At Hsin Chen three were baptized and eight received as catechumens. And at Chang te twenty-six were baptized, and twenty-seven others received as catechumens during the year.

Medical Work.

At all three central stations the medical work is one of the important features of the mission. Its extent may be inferred when it is stated that at Ch'u Wang station alone the number of treatments during the past year at the hospital was 16,431. Of these 12,036 were old patients and 4,395 new. At Hsin Chen the total treatments were 8,108, including 130 surgical operations, while at Chang te fu were 8,457 treatments and 54 operations. The measure in which these will open a door for the Gospel cannot be estimated.

Women's Work.

In medical work, hospital visitation, women's classes, outside district visiting, speaking to the women who sometimes come in large numbers to see the foreign ladies at the mission compounds, in these and any other ways that may open, sowing beside all waters, the women of the Honan mission, as in all missions, have nobly done their part, and in whatever general progress there may be the women have a goodly share in the agency that has brought it about.

Society for Diffusion of Christian Literature.

There is a Society in China for the diffusion of Christian and General Knowledge, which has promise of great usefulness. Its headquarters is in Shanghai. Its object is to translate the world's best books into Chinese for distribution in China. Last year forty-one books were translated and published to the number of 185,460 volumes. There are about thirty depots throughout the Empire, where their books are sold, and the influence of the Society is being widely felt. One of our missionaries, Rev. D. MacGillivray, who had already given to China her best Anglo-Chinese dictionary, was asked to join in the work of the Society. Our F. M. Committee gave consent. Mr. MacGillivray removed to Shanghai, still supported by our F.M. committee and for more than a year has been engaged in the work of the Society there. So that our field is now wider than Honan. It embraces the whole Empire. On the 3rd of August ult., Mr. MacGillivray was married in Shanghai to Miss L. A. Bovey.

The Roman Catholic "Invasion."

In the early part of this period the Roman Catholics entered the field, established missions near some of our stations, and proved a serious hindrance to our work. They used money freely to induce inquirers, catechumens and church members from our mission to join them. Employment was given as teachers, debts were paid, security against persecution was promised, etc., and quite a number who had given promise of usefulness in the near future were led away. This, as well as the other hindrances in the mission, has to be met with patience, prayer and continuous teaching of the Word of God.

The Missionaries Driven Out.

A stream sometimes, though rarely, disappears in mountain or plain, to appear again at some other point farther on. Rare too is such an experience in the history of missions, but it has come in Honan. The missionaries have had to leave. The work so far as it is ours is closed. Intercourse is cut off. The true Christians will remain faithful. The stream is there, though hidden, and it will come to the surface again.

The story of the exodus is given in the following pages. Let this point be well noted. They were not driven out because they were missionaries or Christians, but because they were foreigners. The present hostility is anti-foreign rather than anti-Christian, and all foreigners shared the same hate and fate. And this farther point should be noted, that while there can be no excuse for the brutality shown by the Chinese, it is no worse than stories that have come of the conduct of the Russians toward Chinese who were in no way combatants. And further, had Britain been subjected to the impositions and injustice which China has suffered at the hands of other nations, she would have resisted and fought against it long ago.

Our attitude to China should be one of compassion, and while they are punished for their excesses, their condition should lead to more earnest prayer on their behalf, and as soon as the door is open, to renewed work and effort for their uplifting, that out of the strife and unrest may gradually come a great nation, strong and true, taking their proper place among the nations of the earth.

List of Honan Missionaries.

Station.	Name.	Arrived
Chang Te,	Rev. J. Goforth,	2 March, 1888.
"	Rev. D. McGillivray.	1 Dec., 1888.
"	Rev. J. Menzies, M.D.,	9 Nov, 1895.
"	Mina A Pyke..	10 Oct., 1896.
"	Rev. John Griffiths,	7 Nov., 1897.
"	Dr. Margaret Wallace,	18 Sep., 1898.
"	Rev. T. C. Hood..	Oct., 1899.
Chu Wang,	Wm. McClure, M.D.,	4 Oct, 1888.
"	Rev. M. McKenzie,	8 Nov., 1889.
"	Margaret J. McIntosh,	19 Nov., 1889
"	Jennie I. Dow, M.B.,	9 Nov., 1889.
"	Percy C. Leslie, M.D.,	7 Nov., 1897.
Hsin Chen,	Wm. Malcolm, M.D.,	15 Oct., 1892.
"	Rev. W. H. Grant,	19 Oct., 1892.
"	Rev. J. A. Slimmon,	March, 1895.
"	Rev. R. A. Mitchell,	20 Sep., 1895.

Honan Missionaries retired or dead.

Appointed. Retired. Died			
Harriet R. Sutherland..	1888	1889	
Rev. J. McDougall..	1889	1893	
Rev. J. H. MacVicar..	1889	1895	
Jennie' Graham..	1889	1890	
Lucinda Graham, M.D.	1892		1894
Rev. Kenneth McLennan	1894	1897	

Driven Out.

Like a bolt out of a clear sky, came the warning to escape. There had been unrest, but so has there been since the mission began. They waited for a time and only fled when longer delay would have been a foolish and criminal risking of life.

When duty seemed clear they started. Most of their effects they had to leave behind them. What little they had with them was looted on the way. For four hundred

a day. Let us not forget that it was in doing our work, as our representatives, that they bore and suffered. Let prayer and practical sympathy do what it can to build them up again.

As noted elsewhere, three little ones, the youngest of each of three families, have died. The youngest and only child of the Slimmons, in the journey to the coast; the youngest of the McClure's, in Portland, Oregon, and the youngest of the Menzies, in Winnipeg.



Dr. McClure, Rev. J. Goforth, Rev. M. McKenzie, Rev. D. McGillivray, Rev. R. A. Mitchell,
Rev. J. Griffith, Dr. Malcolm, Rev. W. H. Grant, Dr. P. Leslie, Rev. J. Menzies, M.D., Rev. J. A. Slimmon.

The Presbytery of Honan, Jan. 6, 1899.

miles through hostile country, in constant peril, they travelled by Chinese carts, then four hundred miles by house boat down the river to Hankow, thence six hundred miles by steamer to Shanghai and safety.

The story is told in the following pages, but even from these pages little can be gathered of the perils they passed through. Their escape is an ever-increasing wonder to them all.

The strain of those terrible weeks will leave its effect on some of them for many

Dr. McClure remains in China in British hospital work. Dr. Margaret Wallace is in the same service as nurse. Messrs. Slimmon, Griffith, Hood and Mitchell, are also remaining, some as interpreters in British Government employ; all watching events and the first favorable opening to re-enter Honan.

The accompanying picture of the Presbytery of Honan, taken some months previous, shows all the men save one, Rev. T. C. Hood, who went out in October, 1899.

THE EXODUS FROM HONAN.**By Percy C. Leslie, M.D.**

In common with other missions in China, our Canadian Presbyterian mission in Honan has been called upon to pass through a crisis that is unprecedented in missionary work in the Celestial Empire.

To go back to the beginning of this widespread anti-foreign uprising would be a very difficult matter. The seeds of discontent have, apparently, been sowing for years back, and the soil very carefully prepared for the present upheaval of China's millions.

On the 4th day of June last, Drs. McClure and Menzies, with their families, and Dr. Margaret Wallace left Honan by house-boat for a well-earned summer vacation to the coast. At that time everything in Honan was quiet, and our minds free from anxiety, although we did feel that the prolonged drought would cause the people to be uneasy, and the foreigners might be blamed for the lack of rain and consequent suffering.

They had only been gone a few days when active operations began in the North, and Tientsin, Pekin, and all that district was soon in a state of anarchy, the Boxers having centred all their operations in that locality.

On June 13th, while we were quietly seated in our weekly prayer meeting, a letter was thrust into my hands by our officious little gate-keeper, at Chu Wang, which I calmly placed in my pocket, but during the remainder of that meeting I was thinking more about that yellow envelope than what our leader was talking to us about. It turned out to be a special communication from the American Board missionaries at Lin Ching, informing us of the trouble around Tientsin, and the orders which the Consuls had issued to their subjects to leave the country as quickly as possible, or at least to reach a place of safety and neutrality on the coast of China.

We had a brief consultation as to our attitude towards this message and unanimously decided that there was no call for us to leave; that our duty was to stay where we were until more urgent developments took place, and that possibly the whole matter might pass over in a local disturbance.

The next morning we sent special messengers to communicate the news we had received, to our missionaries at the two other stations, Chang-te-fu and Ssin-Chen. Their replies came three days later, and were all a confirmation of our own decision.

By the time we had received their answers, however, the local disturbance became more evident in our town of Chu-Wang, for in the afternoon of June 14th a mob of one thousand or more assembled at our front gate with accusations against us, that we were the cause of the long-continued

drought, and that the new house we had recently erected was keeping away the rain.

Conciliatory measures, however, seemed to quiet the people, and we secured eight soldiers, who remained for some days, to act as a guard on our mission premises. While no security in themselves, they at least demonstrated to the people that we were on friendly terms with the local officials, and the issuing of special proclamations by these same officials also served to quiet the people.

During the next two weeks, however, we were kept in a continual state of anxiety and uncertainty, for alarming rumors were in constant circulation, and we were informed almost daily of some new plot to kill us and to make away with our property.

Three successive special couriers from Lin Ching did not tend to quiet our minds. From these we learned that our friends who left us on June 4th had, on the advice of the American Board missionaries, disembarked and were making their way overland to the capital of Shan Tung province, from whence they would pursue their way to Chefoo. These messengers also brought us the news that matters were constantly growing worse around Tientsin and Pekin; that the Imperial soldiers had probably united their forces to those of the Boxers; that the forts at Taku had been taken by foreigners, and that war was either in progress or imminent.

A telegram from Dr. McClure put our minds beyond all doubt, for when he said: "Come immediately," we knew that there was no question as to what our action should be, and as British subjects in the interior of China, we asked the officials for a safe conduct to a place of safety and neutrality, and made active preparations for leaving Honan at once.

The night before we left Chu Wang we were in doubt as to whether we would live through till the next day, as a violent mob again gathered at our gates, and our Chinese friends and Christians were excited beyond measure, and informed us that it was now a question of life or death. At ten o'clock robbers broke into our yard on the east side of the road, and the soldiers on guard made no attempt to defend us. However, we got another detachment of soldiers, who put the robbers to flight, and patrolled our premises through the remainder of the night.

Sleep was not to be thought of, and our ladies, on the invitation of a Chinese neighbor, took refuge in a little mud hut during these dark and restless hours; fortunately, however, no further disturbance occurred during the night.

As we could obtain no Chinese carter to convey us to Chi-nan Fu, where we had hoped to join Dr. McClure, with his party, we were forced to change our plans and to travel in a southerly direction, with a view

of reaching Han Kow. This plan necessitated a long and perilous cart journey at a season when the heat was liable to prostrate any one exposed all day to the rays of the sun.

We left Chu Wang on the morning of June 27th, joining our friends at Chang-te Fu the same night, and had been there but an hour when a special courier arrived informing us that the mission property at Chu Wang was attacked by a mob an hour after we left, and was in process of demolition. This is the only news we have had of how matters progressed in Honan after the missionaries left, but it is suggestive that the property at our three stations has long since been entirely destroyed.

On June 28th we left Chang-te-Fu, together with our friends from that station, with a caravan of ten carts, and an escort of some twenty-five Chinese soldiers, and plodded on day after day, making about thirty miles daily. On the third day out we joined our Hsin Chen friends, and a party of three engineers, who were with them, at a point on the south side of the Yellow River, which, by appointment, was our meeting place, and continued our journey in company with them.

All went well for the next week, but exhaustion was making itself felt on the weaker members of our party, and it became evident to us that no time was to be lost in getting to the end of our journey. The youngest member of our party, little baby Slimmon, died on the way, after a prolonged struggle, and the body was interred at Han Kow.

On July 7th the party divided, some of us being led by our carters on a wrong road, whereat we were very much displeased, but when we rejoined our friends, the engineers, at noon the same day, we were led to praise God for the apparent deliverance that he had worked out for us through the mistake of our carters, for the engineers had met on the road a party of armed men and priests going out to pray for rain at a neighboring temple, and had barely escaped with their lives, this mob blaming the foreigners for the lack of rain, and the cry of "Kill them! Kill them!" was raised, and they had much difficulty in making their escape. Had our party preceded or followed them, some of us, probably, would have met with death on that occasion.

On the twelfth day out, having travelled about four hundred miles, it was decided, on account of the threatening aspect of affairs, that while the rest of the party remained over night at Hsin Tien, the three engineers and our missionaries from Hsin Chen, Messrs. Slimmon and Mitchell, should move forward more rapidly to Nan Yan Fu, a prefectural city some ten miles in advance, and endeavor to secure a more efficient military escort from the local magistrate, both for themselves and for us.

At our stopping place we heard of a band of robbers who were planning to attack us, and we were advised by the people of the town to buy them off. But after consultation we decided that this would not secure us from danger, and that we would have no communication with them, and immediately made preparation to defend ourselves in the Chinese inn against a night attack, the Town Council promising us all the protection they could give with the small number of soldiers at their command.

We also despatched a special courier to Nan Yan Fu, where the other section of our party was remaining over night, informing them of our position, and asking that special efforts be put forth to secure us a large military escort. The disappointing reply came at 8 o'clock the following morning informing us that they had been in peril themselves all night, that the officers would give them no protection whatever, that they were pressing on, and that we would have to follow as best we could.

We met for a few minutes' prayer in that dirty Chinese inn, and committed our way unto the Lord, and put our trust in Him. We told the reluctant Chinese carters to harness their mules and get ready to proceed at once; and while we felt a certain amount of anxiety we were entirely ignorant of any active measures being taken to attack us.

We left Hsin Tien at 9 o'clock a.m. on Sunday, July the 8th. The street was black with crowds who assembled to see us, but a good guard of soldiers apparently kept this mob under control. It was but a short distance to the town gate, and the town wall was also crowded with spectators.

On exit from the town gate a larger crowd was also assembled, all of whom appeared to be expectant, but no evidence of unfriendliness was manifested until we got into the open country, when several hundreds broke away from the larger crowd, and with fiendish yells and a shower of brick and lumps of hard mud, made an attack upon our little party.

Our carters were panic-stricken, and tried to get away as quickly as possible, and in this way each cart with its occupants was separated from the others, and all were quickly surrounded and overpowered. The three revolvers which were in our possession were soon rendered useless, as two of them were shattered by bricks, one of them before it had been used at all, while my own fell useless from my grasp, as my right wrist was disabled by a Chinese sword.

We all got off our carts at an early opportunity, and hoped by thus doing, and surrendering all, that we would escape with our lives. This did not, however, satisfy our assailants, who yelled that they wanted our goods, and wanted our lives as well, and how any one of us escaped alive is an

ever-increasing wonder to us all, and if it had not been for the good hand of our God upon us, none of us would be alive to tell this story.

But providentially, the plunderers soon began to fight among themselves as to the division of our stuff, and amid this internal strife, we were enabled to make good our escape.

Only one of our carts remained with us, and that was driven, not by the carter, who had run away, but by one of our personal servants, all of whom remained faithful to us. We were soon, however, followed by the carter, who was now unwilling that we should sit on his cart, and we were obliged to get off and take refuge in a little mud guard house by the roadside, about 8 feet square, and here we gathered to face our present situation.

By this time our minds were relieved to know that none of our party had been killed, for the only ones absent were Mr. and Mrs. Goforth and their children, whom, we heard, had been befriended and taken care of in a native house.

We were hungry and thirsty and penniless, but by a little judicious begging in the name of the children, we were enabled to secure some good drinking water and some coarse, dry bread, all of which was very acceptable to us. Some time after noon a small detachment of cavalry, commanded by an apparently friendly officer, came from Nan Yang to our relief. The promises of the officer were very profuse, his expressions of sympathy very great, and as our only hope was in the mercy of this official, we cast ourselves upon it.

The Goforths now returned to us, much to our delight. Our carters, too, having been relieved of everything they carried, returned to us, and we once more started out in our bare carts, with an escort of this detachment of cavalry, which promptly galloped off and left us to ourselves, as we could only follow at a snail's pace.

At dusk we reached the city of Nan Yan, where our friends had slept the previous night, where the soldiers had secured for us an inn. There we hoped for rest and quiet, but from the time we entered until we left it, shortly after midnight, we felt, not without cause, that our lives were in jeopardy, for the official soon informed us that he could not afford us any protection, and we must get out as soon as possible. The threatening attitude of the mob kept us in constant anxiety.

The official assisted us with a small amount of money and fifteen Chinese soldiers to accompany us, and we left this unfriendly city at one o'clock Monday morning. The suspicious behaviour of our escort led Mr. Griffiths and little Paul Goforth to keep a close watch on their movements. To do so they got off their cart and walked behind. In the darkness they got separated

from us, and when we reached the city gate they were missing. Search was made for a time in vain, and we did not see them again all day. We feared they had fallen into the hands of our enemies, and we were powerless to help them.

By daylight all our soldiers had quietly slipped away and left us, and during the remainder of this day, Monday, we were stopped on the road by Chinese mobs not less than twenty-five or thirty times, and demands made upon us for anything that we might have, and it was only the fact that we had nothing left that saved us.

Night-fall came, and we again found ourselves in an official city, and again we were in anxiety, but assurance quickly came when we found that the official was friendly, and gave us adequate military protection. Here too, to our great joy and thankfulness, Mr. Griffiths and Paul rejoined us, having met deliverances on the way as Providential as our own.

One more day of this trying cart journey brought us to Fan Cheng, a point on the river Han, where we met the other section of our party, the Slimmons, Mitchells, and the engineers, and we were able to secure Chinese house-boats to Han Kow. As we entered that dirty Chinese inn in the city of Fan Cheng, it seemed a veritable paradise to our wayworn and weary party. Here, too, we were able to borrow some articles of clothing from our friends who had escaped the looting, while at a second-hand clothing store we obtained some additional garments, and so without further adventure reached the city of Han Kow, and the same night secured steamer accommodation for Shanghai, where we arrived July 24th, four weeks after leaving our station at Chu Wang.

With hearts full of gratitude to God for the wonderful way in which he has led us, we lift our hearts to Him in thanksgiving, and it is impossible for us to express our appreciation of the ready sympathy and help which we received from missionaries and other foreigners who met us at Han Kow and other points.

On arriving at Shanghai we got news from different parts of the country, showing that the disturbance in China was far more widespread than we had anticipated, and so perilous had our journey seemed to others that we had long since been given up for lost.

From every section of the country missionaries and other foreigners were fleeing to the coast or to Japan. The uprising against the foreigner was so fierce and so wide-spread that it affected the Empire of China as nothing else has during the memory of living man. For ourselves and others to have remained would have needlessly imperilled our own lives, and would have endangered the Chinese Christians: by their association with us they would be exposed to the anti-foreign hate; while in our ab-

sence their connection with the foreigner would be less apparent to the people. So that in leaving our place of service at the time we did, we believe that we acted in the best interests of the extension of the Kingdom of God in that field in which we still hope to serve Him.

It is impossible to close this brief account of our flight from Honan, without thanking those friends who have without ceasing helped us by their prayerful intercession, and, "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

LETTER FROM MRS. GOFORTH.

In a letter to her brother, Mr. F. M. Bell Smith, of Toronto, Mrs. Goforth gives a vivid picture of the attack at Hsin Tien:—

For some days the attitude of the people had been becoming more and more unfriendly, and when we reached Hsin Tien Mr. Jamieson, an engineer, who was with us, said he would leave us and go ten miles further to the large Fu city of Nan Yang, to see the official in person, and if possible get a larger escort. The gentlemen gave their consent to this as being the best thing to do. We did not feel very easy, but there seemed to be no other way. So here we were, a party of foreigners, absolutely at the mercy of an anti-foreign city.

As soon as I could get the children settled I threw myself down beside baby and was asleep in a moment and knew nothing of any trouble till about midnight, when I was aroused by Mr. G. telling me to get up, as they expected the inn to be attacked. I found that none had gone to rest, and that the carts were arranged so as to form a barrier at the gateway. All night we waited anxiously.

In the meantime a messenger had been sent off to Mr. Jamieson, telling him of the situation and asking for military protection; also one to the official. No attack was made that night, but something about the manner of the Chinese aroused our suspicions that all was not right.

In the early morning our messengers returned, saying that the official had refused protection, Mr. Jamieson had utterly failed, and the attitude of the people at the city was such that he and party, though arriving at 11 p.m., left at 3 a.m. the next morning. Their intention originally was to have waited for us, but circumstances forced them ahead, otherwise they might themselves have been destroyed.

To return to ourselves. There we were well on in the morning, our carters terrified so that they refused to go. Finally they

could only be persuaded to venture out by our gentlemen promising to pay for every loss either to horses, carts or goods.

Before we got into our carts we knelt together and each of the gentlemen in turn committed us into our Father's keeping.

As we issued from the gate there was a strange silence, the roads on either side were densely packed, and as we reached the gate of the city we could see even the wall of the city black with people. Yet no sign of disturbance.

I had just remarked to Mr. G. how well we were getting on when we passed the city gate. Here, too, dense crowds were gathered. Ahead of us, separated from the rest, was a band of several hundred men. When Mr. G. saw them, and that they had swords, guns, stones, bricks, etc., he said in a very low voice, "Rose, there is trouble ahead."

He had scarcely uttered the words, and we had got just opposite them, when as quick as a clap of thunder a tremendous shower of stones and bricks poured down upon us.

I begged Mr. G. not to get off the cart, but he jumped down; by this time hundreds of armed men were upon us.

I heard Mr. G. calling again and again, "Take everything, but don't strike." The only answer he received was a thrust from a sword or a blow from a stone. Twice I saw him fall and rise again, covered with blood. Again and again I heard him calling, pleading for the lives of all.

I covered myself and baby with a coverlet and saved us from many stones. Four armed men came to the cart; one aimed at baby's head, but by God's mercy I dragged him away and the blow fell on the coverlet.

Helen was thrown into my cart, then Paul. But the villains dragged them out, throwing them on the ground. One man aimed with a sword at me from the back of the cart, but could not reach me. His face had the most intense hatred in it.

While hesitating to know what to do, Mr. G. came up to the cart, almost sinking from loss of blood. He told me to get down, which I did. He took the baby, Helen and Paul clinging to him. I tried to get on my shoes, but they were snatched from me.

Mr. G. said we had better try and get away, as he felt he was almost done for. As we tried to move off a number began following us. Some cried "Kill," and one man was coming towards me with his sword raised when another man, who seemed to have authority, pulled him back, saying: "You've killed the man; let them go."

As we tried to get off across the fields we could see the others still struggling with the wretches. Again and again Mr. G. would have gone back, but I saw he was almost sinking, and gradually dragged him along. We were stopped several times, but every one seemed too eager to see what was going on with the others to take much interest.

in us, and God enabled us to escape out of their hands.

We went towards a village about a mile away. Twice people wanted to turn us away, but I felt it was an only hope. I went forward, and as we entered the village I pleaded for Mr. G. that some one would give him a place to rest. I took off Helen's blouse to tie up one arm and one of the baby's garments to tie up his head. Every one seemed afraid.

At last I took the baby and gave him to a poor old woman, asking her to save him. This seemed to touch them, and some men came forward saying they would protect us and hide us. They took us to a little hut, where a place was arranged for Mr. G. to lie down. Here they brought us food and drink, and for several hours Mr. G. rested.

They at once sent men out to make enquiries about the rest, especially to try and save our little Ruth. We passed through untold agony of mind for two hours, for we feared all had been murdered, but at last the men returned with the word that none were killed, and only one injured very badly.

A little later Mr. Mackenzie arrived to say all the rest of the party were gathered by the river side with two carts; that almost all were more or less injured, but that Dr. Leslie was the only one who was seriously so. He, poor fellow, was cut fearfully. His right wrist was almost severed, and one kneecap badly injured, besides having many other flesh wounds.

The rest of the party met with a second band, which we escaped. These tore from them even the few little things which had escaped the notice of the others. Watches, pencils, even Miss MacIntosh's outer skirt was torn off her, and Mrs. Mackenzie lost her wedding ring.

FOREIGN MISSION NOTES.

Rev. Duncan Macrae, of our Corean Mission, was married in Japan a few weeks ago to Miss Sutherland, of Cape Breton.

Dr. McClure is on the hospital staff of the British army in China, and Dr. Margaret Wallace in the same service as nurse. Messrs. Slimmon and Mitchell are in the employ of the British Government as interpreters.

Mr. and Mrs. Gauld are about returning to resume work in Formosa. They leave two boys behind them, and the baby in a few months' old grave, taking one little girl with them. Leaving the children is one of the frequent burdens which the missionary father and mother bears in doing our work.

Designation services of Dr. Susan McCalla, under appointment to India, were held

in the First Presbyterian church, St. Catharines, 18 Sept. On the same day Miss Corrie Gunn was designated in St. Andrew's church, London, for work among Chinese women in British Columbia.

Though all our missionaries escaped from Honan with their lives, death claimed the baby of each of three different families, all dying on the way. The Slimmons lost their little one, their only child, on that terrible journey, and buried it at Hankow. The McClures' youngest died in Portland, Oregon, and the youngest of the Menzies in Winnipeg.

When Dr. Percy Leslie reached home from Honan, the right hand was powerless. A sword cut had severed the tendons of the wrist and the wound had healed. A few days later he went into the General Hospital; the ends were re-cut, and drawn together. What the result will be in the way of complete union and use of the hand cannot yet be known.

A farewell call from Rev. J. Wilkie. He soon returns to India. Will parents think what it means to leave once more the children behind and go to live and labor for the welfare of a heathen people? We speak of self-denial when some luxury is given up, as indeed is seldom done, for missions. Think of the deprivations of those who go as our representatives.

At Blackheath, 4 Sept., Hamilton Presbytery ordained Mr. J. R. Harcourt to the ministry, and designated him as a missionary to India. In the fall of 1896 he entered Knox. Next spring he went to B.C., and wrought for a year at Golden. Taking the summer session of 1898 at Manitoba College, and the following winter his final year at Knox, he offered for China. Our F. M. Committee could not send him, and for a year he labored at Blackheath and Seneca. Now he goes to India.

The designation services of Miss Mary E. Leach, as a missionary to India, were held in Central church, Toronto, 6 August. Five years ago she offered, but was thought too young. She kept on with her preparation, and has now attained her desire. Her father was a British officer, who spent most of his life in India, and fought through the mutiny, at Cawnpore, Lucknow, etc. Her earliest recollections are stories from the East at a father's knee. The only child of parents passed away, she gives her life along another line to the same grand work, the welfare of India.

After the designation, Mr. Goforth, who had just returned, gave a very vivid word picture of the scenes through which they had passed on their overland journey from Honan.

GOFORTH FUND.		Picton, St A, ce. 52 50	A S Berlin 5	Bequest.	Sunny Brae & St
Farmer\$ 1		Mrs Little 3	Surrey 13	Alex Taylor, St	Pauls..... 2
Rev A H Kippen 5		Mr & Mrs J Ed-	"Stayner" 25	Johns ....\$2,000	J H int..... 21
		wards .....100	Markham, Mel . 6 40		Coup, Louisburg. 61 20
		Blackheath, ce.. 10	Gamebridge, ce.. 5	Donation,	" Prov N S... 25
		Edmonton las. . 52 36	Mr & Mrs D Jamie-	(less interest for life,)	" St John City 30
		Lon, New St J ss 2 76	son. 2	James Porter ...600	Div Union Bank. 5 25
		W Puslinch, Kx. 16 50	Longford..... 5		Total .....\$317 95
		John Henderson. 5	Alice..... 21		
INDIAN FAMINE.		N Dawn 29 15	King, Beza 6		
Reported....\$40,634 14		Miss M A Brown 50	Stayner, ss cl... 2 88	HOME MISSIONS.	LIBRARY FUND.
N Ekfrid 24 60		Leaskdale ss 15	Friend..... 1	Reported .....\$1,320 74	Reported.....\$33 37
Sunnidale, cor ce 4		Guelph, Chal ss.. 38 78	Hemmingford, etc 25 41	Div Merch Bk Hx 21	
Wroxeter, ce ... 10 60		North York scls. 12 96	Mrs. R. McKin-	" HxBankingCo 27 30	
Wroxeter..... 2		John Bell 1	non 2	Scotsburn ce ... 10 25	
Mrs Wilson, Wrox. 2		Jessie 1	Tor, wmaster..... 10	Brookfield, m soc 7 25	MANITOBA COLLEGE
Mrs McKay, St		Omamee 50	Laguerre, ss &	Eliza McAleese.. 2	FUND.
Cath..... 4		Dewittvil, ce... 10	Pt Lewis 10	Hopewell, Un.... 40 45	Reported..... \$1
Campbellford.... 85		Children of J Mc-	Per Dr Geikie... 25	Annapolis 2	
Employees Ruth		D Hains 10	James Law..... 3	Bermuda, St A,	AGED MINISTERS'
Mine, Sanden... 27 50		C S Czowski.... 25	J. Anderson ... 1	wfms 12	FUND.
Wm Clark, Car. . 3		Turtle Lake..... 5	Mrs Jas Stewart. 1	Alex Young, Mvl 5	<i>Int. and Collections.</i>
Thamesford ss.. 1 65		Harvey 33 50	Mrs R. T. Deans. 1	J P M int..... 36	Reported....., \$535 51
Lon, St A, adl... 3		Orillia cits..... 53 50	J. D. Bird..... 5	St Peter's Road . 1	M A K int..... 10 00
Dr McMillan.... 1		Pittsburgh..... 10	Wolsey..... 10	Hx, Grove 20	J J int..... 75
Miss M E Moore. 5		Ashton 7	Miss M L Astley 1 47	Dartmouth, StJas 30 00	M C int..... 15
A T G. Woodstock 5		Appleton 5		" " ce 21 99	Lawson Mem.... 26 25
Hon EH Bronson 50		Caradoc, Cooke's 5		Mid Stewiacke . 12 50	WRiv, Green Hill 5
Mont, Chal, jee. 22 60		Friend..... 1		New Glasgow, Untd 275	Total....\$666 76
Avonton..... 85		Drumbo, 10 Con ss 4 35		Noel..... 22 99	
Mr & Mrs A Doug-		Strathclair ss... 7 35		Annapolis wh fms 5	Rates.
las..... 5		Per "Witness,"		Lit Narrows.... 16 50	Reported..... \$33 02
Wallacetown.... 2		Mont .....521 23		Div Bank NS.... 85 50	
Winchester..... 38 80		N Easthope, wfms 11 60		Louisburg 20	
Per Miss M J		N Easthope, mem 5		Rev Wm McLeod. 4	
Wilson..... 10		Hillsburg, wfms. 11		Lawson Memorial 5 25	
Kirkhill 2 93		Ballinafad 13			
Mrs Woolhaupter 1		Friend 5		North-West.	
T J Patten, O L S		Ainsworth ss... 10		Mem D Stewart,	
Little Current. 4		Tor, Bonar ss... 9 50		Summerside... 25	
II Morrison 3		Beulah, Blaris... 5		Dartmouth, StJas 10	
Bolton..... 47 65		Wick Aux 25 90		Total .....\$2,085 22	
Mt Bridges..... 6 30		Bridge End, ce. . 5			
Rev Jas Wilson. 10		Alex McKee,		AUGMENTATION FUND	
Uptergrove..... 18		Uclut..... 5		Reported \$4256 32	
Delaware..... 19 49		Ohiats Indians. 1		Thorbrn, Suth Riv 35	
J A P Grafton... 10		Rev M Swartout. 4		W Cape..... 18	
Mrs Hugh Bailie. 2		Whitechurch, etc 54 50		Total .....\$4,309 32	
Matthew McKee 2		Petrel..... 12 25			
Miss K Houston. 1		Presbyterian... 2		COLLEGE FUND.	
W G R Cambray.. 5		Ventry, ce..... 10 70		Reported \$2,279 46	
Cookstown..... 9 12		Springville..... 6 70		Div Bank N S. . 585	
" ss 4 86		Brandon, ce..... 28 70		" Merch Bk, Hx 87 50	
" ce 1 10		Dr J T Fotherghm 5		De Table Cape . 28 60	
E B S Elliott ... 1		Columbiass 13 25		F int 50	
G D McIlraith... 5		Mr & Mrs Long-		Sunny Brae & St	
Bear Brook ss... 15		laketon ... 1 50		Pauls 12	
Messrs Srigley &		Per Dr Geikie... 4		Mrs DeY, int... 30	
Hooker..... 4		Sympathizer.... 2		Dartmouth, StJas 53 51	
Kaslo, ce..... 36 65		Victoria, Kx ss.. 8		W H R int..... 21 60	
" ss 11 50		Ymir..... 10		B L S int..... 78 12	
Fort Langley ss. 10 25		Bowmanvil ss. . 5		Coup, Pt Hast-	
Ham, Kx..... 6		Ashburn, ce..... 15		ings scl 90	
Woodville 6 25		Ashburn..... 28 93		Coup, Bridgetown 50	
Vankleek Rdg, ce 4 50		Utica..... 11 38		" Annapolis.. 50	
Barton, ce 5		Drummond Hillss 1		" Moncton Gas 15	
Sympathizer 25		Mrs W Mason... 1		Lawson Mem.... 138 25	
Arch McGoun... 10		Rev W A Duncan 1		Coup, Canso 16	
Miss Gemell.... 1		Sault Ste Marie, ce 1 25		" Guysboro. . 36	
Cannington..... 58		Eramosa, wfms.. 1		WRiv, Green Hill 12 50	
Dalhousie..... 5		Minden, Pres ces		Total .....\$3,633 54	
Mrs Bronson... 50		& Methelpg. . 10 50			
W G Bronson.... 10		Pickering, St A,		BURSARY FUND.	
Appleton..... 17		wfms 9 35		Reported.....\$147	
J A Y 10		Pickering, St A, ce 2 35		L A int..... 9	
Per Orillia Packet 118 17		Arnprior, mb ... 6 50		Div Merch Bk, Hx 17 50	
Elgin..... 20 86		Friends..... 9 50			
Mimosa..... 6 43		Owasco Outlet, NY 13 60			
W F M S, west.. 211 25		Turrieff..... 5			
Per Rev A B		Per Rev E A Mc-			
Winchester.... 16 50		Curdy 180 58			
Kearney, ss & ce 5 40		W E M..... 10			
Per Miss B Mc-		Flesherton, ce . 20			
Ara, Regina... 35 40		Miss M, Badenoch 20			
J A Aikens..... 2		Pt Moody, chil.. 5 45			
Lancaster, Kx.. 30 10		Calgary, friends. 8 85			
Vernonville 6 50		" bc 3 90			
Valetta, wfms.. 3		" ss..... 13 25			
Wm Armstrong. 2		Alvinston..... 25			
"Glennie" 2		Rev W P Adam. 1			
Miss A Constable 1		Peterboro, St A,			
Owen Sd cits.... 94 75		wfms..... 10			
David Morrice... 100					

Receipts.

Received during
August, 1900, by
Rev. E. A. McCurdy,
Agent at Halifax,
Office, Hollis Street.

FOREIGN MISSIONS.

Reported, \$3,693.71, less
\$12.87 interest, credi-
tited by mistake, and
\$25.00 given to N.W.,
making the total

Reported\$3,655.84
Lawson Mem. fund. 44 60

Lower Musqdbt ce 3 50

Brookfield m soc 14 25

Regina, Bir'll mb 35

Eliza McAleese.. 2

John Chislett... 6

Truro, St Pauls.. 40

Bedford..... 8

Annapolis, 2 75

Sherbrooke..... 31

Louisburg 20

Alex. Young 5

Milford ce..... 3 45

Little Narrows.. 28 12

Mrs A P Miller.. 5 00

Loggieville ce.. 12

Mabou 24 25

Port Hood 6 75

Sherbrooke..... 1 50

Westvil, Carml ce 25

Hx, Grove 25

Dartmouth, St Jas ce 34 50

Maggie M Hyslop 4

Tower Hill ce . 3

Maitland, St Dav. 5

Mid Stewiacke.. 12 65

Mid Stewiacke ss 7 38

Woodville, P E I 15

Dorchester, Rkld 25

Carleton, Chebg. 27

Annapolis, wh, fms 5

Rev Wm McLeod 4

Geddie Memorial 90

Lawson " 8 75

River Dennis... 10

WRiv, Green Hill 75 50

Total\$4,325 79

Request.
Alex Taylor, St
Johns\$2,000
Donation,
(less interest for life,)
James Porter ...600
Total\$317 95

LIBRARY FUND.
Reported.....\$33 37
MANITOBA COLLEGE FUND.
Reported..... \$1
AGED MINISTERS' FUND.
Int. and Collections.
Reported....., \$535 51
M A K int..... 10 00
J J int..... 75
M C int..... 15
Lawson Mem.... 26 25
WRiv, Green Hill 5
Total....\$666 76

Rates.
Reported..... \$33 02
FRENCH EVANGELIZATION.
Reported\$298 03
Alice McAleese.. 1 00
Hopewell, Union 17 20
Sunny Brae, St P 6 00
Whycocomagh, . 30 00
New Glago, Unit'd 165 00
Total..\$517 23

ASSEMBLY FUND.
Reported.....\$51 47
Sherbrooke..... 5
Dartmth, StJasce 10
Maitland, StDav. 5
Noel..... 2
River Dennis... 4
W Riv, Green Hill 5
Total..\$82 47

WIDOWS' & ORPHANS' FUND.
Reported.....\$8 00
CENTURY FUND.
Paid up Subscriptions.
NOTE.—The totals from the congregations are acknowledged here; as with all the other schemes of the church, the individual sub-

scriptions will be re- corded in the Century Book and kept in the church offices.	Millerton, Chelms- ford, Up Derby. 42	John Hogan, Duf. Mines..... 5	Eliza McAleise... 5	NEW COLLEGE BUILDING.
Reported...\$12,103 22	St George, Penn- field, Bocabec. 20 75	Lower Selmah ce Per Rev Jas Mc- Lean..... 2 50	Rev Wm McLeod.. 10	
plus \$500 omitted from total reported at the beginning April, mak- ing corrected total now reported...\$12,103 22	J E Smith, Wolfv 50	Saltsprings, Eben 42	Marion McLeod. 1	Paid up Subscriptions.
Geo E Boak, Hx..100	St Peter's Road.. 36	Milrord..... 67 07	Wolfville..... 5	
Mrs. John Cox, Labrador..... 50	Rev W and Mrs Mason..... 70	Gays River..... 92 25	Total...\$13,085 28	Reported...\$16,174 05
Bedford..... 21 39	R W McNealy, Summerville... 8	Woodhill, P E I. 49 25	Collections from S.S.	J J Stewart.....100
	Rev F Dustan... 25	Belfast, St John. 42	Reported.....\$2429 28	Gordon & Keith.. 50
	Baddeck, C. B. .. 66	Clifton, N. S. 11	Labrador..... 16 65	HWCameron, Hx 10
	Agnes Lang, Greenspo'd, Nfld 5	Rev H B McKay 25	Total...\$2445 93	John McDougall. 20
	Clifton, P E I... 57 74	Newport..... 15 50	Grand Total.\$15,531 21	W A Henry, Hx.. 10
		Rev E A McCur- dy, 2nd&3d pt. 100		Total...\$16,364 05

FORM OF BEQUEST.

"I leave and bequeath the sum of,—(the amount to be written in words, not figures)—to theFund of the Presbyterian Church in Canada,—(here state either Eastern or Western Section)—and I declare that the receipt of the Treasurer for the time being, of the saidFund, shall be a good and sufficient discharge to my Estate and Executors.

"Try it, anyway," is a good motto. There is a chance that you may succeed. Even if you don't, you will be no worse off than before. Faint-hearted refusal is the worst kind of failure.

The young girl who responded with the cash to an advertisement of a means to keep the hands soft received the following recipe: "Soak them in dishwater three times a day while mother rests."

The use of cigarettes has been made a bar to employment on the Rock Island Railway. The cigarette vitiates a man's capacity, enervates him, renders him listless and somewhat reckless, all of which failings are fatal to success in modern railway life, and other active life too.

A bishop whose theological writings led many to the Bible, lay dying. His soul was clouded with grief. "What shall I lay hold of?" he cried, in agony. A minister reminded him of what he knew. "Yes," he said, "but is it for me?"

Then the minister turned from the great man's philosophies and philanthropies and repeated Christ's words, "Him that cometh to Me I will in no wise cast out." The dying man was comforted, fed, satisfied.—Christian Life.

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Live up to the light that is in you and the Father of lights will give you more light.

The best education in this world is that got by struggling to make a living.—Wendell Phillips.

Heaven has its myriads of saved sinners; but they were gathered there one by one.—Dr. Cuyler.

No indulgence of passion destroys the spiritual nature so much as respectable selfishness.—MacDonald.

The greatness of those things which follow death makes all that goes before it sink into nothing.—William Law.

Every "to-morrow" has two handles; we can take hold of it by the handle of anxiety, or by the handle of faith.

No man is fit to rise up and labor, until he is made willing to lie still and suffer as long as his Master pleases.—Payson.

The best qualities of mind and character—courage, sympathy, self-mastery—have been forged on the hard anvil of distress.

The world is so planned that a man can accomplish more in six days than in seven—if the seventh be devoted to rest and worship.

The eagle flies highest not in serene but stormy skies, and the believer beats heavenward when the hours are dark and the tempest wild.

We all feel more heart to do better work when kind words are spoken of the effort we have already made to live up to our privileges.

There is little pleasure in the world that is true and sincere besides the pleasure of doing our duty and doing good. I am sure no other is comparable to this.

We are persuaded that there is no book by the perusal of which the mind is so strengthened and so much enlarged as it is by the perusal of the Bible.—Dr. Melville.

Those who say they will forgive, but can't forget, an injury, simply bury the hatchet, while they leave the handle out, ready for immediate use.—Dwight L. Moody.

More dear in the sight of God and his angels than any other is conquest of self, which each man, with the help of Heaven, can secure for himself.—Dean Stanley.

The value of the future depends entirely upon the value attached to to-day; there is no magic in the years to come; nothing can bloom in those fairer fields save that which is sown to-day.

Deepening humility is a sign of the growing Christian. He who daily keeps self in the rear, and puts God in the fore-ground, shows that grace is more and more gaining the conquest of his heart and life.

It is best to think twice before taking upon us the burden of a hatred for any fellow-being. It weighs heavier every year, and exhausts the strength that ought to go in loving and bettering others instead.—Wellspring.

You picture to yourself the beauty of bravery and steadfastness, and then some little wretched, disagreeable duty comes which is your martyrdom, the lamp for your oil; and if you do not do it, your oil is spilled.—Phillips Brooks.

Refinement is more a spirit than an accomplishment. All the books of etiquette that have been written cannot make a person refined. True refinement springs from a gentle, unselfish heart. Without a fine spirit a refined life is impossible.

Morning family worship is a strong seam well stitched on the border of the day to keep it from raveling out into contention, confusion and ungodliness. Wise is that Christian parent who hems every morning with the word of God and fervent prayer.—Theodore L. Cuyler.

A young minister, when about to be ordained to the work of the Gospel, stated publicly that at one period of his life he was almost an infidel. "But," said he, "there was one argument in favor of Christianity I could never refute—the consistent conduct of my father."

It is not enough for one to be a Christian. He may be sincere in his piety and able to pray and talk on religion, and yet be so disagreeable that every one will avoid his company. Nothing disgusts the outside world with religion, more than for a pronounced Christian to be saying and doing little things that are unpleasant to others.

You can keep impure thoughts out of your mind by thinking of that which is pure. You can keep yourself out of your mind by thinking of other people. The mind is under your own control if you will choose to assert that control early. . . . Not at once, indeed, but yet by slow training that control is possible.—Edward Everett Hale, D.D.

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General Assembly
OF THE
Presbyterian Church in Canada.



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THAT OTHER CENTURY SCHEME.

The RECORD, while thankful for the many, many kind words with which it has been received in the past, would like to begin the work of the New Year and the New Century more worthy of the Church which publishes it, and more helpful in the work for which the Church established it. To this end two things are necessary,—that it be fitted in itself to be helpful, and that it be placed among the families of the Church where its helpfulness may avail.

With regard to the former, this issue is enlarged by one half, from thirty-two to forty-eight pages, and the whole is printed from electro plates. Whether the change with its cost can be permanent will depend upon the circulation. The larger the number the less the proportionate cost. The present large issue has made possible the present size at so low a price. A step in advance will require increased circulation. Co-operation is necessary.

As the RECORD is no private venture, but published by the Church for the Church, pastors, elders, managers, congregations are earnestly asked to co-operate in making this Century scheme a success.

The best way of doing so is that which many churches are now following—taking a copy for each of its families. This is the proper method of distribution. The Assembly has urged its

adoption. It saves the work of gathering small subscriptions, which those who now so kindly do it find no easy task. The cost to congregations is not large. In most cases it can easily be borne. The only additional cost is for those not now subscribing. But this is not lost. Some of these are sure to be interested. Good mission work is thus done. The interest in many cases shews itself in larger giving and doing for the Church, and the extra cost of giving THE RECORD is well invested.

The monthly issue is now over forty-five thousand. Let the New Century open with the fifty thousand mark left behind. Send new orders now for 1901, and get it free to the new year.

THE RECORD is the property of every member and adherent in the Presbyterian Church in Canada. Your Committee, appointed by the General Assembly, do not ask help in their own interest. It is your missionary magazine, and they are trying to make it the best they can at the price. Suggestions for improvement will be heartily welcomed, either through the Convener, Rev. Dr. Warden, of Toronto, or the Editor.

We cannot close without heartiest thanks for the kindly way in which so many, from east to far northwest, and all between, have expressed their appreciation, and for the help and co-operation already so kindly given.

Missions in China. "Will the missionary societies that have been engaged in China take up work again when the way opens," is well answered by—"Will merchants and traders again enter." The missionary has ever been the pioneer among savage and barbaric peoples and if China is re-opened, the missionary will be in the van, and he will meet with many a warm welcome from faithful and true hearts that have learned to know and love the men and women who unselfishly give their lives for the uplifting of their fellow-men. Dr. Percy Leslie, just home, deep scarred and worse from Honan, says that among those most friendly and true to them at the end, were men who had taken no interest in religion nor in the missionaries until the troubles began, and then through knowing them as neighbors, had done what they could for them to the end. Such men as these will be missionaries, even in these dark times, in telling their neighbors from their own knowledge, the character of the men and women driven out, and in thus dispelling ignorance and prejudice and preparing the way for "The glorious return."

United Canada. "Whether my political life be long or short, whether my natural life be long or short, all my life shall not have been lived in vain, if, when I am laid in the grave, the races are a little more united," said a Canadian statesman in a speech, a few weeks ago. To live and work for such union should be the aim of every Canadian patriot. But it must be remembered, that just as rays of light can only be nearer each other as they near the sun, the source of light, so true heart unity between the races can only come as hearts get near the one heart centre.

The only bond that can bridge race cleavage is that of a common law from God, a common Saviour and love to Him. Party, political or commercial bonds cannot stand the strain of race alienation. Canada will never be a truly united people so long as the charter of human liberty, the Word of God, in their own tongue, is a practically prohibited and unknown book among any great race section within her borders. In proportion as they accept that Law from heaven for their life on earth will they be drawn together in the strongest of all bonds. A nation in which all the races are united by the bonds of a free, intelligent, unselfish, unprejudiced, Christian brotherhood will be the only truly united Canada. Be it ours so to live and work that whether our lives be longer or shorter, they may have contributed something to this end.

Summer Vacation. Unfortunately the summer holiday season has a tendency to project its influence into the succeeding months in more ways than the best. Were the new strength and vigor brought to bear upon the Church work that has been for a little laid aside, the vacation season would be a distinct gain. But habits of carelessness, in regard to Church attendance, and the keeping of the Sabbath, and other duties of the religious life are liable to form, if not carefully guarded, and are sometimes continued when vacation ends. Needless to say, the vacation which strengthens the lower part of our being, the physical, and weakens the higher, the moral and spiritual, is dearly bought. "What shall it profit a man."

Argyle and Iona. A worthy example to Presbyterians was the late Duke of Argyle, father of our one time Governor-General, the Marquis of Lorne. Not long before his death, though offered a high price by the Roman Catholics for the Island of Iona, with its ancient sacred buildings, associated with the memory of St. Columba, he refused the offer and donated these buildings by deed of gift to the Established Church of Scotland, to be held by her as a Presbyterian possession for all time.

Such men, whether in Scotland or Canada, who put loyalty to what they think right before gain of any kind, either of wealth or power or fame, are treasures greater far than storied temples. The highest style of architecture as well as the most permanent, is the building of character, and every man who builds well his own is in that measure deciding the character of the nation.

Communion Cups. The individual communion cup has evidently come to stay. Three or four years ago it was unknown. When it appeared it was laughed at. Then it was reasoned against. Now it is being adopted. James Church, New Glasgow, N. S., Summerside, P.E.I., probably others, are using it. More have decided to do so. It seems so unlike the common "cup" of all the ages, that the first suggestion of it comes as a shock. But why? Communion is spiritual, it does not depend upon externals, or, if it does, what more likely to hinder it than the thought that tobacco-stained lips or moustaches have bathed at will in the cup from which I drink. Why should one be asked to do at the Lord's table what would be deemed improper and unclean at man's table?

WHERE HAPPINESS WAS SEEN.

Memory's chamber has two companion pictures, one new-hung, the other soft-tinted with the mellowing of a score and a half of years. The backgrounds are different, the pictures the same.

In college days one of the Theological students went out one winter Sabbath to preach to a few colored people several miles back of Halifax, and I went with him for company. The day was dull and grey. There were several inches of new fallen snow, or rather hail. The track was unbroken. The walking was heavy. But the country, the pure bracing air, made it a joy after the week of city and class-room and books and study.

We reached the little settlement, a few scattered huts in the bush. Word was sent around. The key of the tiny shell called the church, used also for school when there was one, was found, a fire made and with the few people a service held.

At its close we were told of a sick woman and went to visit her. The house was perhaps 12 x 16 feet, one single room. The walls were boards, innocent of shingles outside or plaster inside and their edges far from friendly, while another ventilator gaped wide beneath the door. There was no furniture. A little straw in one corner with a rag of quilt had served for a bed. A little box stove stood in the centre with a small fire of green wood making but feeble fight against the cold, and lying on the floor beside it trying to get a little warmth, with nothing under her but a thin hard mat and but scanty covering lay the poor colored woman, wasted, dying. There were two or three little children and all were practically dependent upon the kindness of neighbors, also poor. So far as the outward was concerned I have scarcely ever seen such complete poverty and absence of all comfort.

But rarely have I witnessed such happiness and peace. She was not merely willing to go, she had attained far higher. "Whatever is de good Lord's will I'se willin' to do. If He wants me to go I'se glad to go. If He wants me to stay a while longer I'se willin' to stay." There was a radiant peace, a joy, that the world and all it contains could never give and that no hardship or want or suffering could take away. These could only affect the body. The woman herself was beyond their power to harm. Her Saviour gave the peace that was there. It was a sight never to be forgotten.

We reached home in the glooming evening well repaid for the day's travel. We, more than the people of Beechhill, had received benefit. They had heard the Gospel, we had seen it. Their sermon had been very ordinary, a simple talk on Gospel truth. The sermon we received was a treat rich as rare. It was a real transfiguration scene, the Divine shining through the human, a faint and far-off copy, such as earth sometimes enjoys, of that mountain scene in Palestine in the long ago.

Years have passed, with opportunities for witnessing the triumphs of faith that a pastor's life supplies; and while I have been privileged to see many such triumphs in the intervening years I do not know that I ever till recently had a companion picture to the above, the contrast so marked, so dark a background with happiness so serene and complete.

But the picture is no longer alone. A few weeks since I was privileged to visit a lady crippled with rheumatism, the poor joints twisted and knotted, and most of them nearly rigid. She was almost entirely helpless, partly lying when laid down, sitting on the bedside when raised, a very slight movement of some of the fingers of the right hand permitting the use of the pen with which, wonderful to say she keeps up an active correspondence.

How long? Thirty years in that condition. It began when that other saint lay waiting the home call a generation ago.

The setting of this picture was very different from that of the former, there a retired lonely settlement in the bush, here a busy street in Canada's commercial metropolis; there poverty gaunt and bare, here every comfort that loving care can provide; there comparative ignorance, here education and culture and keen intelligence; there the illness and weakness of nearing death, here long, long, helplessness and pain. But the picture is the same, the same refinement of the true gentlewoman, the soul shining through; the same peace and happiness that earth's changes cannot touch.

Such pictures are the world's most precious possessions, choice samples that the Great Husbandman leaves to ripen more fully, to shew to men what can be the fruit of the spirit that can be grown on earth, to shew something of what heaven is,—without the sickness and pain, faint foregleams of when we shall see Him as He is and be like Him.

Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee.

WOMAN'S THRONE AND SCEPTRE.

Women are the stronghold of Evangelical Christianity in most Protestant countries, of Romanism in most Roman Catholic countries, and of heathenism in the heathen world.

On communion rolls and at prayer meetings women are usually in the majority; a sad fact, but better than the opposite, for as its women are the nation is. The character, in its earliest, most impressionable years, is moulded by the mothers. How common for men who make their mark in the world to testify what they owe to their mothers.

Of heathen women, Mrs. Isabella Bird Bishop spoke in her paper at the great missionary Conference in New York,—"Yet these illiterate, ignorant women, steeped in superstition, despised as they are in theory, wield an enormous influence, and that against Christianity. They bring up their children in the superstitions and customs which enslave themselves. They conserve idolatries and keep fetish and demon worship alive in their homes. They drag the man back to heathen customs, and their influence accounts perhaps for the large number of lapses from Christianity. It is impossible to raise the men of the East unless the women are raised.

In Rome the same is true, with the added element of the confessional, at which women are as usual the most faithful. Men may give it a wide berth, but the priest or church that holds the secrets of the home and family through the confession of the wife and mother has an influence whose strength is incalculable.

In Protestant Christendom woman wields this power for her good; in heathenism for her hurt; for Christianity uplifts woman to her proper place as the fellow and equal of man, heathenism degrades and enslaves her. It becomes her, where she can, to see that the Christianity which brings her this twofold salvation, of the present and the future, be made an ever-increasing power in the lives of each succeeding generation.

What a mistake those women make who abdicate their throne and sceptre in the training of the young and transfer that place to others, while they seek what they think a larger sphere, in man's arena, as legislators, officials, etc., but where they can exert a far less influence for good, both for the world at large and for women in particular.

Christianity can do more for woman than can any other thing. Woman, under God, can do more for Christianity in moulding and training the world to it than can any other. With what measure woman thus metes to Christianity, in the training of the young, shall Christianity measure unto her again.

"PILLAR" AND "PILLOW" SAINTS.

The story in Youth's Department of this issue, of Simeon Stylites and the "Pillar" saints, who sought holiness—or merit—or notoriety—as the case might be, by living for years on the top of stone pillars, supported by the gifts of those who in their turn sought merit by feeding these "holy" men, suggests the inquiry whether "pillar" saints have survived in any other form? Where shall we look for them to-day? These men sought merit by self-inflicted hardship and suffering. There is not much of that to-day in Protestant churches. Many of them, honestly though mistakenly, sought spiritual purity through mortifying the flesh. Some of them sought praise of men, and their type under other forms still survives. But

THE PILLAR SAINT OF TO-DAY

While found in plenty in almost every land has different ideals from his name-sake of long ago. He is known in various ways. One mark is his readiness and willingness to give according to his ability when help is wanted for any part of the Lord's work. He gives not from impulse but from principle. He recognizes himself as the Lord's steward holding property in trust. Some of these saints are very large pillars. They have been entrusted with much, and use it faithfully. They are to be found in all our cities from Halifax to Victoria, and scattered through the country as well. The collector always finds his way to them, and usually not in vain. Some of them on the other hand have little, but out of that little do faithfully their part.

There are pillar saints that are a great comfort to the pastor in church attendance. They are always there if at all practicable. The storm does not stop them by day nor the darkness by night. They go to church as they give, not from impulse but from principle, from love, if you will. A hot or cold or wet or stormy day or a strange Apollos in a neighboring church may leave many empty seats and depress and discourage the minister, but there in his place at the end of the pew is the pillar saint, and the pastor takes heart.

The prayer meeting too depends upon the pillar saint. Others are present when there is a new minister or on extra occasion or when weather and roads are good, but the pillar saint is always there if he can get there. He may not speak. He may shrink from praying in public. "He may be a woman," and not be-

lieve in women taking part in a prayer meeting—though why not? He may be silent as the pillar that upholds the roof over his head, but like that post he is in his place and helps to keep up the prayer meeting. The pastor knows that no matter who may be absent the pillar saint will be there, silently or publicly uniting in the service.

Among S. S. teachers are many pillar saints. The faithfulness and regularity of many of these workers for Christ is very marked. Were it otherwise S.S. work would be almost impossible. Among the scholars too are many pillar saints; lads and lassies who are always there gladdening their teacher and their Saviour too. As I write one comes to mind who as S.S. pupil and teacher had an unbroken record of constant attendance at the same Sabbath School for twenty years (school being closed two months in summer), and when a break was recently made it was because he was away on his wedding trip, one instance at least in which "married a wife" was a good excuse for absence.

But time would fail to tell of the pillar saints and all the good they do; how they keep up the Christian Endeavor meetings, and the cottage prayer meetings, and the men's and the women's missionary societies, and the sewing circles and the "penny-a-weeks"; and how with ready love and sympathy they do quietly their kindly deeds of helpfulness to the sick and the poor and the sorrowing.

To be a pillar saint does not require wealth, or education, or talent, or influence, but faithfulness. These other things may make the pillar all the more effective for good, able to bear a heavier burden, but as in a building the small pillar is as needful and is as useful in its place as the larger in its place so in the world's duties and work.

Blessings on the pillar saints, whether young or growing grey. Seldom heard, it may be, but one always knows where to find them, and they can always be depended upon. Thank God for the pillar saints whether in family or community or church. Without them all would collapse, for they are what the great Architect has chosen to uphold and support all the work that He is doing in building a Spiritual temple out of the ruins of the Fall.

OTHER SAINTS OF TO-DAY.

The very mention of pillar saints implies that all are not such, and it needs but a glance at church rolls and church work to show that all on the rolls are not pillars. Some like to enjoy

what of present and future good religion gives and promises, but they like to choose the work that is pleasant. Responsibilities sit lightly. Would it be improper or unworthy to suggest "pillow" saints?

The pillow saint likes to do what he feels like doing, and he does not often feel like making his pillow other than soft. He gives when he feels like it, and, except moved by impulse, the feeling is often in favor of limitation. With the pillow saint, as a rule,—

" Little drops of water,
Little copper cents,
Make the mighty ocean
And benevolence."

The pillow saint considers the weather, the roads, the preacher, the music, and his own head and stomach and general condition before going to church, and acts accordingly. Prayer meeting, Sabbath School, Missionary Societies and all else that pertains to the work of a saint on earth is subject to similar conditions. Self-pleasing dominates life. There is one refrain in the Church of England service that all Presbyterian pastors can heartily adapt,—“From pillow saints”

A FATHER'S GIFT.

When children remember parents with New Year gifts, even the little ones like to join with all the whole-heartedness of their child natures. For weeks preceding there are wise and knowing looks, stolen whisperings and mysterious conferences, and on the eventful day the gifts are brought forth with what pride and joy, and with what joy received. Few things more gladden parents' hearts, for it is a token that lavished love and care is not wasted, that the bond is not all on one side. It is an index shewing which way the child nature points, in the direction of unselfish loving thought for others, and how dear to parents when that other is the parent self.

At the beginning of a New Century—"Ah—unfair to lug in the Century Fund in that way!"—which reminds—of a story of Dr. Chalmers.

A man called one busy day very much exercised about Melchizedek. So sincere and anxious did he seem that the good Doctor took quite a time in explanation. The man listened attentively to the close, thanked him, and then delicately hinted that a little financial assistance would be very acceptable. The great preacher, usually so calm and unruffled, was

thoroughly aroused, and indignantly ordering the wily tramp to the door denounced his meanness and imposition "in dragging in his mendicancy on the shoulders of Melchizedek."

But why should there not be New Century gift as well as New Year gift; and, if so, who is specially worthy of the special honor which we never gave before nor can ever again. New years are common and are marked by gifts to men. They are ever with us and whensoever we will we may observe them. But a new century is once for the lives that see it. The receiver of a century gift should be a greater than man, and we turn to the only Greater, and plan a gift to Our Father. That is the Century Fund.

God's children in nearly all Christian Churches in nearly all lands are planning and working for such a gift, among them our own Presbyterian Church in Canada; and they are planning to make the gift as far as they can a worthy one.

Do children plan a New Year's gift to parent or teacher as a mark of gratitude for the care of the year; how fitting that the goodness of Our Father during all that we have seen of the century should be likewise marked.

Do children plan what they think will please the parents, try to find something that the parents need and can use; our Church, representing a great many of God's children, has planned very carefully for what they think will be of greatest service to Him, something that He needs and can use in the great work which He is carrying on in our world, that of getting His wandering children out of the mire of sin and misery into which they have fallen and making them clean and pure as His children should be. Our Church is already helping in that work, by all the best means that it knows, Home Missions, Foreign Missions and in other ways and it has decided that to strengthen these means and make them more effective, is the way in which the Century gift of the children to their Father will be most useful and therefore most pleasing to Him.

A large part of the Century gift is to help on the different kinds of work which our Church is doing for God in our own land. Some of it is for a Church Building Fund. Many a small frontier settlement needs a church, but the task is seemingly so impossible that it is not attempted. A little help given encourages them to begin, and they have their reward in the new spirit and interest that comes to all, and they find that they can do more than they thought, and seldom is it that a people, no

matter how few or poor, do not get their Church finished when once they have begun it, and they are never the worse, but always the better for the effort. How acceptable to Our Father the gift to Himself of places of worship in lonely scattered settlements all over our land, and in the great new Northwest which is filling so fast and which needs churches if our country is to be kept good and pure and true.

This is a sample. Other parts of the Fund are similarly helpful. The best wisdom of the men in the Church who have given most thought and care to these subjects has been given to the planning of the gift, and we may conclude that it has been planned in the best way.

Some congregations wish to give a part of their offering to the payment of their own church debts. But so far as has yet appeared, scarcely any have devoted all for this purpose. Nearly all are aiming to have some part in the Common Fund. It is hoped that all will do so, in a family gift.

If in a New Year family gift some child were to select a story book that it wished to read and present that to the parent so that it might get the reading of it, thinking chiefly of self, instead of thinking of the parent and leaving self to some other time . . well . . if . . . And if, when God's children are trying to get up a Century gift—some of them make their whole gift with an eye to relieving their own burden!? But they will not. All are aiming to have some part less or more in the great common effort for the good of what is beyond ourselves. The next few weeks will see the completion of the subscriptions; a few weeks more the payments. The Common Fund will need all that is possible to get to bring it up to the amount aimed at. Let it not be wanting.

The children will be happy in preparing the gift. The Father will be happy in receiving it. Many a place in our land and in foreign lands will be made glad by the help that is given from it.

If asked where is the remedy for the deeper sorrows of the human heart, what a man should look to in his progress through life as the power that is to sustain him under trials and enable him to confront his inevitable afflictions, I must point him to something which, in a well-known hymn, is called "the old, old story," told in an old, old Book and taught with an old, old teaching, which is the greatest and best gift ever given to mankind.—William E. Gladstone.

THE SAILORS OF THE ST. LAWRENCE.

BY REV. C. B. ROSS, LACHINE, QUE.

Dear Record,—

Perhaps your readers may be interested to hear of a branch of work carried on in my parish which is situated on the shore of the river St. Lawrence, and is a large shipping centre. With the exception of the labours of Mr. Potter and Mr. Bone, of the Upper Canada Tract Society; and for a time of members of the Salvation Army little has been done to further the spiritual interests of the men sailing upon the St. Lawrence. For some time I did what I could in the way of visiting tow boats, barges and dredges and distributing literature kindly furnished by the courteous secretary of the Lumberman's Mission the Rev. M. H. Scott of Hull.

And here let me say a word in appreciation of the literature furnished by this Society. It is excellent, is highly appreciated by the sailors and their families and forms a useful means of introduction to the crews of the various boats visited. Money could not be better spent than in furthering the interests of this Society.

After a time I found that the work could not in any adequate measure be accomplished by my own unaided efforts. Accordingly the Board of French Evangelization appointed a colporteur to labour under the direction of my session. This gentleman has during the last few years done most excellent work in distributing literature and in ministering to the spiritual needs of the seamen passing through the canals. Devotional services are held and the claims of the Saviour are pressed upon the seamen while tracts are distributed and bibles are sold. Never till the Great Day will the spiritual results be fully known but I believe them to be very great.

At times the missionary and myself hold religious services in one or other of the dredges employed. These services are in some respects very interesting. We pull up the current timing our visit so as to reach the dredge at 8 o'clock in the evening when the workmen cease their toil for the day. Sometimes we arrive too early; and sitting in the tidy cabin we feel the heaving of the strange craft and listen to the grinding of the chains and the panting of the engine as the dredge does its giant work. Meanwhile some of our party are placing flowers on the table and parcelling out literature for distribution.

The throbbing of the engine ceases and soon afterward the men come in and take their seats around the cabin table. A more interesting audience could not be desired. The faces of the men are bronzed with the sun. Their muscles are hardened by the continual strain of their work. Fine voices many have too and heartier singing could not be found anywhere.

The service includes two short addresses, one in English, the other in French, while hymns are sung in both languages. The addresses are very simple the hearers being especially urged to accept of Christ as Saviour. A few kind words and hearty hand-shakes and in the dark we drop down into the boat and return on the swiftly moving current. Thus the seed is sown which we hope will ripen for eternity.

Another branch of work has been undertaken by my congregation during last summer, namely that of distributing flowers among the seamen of the different boats. The origin of this work is interesting. I was sitting at my desk one forenoon when a stranger mounted the steps and rang the door bell. I opened the door and found a bronzed seaman with cap in hand who wished to purchase some flowers growing in the manse garden to take to his home in the States. I told him I could not very well entertain the proposal, and directed him where to make the purchase.

Returning to my duties at my desk the thought struck me that there was an opening here for work to be done by my congregation. I mentioned the matter to members of my Junior and Senior Christian Endeavour Societies. The result was that beautiful bouquets of flowers have been brought to the manse twice a week all summer to be given to the seamen visiting the canal. Each bouquet is accompanied with a text in French and English. The flowers are distributed by the French missionary and are highly prized by the recipients. They are placed upon the cabin table and teach there their silent lesson of love and good will.

This letter is written with the hope that some of my brother ministers occupying charges near shipping centres may find opportunity of doing similar and perhaps better work among a most interesting class.

One word ere I close concerning a different but in some respects kindred subject. It is a frequent custom for clergymen to take their holiday by visiting the Old Country. Let me advise them to take their passage by a freight boat. On the ordinary passenger boats there

is no lack of religious services. On the freight boats it is different. Very seldom do the crews there have the Word preached and when the opportunity occurs the service is highly valued. Not a few of the seamen have been brought up in pious homes and the words of scripture and the promises of salvation fall pleasantly upon the ear. I never knew any class of men who listened more reverently and earnestly to the reading and preaching of the Word and from private conversation with the sailors I learned how much the privilege when it occurs is appreciated.

LETTER FROM ATLIN.

Atlin, B. C., Aug. 27, '00.

Dear Record,—

Last Monday morning I was awakened by a few gentle pats on my shoulder and I opened my eyes on the "pepper-and-salt" muzzle and the shaggy face of old Teslin. Teslin, so-called because he came over the Ashcroft and Teslin trail, is about as well known in the camp as my brother. He is famous for his good qualities as a sleigh-dog, his light blue eyes, and last, but not least, his fighting propensities. He thought it was time to get up. On this occasion, half-past six, Monday, rather cold, and tent-canvas been flapping all night, his master disagrees and so enjoys the warmth of his blankets a few minutes longer. Only two or three winks, however, for this is the day of the regular fortnightly service on Spruce Creek.

By eight o'clock my breakfast of porridge, canned meat, bread and butter and coffee is disposed of and the dishes washed. The morning is spent around Atlin, and after dinner I start out for Spruce, a school bag, containing hymn-books and as much literature as I can stick into it or tie around it, slung over my shoulder.

I reach the Creek in time to run a short distance below and above our tent of meeting and jog the memories of those who forget. About thirty men and one woman gather in the tent. Candles furnish us light enough to read a well-known chapter, and sing, after the address, ten or twelve familiar hymns. The text, "She hath done what she could," is plain, but there is good cheer in the words, not only in the words themselves but in the thought of Him who spake them.

Half-a-dozen bunks are offered me for the night. I can occupy only one and choose to stay in McKay's tent. McKay is from "Auld Reekie." He is "a townie o' my faither." The

bed is canvas, stretcher style, not as warm as a bed of boughs on the ground, for the cold air comes up through the canvas. However, I only open my eyes once or twice after turning in, the last time to find that it is morning and McKay is up and dressed.

I strike out after breakfast for Boulder Creek, about eleven miles, stop at Pine City on my way, do some visiting and post the letters that the Spruce fellows have given me. I reach the end of the rough Boulder Creek trail about two o'clock. With permission, I make my dinner in a miner's tent. Was it a good dinner? Well, not very, but it kept me going until supper time anyway, and four hours' climbing up and down and over four miles of placer mining is very destructive of food, no matter how prepared.

Service in the evening in a 10 x 12 ft. tent close to the creek. Candles, as usual. You would think it was an Irish "wake." When the leader stands to read the Scriptures he holds a lighted candle in the right hand and a Bible in the left.

The service through, a social chat, and we separate. I go with Pillar down a few claims to get shelter for the night in his tent. He all but uses physical force to induce me to take his bunk. But he will have ten hours to-morrow of heavy pick and shovel work, standing, with long rubber boots on, up to his knees in ice-cold water and so I roll myself up in my blankets, lie down in the tent on the bosom of Mother Earth and sleep soundly and comfortably.

Next day is passed among the hydraulic men. Service in their bunk-house in the evening. The bunk-house is a 30 foot tent, with two rows of six-foot shelves running along each side, on which the men sleep in their blankets. The fellows are all together, so we start earlier and don't need lights. The minister sits at one end on a box, the men on the edges of the bunks in various stages of dishabille. Those smoking before we start lay aside their pipes when the opening hymn, "All people that on earth do dwell," is announced.

About thirty-five present, including the manager and the foremen. The former and several of the men are capital singers, and after the address we have a rousing song service. The fellows suggest the hymns. Davy Todd, there, sitting with his boots off and his knees up to his chin, wants to hear "I'm far frae my hame." He is, for his mother lives in Kirkcaldy, Scotland. That big "husky" chap down at the far end, with nothing on but his shirt, trousers and socks, would like to sing No. 69 in

"Songs and Solos." It is that well-known children's hymn,

"Jesus loves me, this I know,
For the Bible tells me so,
Little ones to Him belong,
They are weak, but He is strong."

Sing it? Yes, we did, and with a right good will. We're all "little ones" in face of the mysteries of death and destiny, the strength of sin and suffering. It made us think of former times, when our souls were fresh from the hand of God and our hearts were more easily touched. It does us good to feel again the influence of the old song, the old story and the name of Jesus. I do not exaggerate in saying that we sang two or three verses of over twenty hymns before the

mountain trail to Wright Creek, twenty-three hundred feet above Atlin. Service there next evening. Back to Atlin Friday for supper, after an all-day tramp down from the head of Wright.

I bring several messages for the nurses. One man on Spruce, a P. E. Islander, who was sick last winter, and one on Boulder, who had his leg fractured early in the season, besides many others, ask to be gratefully remembered to them. The hospital is well filled. One man was brought in this afternoon, his face very badly cut. Struck by a broken bottle in a bar-room fight.

Too much praise cannot be given to Miss Mitchell and Miss Bone for their noble self-denying service. The Presbyterian Church may



Our Presbyterian Hospital and the Nurses' House at Atlin, B.C.

minister's voice and throat gave warning that it was time to call a halt.

Any known conversions? No, unless conversion means a turning to and looking towards God and God's truth. I am slow to believe that the Word spoken, read and sung, bears no fruit in the lives of these men. "Men" worthy of the name with splendid qualities of body, mind and heart. Failings they have, but lack of courage is not one of them. They are not afraid of the truth, not afraid to act what they believe. Only wayfarers, mostly poor and roughly clad, and yet the vigor, intelligence and pluck of heroes such as these have opened up to the world the great gold regions of the Northland.

In the morning I go over eight miles of

well be proud of the two Atlin nurses and should not let them lack for anything.

Thus the work goes on, never monotonous, sometimes discouraging and hard physically, yet never is there wanting evidence that these men appreciate the labors of their minister, and this appreciation is a continual source of inspiration as one goes about on the Master's errands.

GEORGE PRINGLE,

Missionary in charge, pro tem, of the Atlin field.

N. B.—Mr. Pringle is a brother of Rev. John Pringle, and has had charge of his brother's work for the summer. From the above letter, he is of like spirit and energy. There cannot be too many of such a family. The above cut gives the Presbyterian Hospital, and the nurses' house beside it, and the two nurses, Miss Mitchell and Miss Bone standing, one in each door, while there is no mistaking Mr. Pringle standing farthest out in front.—Ed.

TEACHER TRAINING.

BY A SYNOD CONVENER.

For the RECORD :

Our Assembly's S. S. Committee at its recent meeting emphasized the idea that ministers should train their own S. S. teachers. As a help to this the Committee purposes preparing a special course and text books ; and as a further assistance they ask the colleges to give special instruction for the purpose of fitting students for this work in their future fields. From college announcements it would appear that a beginning has been already made.

The above is quite in line with the views of other Presbyterian churches. In the *Westminster Teacher*, for October, Dr. J. A. Warden, Superintendent of the S. S. work of the Presbyterian Church, U.S.A., (North), says:—"Preparation is the secret of success," and after discussing various methods, concludes that "the most profound need is a normal class in every church presided over by the pastor." This conclusion agrees with our Committee's resolution.

But we can go further back. In 1888, the Fourth General Council of Presbyterian Churches was held in London, England, and amongst other subjects their Sabbath School work was discussed, and some important recommendations made:—That there be more practical recognition of the fact that these schools are church schools ; that all church members should attend as teachers or scholars ; that all members of Sabbath schools should attend the church services ; that the schools should always be affectionately governed by the sessions ; that the Catechism should be thoroughly taught ; that there be more thorough and persistent efforts to bring into the schools those perishing from lack of knowledge ; that the Church courts should provide adequate means of giving thorough preparation for their work to Sabbath school teachers.

These resolutions adopted by that Council shows that our Committee's resolutions are supported by the opinion of the Presbyterian Churches of the world

What should we now do? Go forward in prayer with great expectation. As John McNeill said at that meeting in speaking on this subject, we need more work and less talk, it will take the best that is in us to believe in God and to go on with His work

As we go forward in what seems to some, a new departure in our Sabbath school work, it is a good thing to realize that there is strong cor-

firmation for our Committee's resolutions, and that we are in harmonious action with the Presbyterian Church of the States and with the great council of the Presbyterian world.

It only remains for all our members to co-operate loyally and heartily in our Committee's plans, which will assuredly make a wonderful improvement in our Sabbath school work.

CENTURY FUND FACTS AND SUGGESTIONS.

LETTER FROM THE AGENT.

Dear RECORD :

Preparation for the fall campaign on behalf of the Century Fund has been made. During the past month satisfactory conferences have been had with most of the Presbyteries of Ontario and Quebec and with the Synod of the Maritime Provinces. The position and prospects of the work in all congregations has been discussed and arrangements made for completing the canvass before the year closes.

In general, the outlook is favorable in this respect, that, whilst there may be short-coming in many cases, there will be few congregations or even missions in which there will be no response to the Assembly's appeal. It has been ascertained also that when the canvass is completed the debt fund will not so far outrun the Common Fund as the present position would indicate. Last year congregations provided for their own debts and this year they will in many cases devote their energies to the Common Fund and even up. Many also who had no debt have waited till this year and will do well for Common Fund.

An attempt has been made to size up the position in each Presbytery, conservative estimates being made as to the incompleting work. It is never safe to rely on estimates, and yet it seems advisable that at this juncture some forecast should be given out. Attention is therefore directed to the following probable results :—

In Ontario and Quebec it may reasonably be expected that \$430,000 will be subscribed for the Common Fund,

In the Maritime Provinces where the field had just been gone over on behalf of the new building for the Theological Hall at Halifax, it could not be expected that the results should be as large as if there had been no previous canvass ; and it seems safe to limit the expectation there to \$85,000, or it may be \$90,000, for Common Fund.

In the North-West and British Columbia the result will no doubt be seriously affected by the shortage of the Manitoba crop, and from \$45,000 to \$50,000 may be all that will come from the region west of Lake Superior.

Thus we have say \$430,000 + \$85,000 + \$45,000 = \$560,000, or \$40,000 less than the \$600,000 which the Assembly asked for the Common Fund; and when one considers the matter in the light of shrinkage, it will be seen that we needed rather to have had \$40,000 more than \$40,000 less. Such however is the outlook and it is well that it should come to the knowledge of the Church as soon as possible, for as it would seem, it is not yet too late to find a remedy for this shortage and one may hope that a clear statement as to the probable position may set many friends to work that the remedy may be provided.

Some suggestions as to the way in which this may be done may not be out of place.

1. The General Assembly in its deliverance of last June, made a special appeal to the wealthier members of our Church to deal generously by the Common Fund, and by their large and willingly-given contributions to make its success sure. It is known that the effort hitherto has been rather to secure the small contributions of every family and every individual; and the results spoken of are largely made up of small contributions from many people. It is the case, indeed, that a considerable number of larger contributions have been received,—worthy contributions many of them,—yet it may be assumed that not over \$100,000 of the \$560,000 will come from those who have given \$300.00 or over. But it may be expected that when good assurance has been given that the movement does not mean that the wealthier members shall be called on and the others neglected,—the shortage that may be shown shall be willingly provided for by those whom God has largely endowed

I know indeed that some are making up their minds that they will do largely in case of need. And considering that the Common Fund is to be largely spent in those new districts which are pouring wealth into the hands of so many of our people, we should not doubt that those whose business interests are being benefitted will be interested in the moral welfare of the communities from which their wealth is drawn.

2. It should not be impossible to secure further contributions in many congregations in such a year as this one. There has been no year like it hitherto in a large part of our Do-

minion. Take Ontario as a whole and let it be considered by farmers, by tradesmen, by merchants, by all classes how much more they have in store than in any ordinary year and it may well occur to them to say:—"If a little more is needed for the doing of God's work and as an expression of thankfulness, then out of the surplus with which He hath provided us that little more may easily be given." Another dollar, another five dollars, another hundred dollars, according as God has prospered each one, may certainly be secured in many cases, if the opportunity is given. Should it not be given in many congregations?

3. It may be suggested to those congregations who have been chiefly interested in their own debt, that they should consider the position as now set before them. I would reason with them in this way, You have a debt of \$1,000 or \$2,000 or \$5,000. You said, "We must attend to that debt specially. Besides the \$1,000 we shall give \$200 to Common Fund. Besides the \$2,000 we shall give \$300 or \$400. Besides the \$5,000 we shall give \$1,000. We know that those are not the proportions, but some who are not hindered with debts will make up for our shortage."

Now however you have come to know that so many have reasoned in this way that really we are likely to have a deficiency of \$50,000 or thereabouts. How would it affect you if instead of giving \$1,000 to debt and \$200 to Common Fund, you were to give \$900 or \$950 to debt and \$300 or \$250 to Common Fund? How would it do to change the \$2,000 to \$1,800 or \$1,900 and give \$100 or \$200 more to Common Fund? What if you reduced your debt by \$4,500 or \$4,800 instead of \$5,000 and gave the difference to Common Fund?

Should not some such proposition as the above be discussed in many congregations that consider that they cannot ask more from the people? May it not be expected that wherever discussed, all well-wishers of Zion will gladly vote for the slight change, which will mean so little as to the burden of their debt and so much as to making provision for God's work in the out-of-the-way places of our own and other lands? These three suggestions point the way out of the difficulty.

As regards the appeal to wealthier men, it is being made as opportunity offers and is being responded to in cases that could be mentioned. Word comes, "M—— will add \$2,000 if necessary." "I saw Mr. —— and he is to give \$5,000 to Common Fund." "Mrs. —— gives \$1,000 instead of \$500." These are cases that came

under my notice during the last two weeks. There will surely be many who will "go and do likewise."

With regard to increased contributions from congregations, it happened in every Presbytery visited that ministers volunteered to make a statement of the case, which would likely result in more being given, some of the little ones hoped for only \$25 or \$50 more. The larger congregations could be depended on for \$100 or \$200, even \$500 more.

Much may be hoped for surely from those who have been thinking, very naturally thinking, about debt, and who by doing just a little less for it may lend a hand in securing that success for the Common Fund in which all are interested.

Thus all planning, working, praying, we shall by God's blessing do what we pledged ourselves to do for Him.

I am yours sincerely,

R. CAMPBELL.

HOME MISSION NOTES, WEST.

For the Record,—

Some important matters before the recent meeting of the Executive of the H. M. Com., West, are hereby commended to the earnest consideration of the church.

After the payment of the claims for the past half-year's work, the fund was in debt a little over \$30,000. Because of the rapid expansion of the work and the opening up of new fields, the committee will this year require a very much larger revenue than in any preceding year of its history, unless it turn a deaf ear to the appeals made to it.

For the coming half year the number of applications for missionaries, before the committee was so great, and the number of applicants for work so small, that nearly *fifty fields* are left without supply. The committee considered this matter at great length and it was resolved to ask Dr. Robertson to visit Britain with a view to securing suitable missionaries and especially with a view of enlisting students in the graduating classes in the Theological seminaries there, so that next spring the services of a number of these may be secured.

At the same time Dr. Robertson was asked to visit the continent of Europe and endeavor to obtain a number of missionaries able to conduct services among the foreign population that have of recent years settled in the North West.

During the past summer the committee were

able to secure the services from Union Seminary, New York, of several students able to minister to the foreign communities in the West. From the reports of these, which indicate good work done, it seems necessary that effort should be made without delay to secure missionaries from the Old lands to minister to these settlers.

In one of the districts, where the Gallicians are settled, the committee have had laboring among the people, an ordained medical missionary, who has erected a hospital, and whose services among the people have been greatly appreciated.

The Executive considered at length the question of supply to the men engaged in the lumber camps during the winter months, in the Parry Sound and other districts. Steps were taken to secure the services of three missionaries to labor among these during the ensuing winter, and a grant of \$500 was placed at the disposal of the North Bay Presbytery to aid in this work.

It was reported that great difficulty was experienced in obtaining reports from missionaries laboring in fields in the North West supported by churches in Britain, as well as by congregations in Ontario, Quebec and the Maritime Provinces, and it was agreed to withhold payment of the Home Mission grants from these missionaries, pending reports being received from them.

The Rev. J. A. Sinclair who has been laboring in Skaguay, Bennett and the creeks near Dawson City, was present at the meeting of the Executive and gave an interesting report on his work. The church building which he was the means of erecting in Bennett and which has been so helpful in many ways to the community there, is now free from debt. It is open every day and often as many as fifty men are gathered in it on a week day, most of whom in all probability, would be induced to spend the time in the saloon otherwise. In connection with the work in Bennett, a weekly social is held which attracts a large number. The Rev. J. Russell, formerly of Screiber, Ontario, is now doing efficient work there.

In White Horse, Yukon, a building suitable for worship has been erected, at a cost of between six and seven hundred dollars. The work here is now under the care of the Rev. J. J. Wright. A large proportion of the money raised by Mr. Sinclair for the building at White Horse was obtained from former settlers in Bennett.

Mr. Sinclair brought before the committee the need of special effort being made in Dawson

to reach young men who were at present untouched by church influence, and over whom the dance hall and the saloon were exercising a most pernicious influence. In connection with this, the Executive considered an application from the Home Mission Committee of the Synod of British Columbia for the establishing of institutional work in Dawson City.

The plan outlined was somewhat as follows :—That a missionary be appointed specially for this work, giving his whole time and attention to it; that a building be erected, or meantime rented, as a reading-room where men could gather in their spare hours, where socials might be held, lectures given, etc. In connection with it there should be amusements that would tend to make the place attractive to young men, and be a counteracting influence to keep them from the saloons. The intention being that while the missionary taking charge of this work was appointed by the Home Mission Committee, and while the work itself was directly in connection with the Presbyterian Church, yet it would be largely undenominational work, so that the sympathy and cordial support of Christian people in other churches in Dawson City might be obtained.

The probable cost of the work, in addition to the missionary's salary and outfit (say \$3,000) would be \$400 a month. It was hoped that this sum might be obtained from the people of Dawson.

While the Executive hesitated somewhat to take immediate action, because of this being a new departure, and a matter which more probably should be left to the decision of the Home Mission Committee as a whole, yet it cannot be doubted that work on some such lines is absolutely necessary if we are to reach the young men in such a centre as Dawson, away from home and all its restraining influences and surrounded by temptations, the magnitude of which it is almost impossible to over-estimate. With the right kind of person at its head, whether minister or layman, the result would almost certainly justify any expenditure it might entail.

Are there not many warm-hearted Christian men in our church who will gladly make a special contribution toward securing the necessary outfit, and also guarantee sufficient money, to be drawn upon only if necessary, so as to give this experiment a fair trial in a place in which it is so much needed? The Executive referred the whole matter to a sub-committee, to report to the Home Mission Committee next

March, with instructions to obtain all the information possible, through the Home Mission Committee of the Synod of British Columbia. The action of the committee in March will probably be largely decided by the prospects of securing the necessary moneys with which to carry on the work.

Mr. Sinclair received the cordial thanks of the committee for the services rendered during the last two years and a half in the far North.

The Executive were greatly encouraged by the report of the work done throughout the entire field committed to their care. Ten new fields were reported as being recently opened in the North West. Messrs. McKenzie and Mann, both of whom are Presbyterians, have generously agreed, at their personal expense, to give church sites at all the points along the line of the new railway from Port Arthur westward to Prince Albert.

The attention of all parties interested was called to the resolution of the Home Mission Committee requiring that henceforth all mission fields to be operated by the Students' Missionary Societies in connection with our Colleges, should be assigned to these Societies by the Executive of the Assembly's Home Mission Committee, after correspondence with Presbyteries.

The question of introducing, in connection with fields supplied by ordained missionaries, a regulation requiring a fixed minimum contribution from the field and also a minimum average contribution per communicant or per family before securing the services of an ordained missionary, was considered. As is well known, this is required of mission fields before they can be put upon the Augmentation list. The matter was referred to a sub-committee to report March next.

To this same committee was referred the question of the desirability of having the General Assembly legislate in favor of the curriculum for catechists and others desiring to work in the Home Mission field. It is felt that some Presbyteries when they certify catechists or even the students of our colleges for mission work, take into consideration mainly if not entirely their Christian character and motives for mission work instead of diligently ascertaining whether they possess the other necessary qualifications for preaching and otherwise creditably representing the Church in the district to which they are appointed.

The number of suitable laborers required is greatly in excess of the supply and it is earnest-

ly hoped that the members of the graduating class in the spring, in all our colleges, will hear the call of the Church and in large numbers respond, offering their services to the Home Mission committee next March, consecrating themselves in the true spirit of the Master to the doors which He is opening in such numbers in the destitute and newer districts of our country.

MINISTERS' WIDOWS' AND ORPHANS' FUND, WEST.

Toronto, 26th Sept., 1900.

Editor Record,—

There are now in the Western Section 117 widows and 88 orphan children, annuitants upon the Fund. At present the annuity to a widow is \$150. In very many instances, the annuitants are the widows of ministers who bore the burden and the heat of the day in the earlier settlement of the country, when salaries were small, and who, in consequence, were unable to lay past anything. Not a few of these largely depend for their support on the annuity received from the church.

The church entered into a solemn compact with these early ministers, and promised that it would see to the partial support of their widows on condition that they contributed a specified annual rate towards this fund. The ministers fulfilled their part of the contract, and the honor of the church is pledged to fulfil its part.

But altogether apart from this, many of the best people in our congregations will esteem it a privilege to help to provide a maintenance for those aged servants of Christ, who cheerfully shared the privations and hardships of their husbands in giving the Gospel to the early settlers in our Dominion. The Committee, therefore, express the earnest hope that this appeal will be submitted to every Session in the church, and that the opportunity will be given to every congregation to contribute. This is due to the scheme itself, and due in loyalty to the General Assembly.

The expenditure of the Fund has rapidly increased of late years, owing to the large number of deaths in the ministry. This year there is needed \$21,500. The sources of revenue are congregational contributions, ministers' rates, and interest from Endowment Fund. The revenue derived from the Endowment Fund is \$6,000, and from ministers' rates about \$2,500, leaving \$13,000 to be got from the congregations in the western section of the church. Last year only \$6,453 were obtained from congregations. The total received was \$2,625 less than the expendi-

ture. The balance of \$1,092 on hand at the beginning of the year was wiped out, and the year closed with a debt of \$1,533. Unless the receipts are double those of last year, the annuities cannot be continued on the present scale. To reduce them would entail hardship and suffering in many instances. This ought, however, to be entirely unnecessary, and the committee feel satisfied that a little interest and effort on the part of the ministers of the church will result in securing for the Fund the amount asked from the congregations.

The committee desire to emphasize two points—(1) That a contribution to be received from every congregation and mission station in the western section, and (2) that the contribution be proportionate to the amount required. An average of 16 cents per family will provide the necessary amount. While many congregations will largely exceed this, it is hoped that an effort will be made to reach this average in every congregation.

Ministers personal rates are payable annually in advance on the 1st of November for the year then beginning. The attention of ministers, west, is called to this. It is hoped that these rates, as well as the congregational contributions, will be forwarded to Rev. Dr. Warden, Toronto, as early as possible, as the Fund is now considerably in debt.

JOS. HENDERSON, *Convener*.

NEED OF FUNDS, WEST.

Rev. Dr. Warden informs us that the several funds in the Western Section of the Church are at present in debt to the extent of \$120,000. The interest on this is at the rate of \$6,000 a year, or \$500 each month. Apart from this heavy interest charge, it is very undesirable that the Church should be a borrower to such an extent, and it is earnestly hoped that the treasurers of all congregations and Sabbath schools and missionary societies who have funds on hand for the schemes of the Church, will forward these without delay to Dr. Warden, Toronto.

It is not necessary to wait until these congregational funds have been allocated. If sent now the money will be used in reducing the present heavy debt, and the allocation can be made by the congregation at any time before the close of the Church year.

We again remind congregational treasurers, that, by the action of the General Assembly, the Church year now terminates on 28TH FEBRUARY.

It ought to be said that the indebtedness is not confined to one or two schemes. All are behind, and the indebtedness is very nearly the same in each, in proportion to the total estimate of expenditure for the year.

CHURCH NOTES AND NOTICES.

CALLS.

PRESBYTERY MEETINGS.

Synod of the Maritime Provinces.

1. Sydney, Sydney, 5 Dec., 10 a.m.
2. Inverness, 6 Nov., 11
3. P. E. Island, Ch'town, 6 Nov., 11 a.m.
4. Pictou, Pictou, 6 Nov., 1.30 p.m.
5. Wallace, Linden, 13 Nov., 9 a.m.
6. Truro, Springside, 13 Nov. 2 p.m.
7. Halifax, Windsor, 16 Oct., 10 a.m.
8. Lunenburg, Bridgewater, 29 Oct., 2 p.m.
9. St. John, St. John, St. A., 16 Oct., 10 a.m.
10. Miramichi, Newcastle, 18 Dec. 10 a.m.

Synod of Montreal and Ottawa.

11. Quebec, Sherbrooke, 11 Dec., 8 p.m.
12. Montreal. Montreal, Knox, 11 Dec.
13. Glengarry, Maxville, 18 Dec., 11 a.m.
14. Ottawa, Ottawa, Bank St., 6 Nov., 10 a.m.
15. Lan. & Ren., Smith's Falls, 16 Oct., 1.30
16. Brockville, Prescott, 11 Dec., 2 p.m.

Synod of Toronto and Kingston.

17. Kingston, Belleville, 11 Dec., 11 a.m.
18. Peterboro, Peterboro, 18 Dec., 9 a.m.
19. Whitby, Whitby, 15 Jan., 10 a.m.
20. Lindsay, Lindsay, 18 Dec., 11 a.m.
21. Toronto, Toronto, 4 Dec., 10 a.m.
22. Orangeville, Shelburne, 13 Nov., 11 a.m.
23. Barrie, Barrie, 11 Dec., 10.30 a.m.
24. Algoma, Sudbury, March.
25. North Bay. Novar, 12 Mar., 10 a.m.
26. Owen Sound, Owen Sound, 18 Dec., 10 a.m.
27. Saugeen, Mt. Forest, 11 Dec., 10 a.m.
28. Guelph, Guelph, Chal., 20 Nov., 10.30.

Synod of Hamilton and London.

29. Hamilton, Hamilton, 13 Nov., 9.30.
30. Paris, Woodstock, 13 Nov., 11 a.m.
31. London, London, 13 Nov., 11.30.
32. Chatham, Chatham, 11 Dec., 10 a.m.
33. Stratford, Stratford, 13 Nov., 10 a.m.
34. Huron, Clinton, 13 Nov., 10.30 a.m.
35. Maitland, Wingham, 20 Nov.
36. Bruce, Paisley, 11 Dec., 11 a.m.
37. Sarnia, Sarnia, 18 Dec. 11 a.m.

Synod of Manitoba and the North-West.

38. Superior.
39. Winnipeg, Man., Coll., 13 Nov.
40. Rock Lake, Manitou, 5 March.
41. Glenboro, Treherne, 4 Dec., 3 p.m.
42. Portage, Gladstone, 10 Dec., 7.30 p.m.
43. Brandon. Brandon, 4 Dec.
44. Minnedosa, Shoal Lake, 5 March.
45. Melita, Carnduff, 2nd wk., March.
46. Regina, Regina, March.

Synod of British Columbia.

47. Calgary.
48. Edmonton, Edmonton, 4 Sept. 10.
49. Kamloops.
50. Kootenay, Rossland, 27 Feby.
51. Westminster, Vancouver, 4 Dec. 3 p.m.
52. Victoria, Nanaimo, 24 Feb., 10 a.m.

From Broadview, to Mr. J. Leishman.
 From Hillburn, to Mr. N. Morrison.
 From Prince Albert, to Mr. J. W. Muirhead.
 From Melville Church, Scarboro, to Mr. H. J. Crozier, of Torbolton.
 From Varna and Blake, to Mr. T. Davidson, Mount Forest. Accepted.
 From Ponoka, N.W.T., to Mr. Jno. A. Mair. Accepted.
 From St. Paul's and St. Andrew's, Vaughan, to Mr. W. G. Bach, of Portage-du-Fort, Que.
 From Claude and Mayfield, to Mr. E. A. Wicher.
 From Pissarino, N.B., to Mr. L. A. McLean. Accepted.

INDUCTIONS.

Into South Wellington and Extension Mines, 4 Sept., Mr. T. R. Wilson.
 Into Tarbert and Keldon, Ont., 18 Sept., Mr. Alex. Shepherd.
 Into Kingsbury and Flodden, Que., 20 Sept., Mr. Jas. Sutherland.
 Into Thamesford, Oct. 2, Mr. T. A. Watson.
 Into Guthrie, 4 Oct., Mr. D. Johnston.
 Into Russeltown, Que., Oct. 11, Mr. C. H. Haughton.
 Into Alvinston, Oct. 10, Mr. Livingstone.
 Into Knox Church, Ripley and Bervie, Oct. 16. Mr. F. J. Maxwell.
 Into Melville Church, Lobo and N. Caradoc, 27 Sept., Mr. J. Hosie.
 Into Grenfell, N.W.T., 16 Oct., Mr. W. B. Tait.
 Into Ellisborough, 23 Oct., Mr. R. C. Pollock.
 Into St. Luke's Church, Bathurst, N.B., 15 Oct., Mr. H. R. Reid.
 Into North Westminster, 25 Oct., Dr. D.L. McCrae.
 Into Fort Francis, Oct., Mr. A. M. Skea.
 Into Stayner, 16 Oct., Mr. Campbell.

RESIGNATIONS.

Of Chater, Humesville and Zion, Mr. J. Ferry.
 Of Esson and Willis Churches, Oro., Mr. A. F. Webster.
 Of St. Therese, Que., Mr. David Hutchison.
 Of Austin, Man., Mr. J. Hunt Jarvis.
 Of Tamworth, Ont., Mr. Ballantyne.
 Of Lansdowne, Ont., Mr. Fairlie.
 Of Storrington, Pittsburg and Glenburnie, Mr. Robert Laird.
 Of Portage la Prairie, Man., Dr. Wright.
 Of St. Andrew's Que., Dr. Patterson.
 Of Neepawa, Man., Mr. R. Paterson.
 Of Jarrett's Corners, etc., Mr. A. T. Webster.
 Of Yorkton, Mr. W. E. Wallace.
 Of Levis, Que., Mr. K. MacLennan.
 Of Laskey and King, Mr. Jos. Watt.
 Of Norwich and Boakton, Ont., Mr. J. M. Miller.
 Of Fort Coulonge, Que., Mr. Geo. Crombie.
 Of Great Village, N.S., Mr. Jas. McLean.
 Of Erskine Church, Ottawa, Dr. Campbell.

NEW CHURCHES OPENED.

At Highfield, in October.

CHURCHES RE-OPENED AFTER RENOVATION.

Markdale, Ont., 23 Sept.

Petrolea, 23 Sept.

Enniskillen, 16 Sept.

Zion Church, Kingston, 30 Sept.

St. Andrew's, Guelph, 30 Sept.

Livingstone Church, Baden.

OBITUARIES.

REV. JOHN McLEOD, was born in P. E. I. about 1860. He studied in Charlottetown and took his Arts and Theological course in Queen's. Graduating about 1889, he laboured for two years in the U. S. A., whence he was called to Richmond, Que., in 1891. Four years later he accepted a call to Vankleek Hill, where he has labored for the past five years. On the 20th of Sept. he went out of the manse in the morning, visited their new stone church which was near, in which he was very deeply interested, ascended to the top of the lofty rear gable which was nearing completion, when without a moment's warning, the wall collapsed carrying all to ground, over seventy feet below, in a mass of ruin. Mr. McLeod and two workmen were killed. In the midst of life we are in death.

REV. WM. INGLIS, died in Toronto, 14 Sept. He was born in Scotland in 1820. In 1847 he was ordained by the Presbytery of Edinburgh and settled at Banff. About ten years later he came to Canada and had a charge at Westminster, Ont.; later from 1860 to 1867 at Woodstock.

From early life Mr. Inglis devoted much time to newspaper work, continuing a frequent contributor, until 1883, particularly to the *Canada Presbyterian*. Latterly he was connected with the Ontario Legislative Library.

REV. JAMES CAMERON, M.A., B.D., died 9 Oct., at Toronto. He was a graduate of McGill. After a pastorate of fifteen years at Millbrook and Centreville, he went to Toronto, but ill-health prevented him from taking a permanent charge.

"One missionary and 200 tons of liquor" is said of the ship that carried Rev. John Pringle from Vancouver on his return journey to Atlin.

The Presbytery of Toronto at its November meeting is holding a conference upon the work and the best method of prosecuting it. A wide subject and very practical.

Queen's University opened in Arts and Science 3rd Oct., and its Theological department opens 1st Nov., when the new Theological professor, S. McComb, M.A., will give his inaugural lecture.

A recent meeting of the congregation of Bank St. Church, Ottawa, heartily adopted a resolution directing the session and managers to make arrangements for an assistant to the pastor, Dr. Moore.

Another forty year pastorate in one congregation ended 16 Oct., with the resignation by Rev. Dr. Patterson, at three score and ten, of the congregation of St. Andrews in the Presbytery of Montreal.

Rev. Dr. Sedgwick turned the forty year milestone of his pastorate in Tatamagouche, 17 Sep., and a beautifully renovated church was opened the previous Sabbath, 16 Sep., to begin the work of a new decade.

To license twelve students at one time does not often fall to the lot of a Presbytery. Winnipeg enjoyed this privilege on the 26th Sept., the twelve being the graduates of Manitoba College who had just completed their course.

Still other Presbyteries! It is proposed to divide that of Portage la Prairie and to erect the northern part into the Presbytery of Dauphin. There are also proposals to divide the Presbytery of Superior into two and that of Regina into three.

The first "Century" Presbyterian Church in Canada was opened last month at Edenvale, Ont., in the congregation of Rev. T. Paton. It is probable there will be a number of them. There can be none after next year for another century.

"McKenzie and Mann" is a familiar phrase in political and financial circles, and will henceforth be so in the Church, for they have generously agreed to give free sites for Presbyterian Churches along the whole length of their new line from Port Arthur to Prince Albert. They are Presbyterians.

The Sabbath School Workers of both our Maritime Synods, on the Atlantic and Pacific Coasts, the former at the recent Synod at Chat-ham, N.B., the latter at their S. S. Convention in New Westminster, have heartily endorsed the recommendation of the Assembly's S. S. Com., to appoint Synodical S. S. Superintendents for organizing new schools and working up the Home Study department.

The Presbyterian College, Montreal, opened 3rd October with a lecture by Rev. Prof. Campbell on "The Nations of Ancient Palestine." The Principal announced in connection with the

work of the season that, in response to the request of the Assembly's S. S. Com., something additional would be done with a view to fitting students, when they enter the work of the ministry, for training their S. S. teachers.

Rev. J. G. Shearer has been working very hard, East and West, during the summer, in the interests of the Lord's Day Alliance. His visits have been fruitful ones. He leaves behind him in most places a deeper realization of the value of the Sabbath, and some organization to insure that the feeling shall not dissipate in inaction.

Dr. Kilpatrick is to give a course of lectures in Knox College, Toronto, in November. This may be called repayment. The Eastern Colleges have for several years, during their vacations, been giving service to Manitoba College with its summer session. It is now returning the favor during its vacation. Eastern professors no doubt thought it "bread upon the waters"—but did not expect the finding to be so literal.

"By reason of strength four score" and stronger with the gathering years is our oldest college, the Presbyterian College, Halifax, which enters the work of another session with a third year class of sixteen, the largest in its history. The Maritime Provinces are taking a start forward in all other respects, and the call will be greater than ever for our own young men in larger number in the work of the church.

Part of the unofficial work of the Maritime Synod at its recent meeting in Chatham, N.B., was laying the corner stone, 4th Oct., of the new St. John's Church. For nearly three score years and ten the old church has served its generation, the congregation being organized in 1831 and the church opened the following year. Rev. Dr. John McCurdy was pastor for 37 years till his death in '68, and Rev. Neil Mackay from '85 till his death in '98, while Rev. J. M. McLean passes with the congregation from the old to the new.

Forty-six years of hard work, the first half when young and strong, in a widely scattered and laborious charge, now three large congregations; and the latter half, with lessened physical endurance but mental strength unimpaired, in an important charge with but little travel, is an ideal Canadian ministry, so far as useful service is concerned. Such has been that of Rev. James McLean, who recently resigned the

charge of Great Village, N. S., almost within sight of his jubilee.

Knox College opened its 57th session, 3rd Oct., with a lecture by Prof. McLaren, "The Spirit and the Word." In its more than half century of history Knox has trained 700 men for the ministry and in part 150 more. There are thirty students this year in its graduating class. Some of them are from Manitoba College. They spent last winter in the mission field, took the summer session in Winnipeg and are now completing their course. The first year numbers seventeen, while the middle year is small as the third year is large.

Manitoba College, with the closing days of September, when the other colleges were about to open, ended what has been one of the most important sessions in its history. Doctors Patrick and Kilpatrick, as principal and professor, both in full sympathy with its missionary history, have been a great acquisition to the teaching staff of the College. On one point it appeals to the Church at large. An additional professor has been appointed, involving additional expenditure, while the partial failure of the crops in Manitoba means reduced local income. Will the Church remember this in its appropriations for Manitoba College.

The Presbyterians of British Columbia held their Sabbath School Convention recently in New Westminster. The large attendance bespeaks the interest in this work. They were there from Vancouver city and island, from Greenwood and Kamloops, from Whitewater and Ladners, from Calgary and far North Edmonton. There were very valuable papers and addresses. A resolution was passed asking the B. C. Synod's Committee to take steps looking to the appointment of a Synodical S. S. secretary to organize new schools and encourage the Home Study department. The convention heartily approved of our Lesson Helps but strongly insisted that Bibles only should be used in the classes.

THE MARITIME SYNOD.

For the closing meeting of the Century the Maritime Synod met in Chatham, N.B., 2-4 Oct. As Chatham is toward one end of its "bounds" the Synod was not large, but the pastor and people of this good town combined to make the visit a very pleasant one. Rev. M. G. Henry, retiring moderator, preached

the opening sermon, and Rev. Dr. Morton was chosen successor.

The business was mainly routine, bearing on the work of the Church. College, Home Missions, Augmentation, Foreign Missions, Church Life and Work, Young People's Societies, Sabbath Schools, etc., were reported upon and considered.

The various Funds are in good condition, except the Aged and Infirm Ministers' Fund, East, which, like its other half in the West, is in debt. This Fund is a most worthy one. It is hoped that it will not be permitted to want.

In connection with the Home Mission Report it was stated that in the Maritime Synod there are seventy-five Home Mission fields, or one-fourth of the whole Synod roll. On the proper cultivation of these fields the future of the Church in no small measure depends.

One point emphasized in connection with the College was the falling off in the number of students, at the very time when the increase in industries is keeping our own people at home and bringing in others, and more good men are needed in the ministry.

A new departure was considered, viz., the Assembly's Remit to Synods *re* the appointment of Synodical Sabbath School Secretaries.

After full discussion the Synod approved of the Remit. The work of Sabbath Schools is rightly assuming a larger place in the plans of the Church, as the necessity for caring for the young is more fully realized.

The *Presbyterian Witness* states that never at a previous meeting of Synod was so much earnest attention given to work among the young, in connection with Sabbath Schools, Young People's Societies, and the reading of the Bible in the common schools.

After a most profitable meeting the Synod adjourned to meet next year in St. Andrew's Church, St. John.

"Great care has been exercised to have the best subjects chosen and the best methods of instruction," said Rev. Dr. Patrick, the principal at the recent closing of Manitoba College. This is, in brief compass, ideal education. Thirty students were in attendance during the summer session, nine each of the first and second years, and twelve in the third year, completing their course for the ministry. The names of the graduates, who were shortly afterwards licensed by the Winnipeg Presbytery, are:—J. A. Beattie, W. F. Gold, G. L. Grant, R. F. Hall, W. J. Inglis, R. A. Lundy, R. C. Pollock, A. M. Shea, John Smith, J. G. Stephens, W. B. Tate, H. E. Wallace.

Our Foreign Missions.

FOREIGN MISSION NOTES.

Mr. J. Goforth is visiting the churches in Eastern Ontario in the interests of missions.

Miss McCully of Truro has safely reached Korea, to join the work of our mission staff there.

Mrs. Robertson, after a short visit home in N.S., is on her way again to the far New Hebrides.

Rev. Frank H. Russell is to conduct a series of Foreign Mission meetings throughout the West, i.e., Manitoba and Northwest.

Rev Mr. Gauld, after furlough to Canada, sailed with his family from Vancouver, 8 Oct., for "Far Formosa" where he and Dr. G. L. Mackay are co-laborers.

Rev. Norman Russell is recovering steadily, and his pen is vigorous, as his article in this issue bears witness; but he will not be able for a time to undertake much work.

A somewhat novel idea in Canada, and a good one, is the going out of Mr. Thomas Wilson, a young Presbyterian, of Seaforth, Ont., to practice dentistry in Indore, Central India. He can be of no small service to the Mission.

Rev. George A. Sutherland has been appointed to Demerara by the F. M. Com. East. This will mean practically three missionaries in our Demerara field. Mr. Cropper's assistance in his present position will be of the greatest value.

Mrs. Geo. E. Ross, wife of our missionary in Demerara, has been ill with malarial fever and obliged to return to Nova Scotia for a time. The climate of Demerara is probably the most trying of any of our Foreign Missionary Fields. Gibson and Johnston both succumbed to it after a short time. May our present missionaries there, be long spared.

Rev. Dr. Morton, after his furlough, sailed from Halifax, 8 Oct., for Trinidad. Thirty-two years in the field, he and his other half stand at the head of our F. M. Roll. He was at the Assembly in Halifax in June, the first time he had ever been present. At the recent Maritime Synod in Chatham he was chosen Moderator.

The Presbytery of Indore, weakened in numbers and worn by toil and strain, has asked that some of the Honan men go to assist them, and Messrs. McKenzie and Grant are on their way

thither. The latter has been home on furlough from Honan. The former is fresh from the terrible experiences of the flight from that field, but on being asked if he was willing to go to assist in India until the door is opened again in China, promptly accepted.

Our missionaries in India have been hard pressed. First came the famine with its starving thousands to help; then cholera in its wake and the sick and dying to care for. Several missionaries have died, giving up their lives for India. Some of our own have broken down and the few who are bearing the burden are sadly worn. With the passing of famine and cholera, even if they were past, they have two thousand two hundred and forty famine children on their hands to care for.

Mr. Griffith, one of the Honan missionaries who is remaining in China engaged with the British Government as interpreter, writes that a Chinese Christian had taken a journey of one hundred miles to find out the situation in the Honan Mission, and reported that the buildings at Chang te Fu had been looted by robbers, but not destroyed, and had been sealed up again by the magistrate.

The Foreign Mission Committee, West, at its meeting 25, 26 Sept. had an interesting and tender conference with the returned Honan missionaries. There was read to them a resolution of sympathy passed at a previous sederunt; and it was also intimated to them that, as they had lost the Bibles presented by the Committee at their designation, the Committee had decided to present each of them with another Bible inscribed by the Committee.

Rev. J. Fraser Smith, M. D., who did such valuable work in founding the Honan Mission, and who when compelled to leave by ill-health, was afterwards permitted by his physicians to return to India and has done such good service there, has been compelled to withdraw entirely from mission work. His health is now much improved and it is hoped that he may see many years of usefulness in the ministry in Canada.

Quite a band of missionaries are on their way to India. Rev. J. Wilkie, Miss Ptolemy and Miss Duncan are returning after furlough; Rev. J. Harcourt, Miss Leach and Dr. Susie McCalla are going out for the first time, and Revs. M. McKenzie and W. H. Grant, of the Honan

Mission are going to assist in India. Messrs. Wilkie and McKenzie sailed from New York for Liverpool, 20 Oct.; Messrs. Grant and Harcourt and Misses Ptolemy and Duncan and Dr. McCalla, from Montreal, 27 Oct. Miss Leach preceded them to Britain and all will sail for India, 10 Nov.

Dr. Warden reported to a meeting of the Foreign Mission Committee held 25, 26 Sept. that the Foreign Mission Fund, West, was in a worse condition than at the same date last year by \$15,000. Part of this is no doubt owing to the fact that many societies have voted more or less of their money to the India famine. This can scarcely be called giving to the famine. It is merely taking funds that have been collected for missions and diverting them to another purpose. There is no self-denial in it. There is no sharing the burden of suffering India. It should not be forgotten that for the Foreign Mission work we are responsible. We have undertaken it. When extra need arises, such as the famine, it should be responded to by extra giving. Such funds, if voted for emergency, should be replaced before the end of the year that our Foreign Mission obligations may be met.

It was a genuine *pro re nata* meeting of the Honan Presbytery that was held in Shanghai, 27 July. They had little thought of it at their previous meeting in Honan, and no human foresight could have predicted so definitely the occasion for it. The devotional services were overflowings of gratitude, and the first official act was a resolution of thanksgiving to God for their escape from so great a peril.

As the Foreign Mission Committee had left in the hands of the missionaries themselves the decision as to who should come home and who remain on the ground, the Presbytery decided that Messrs. Slimmon and Mitchell should accept the appointment offered them by the British Government as interpreters, and that Dr. Margaret Wallace should accept appointment as nurse at Wei Hai Wei. Dr. McClure was instructed to hold himself in readiness to care for the interests of the mission, especially in pressing claims for indemnity when the time arrives. Meantime he takes medical work in the British army.

The meeting was unique in another respect. All the minutes of Presbytery had been lost. The F. M. Committee, however, will supply copies.

THE AFTERMATH OF THE FAMINE.

BY REV. NORMAN RUSSELL.

For the RECORD :

Good news from India! Rain and prospects of a near harvest! Hope revives and weary suffering India looks forward to a new lease of life.

But the chapter on the famine of '99-'00 is by no means yet closed. Latest accounts from the field tell us there are still upwards of four millions on relief work. In one of our stations the missionaries are still feeding 900 daily, and that in nearly the twelfth month of scarcity.

The ravages of famine are not confined to mere starvation, but almost invariably result in a complication of diseases, such as cholera, dysentery, pneumonia, etc., that carry off more persons than the pangs of hunger. The awful devastations of the cholera epidemic concerning which we have been hearing for some months past, have been perhaps the saddest paragraph in the whole famine story.

From one of our stations a missionary writes :—“There has been an outbreak of cholera among the orphans. It began on the 27th and up to the 30th there were twenty-four cases, but since then I have been too busy to take note of numbers. Some have taken it and died and even their names were not known.” Again :—“About an hour ago a sepoy brought us a little girl baby that was found in a drain, it was quite naked and so cold. . . . I fear she will not live but we will do all we can for her. Poor, poor women, they seem to have lost all care for their offspring.” Another :—“When I started out a woman was lying dead in the ditch at our gate. A little farther on a man was lying in the middle of the road dead, another man dying. We got him up and tried to take him in the buggy to the hospital, but he was stiff in death and we laid him down again. Two buffaloes were lying dead in the water who had died from weakness not being able to stand the rain.” And the writer adds : “I did not wish to see more—my heart aches for them all....” From another of our stations comes that word out of forty boys smitten with cholera only five survive.

Can we wonder at the awful depression that seizes our missionaries in the midst of such scenes? Concerning one of our missionaries another writes :—“But when I tell you that when he falls asleep he keeps dreaming of

starving Bhils and is awakened by the crying of someone suffering from cholera, then finds that he himself has dysentery, gets up and takes medicine, lies down again to dream of distributing grain, you will see that he cannot go on long at that rate.”

And some similar picture would probably be true of all our other missionaries. Asleep or on the sick-bed these awful visions haunt you. But though all have suffered, some deeply, and hardly one is really fit for work, God in His great mercy has been pleased so far to spare us all.

In the neighboring missions however some of the noblest have fallen : Mr. Gillespie the oldest of the Irish Presbyterian missionaries ; Mr. Mawhinney of the same church's “Jungle Tribes Mission,” a zealous young missionary, expert in the language and untiring in his devotion to the Bhils ; Mr. Mulligan of the same Mission, making half its number inside of a month. Saddest of all perhaps was the death of Mr. Thompson of the C.M.S. Bhil Mission. Travelling in the neighborhood of one of his out-stations twenty-seven miles from home, he was attacked with cholera and after a few hours illness died under a tree by the roadside.

So much death even in the missionary ranks, together with the strain of long continued relief-work has had its effects in depressing the vitality of the members of our staff, both men and women ; and many of them have been obliged to flee to the hills for a few weeks respite unobtainable on the plains.

But it will be only a respite, for much remains to be done. Sad indeed are the descriptions that come to us of the condition of the village people in spite of abundant rain. On every hand nature is smiling, One writes :—“Already the dark green *bagri* stalks are nodding in the breeze a good six feet high with the grain in many cases six inches long in the ear. The cotton plants are more backward but are strong and lusty, etc.”

But in spite of this the greater part of the ground lies uncultivated, at least one-half and in many places two-thirds of the cultivable land remaining waste. At this season, it is said, when ordinarily every man and woman should be in the fields, the country appears to be deserted.

The causes of this are not far to seek. One is to be found in the roofless mud walls that disfigure so many villages, whose beams and tiles have been torn away by others to buy food, while their owners passed down the long bourne

whence no man returns. Another is to be seen in the weakened frames of those that gather around the village *thana*, the very small number of children being especially noticeable.

Specially prominent however is the lack of plough bullocks. "My bullock is my life," says the Hindu proverb, and where at the very least fifty per cent. of these have perished, the cultivator is terribly handicapped. Moreover bullocks are not to be had nor can they be supplied in a day. In some sections the bullock as a tractive agency has almost disappeared, all being needed for the fields and sad is it to see men even women and children, struggling along miry roads with their over-burdened hand carts. In the endeavor to preserve the plough bullocks most of the milk kine in many parts have been allowed to perish and that source of revenue has been lost to the cultivator.

When it has been estimated that one small village of 700 souls, in a district that did not suffer beyond the average, emerges from the famine some 38,000 rupees poorer in its working capital, it can be realized what a terrible blow has been dealt the fortunes of the Indian villagers.

This moreover is a description of the state of affairs in British territory, where not only relief works were provided, but rents remitted, doles distributed and seed grain and bullocks provided as far as possible. What then must be the condition in many of the native states where relief works were scarcer, full rents often demanded and little or no help given at seeding time?

A great work still remains to be done before India can be nursed back to health. That no little portion of this burden will fall on the missionary may be seen from the following quotation from a report of the state of affairs in Guzerat by the special correspondent of "The Times of India," the leading secular paper of Western India. After citing the futile appeals of the cultivators to the native officials he says:—

"The case of the villagers would have been hard indeed but for the intervention of the *padri sabib* (missionary) and the Relief Fund. One of the brightest features which breaks the depressing monotony of a tour through the famine districts is the constant evidence of the grand self-abnegation and heroic single-mindedness, with which the missionaries as a body have risen to the great opportunity afforded by this visitation. Their labors have not been in

vain. The comparison between the benevolent activity of the foreign propagandist and the cold callous neglect of many of their wealthy fellow-countrymen has not been lost upon the Indian mind, and from this time missionary enterprise will command an appreciative and sympathetic admiration from the native, instead of jealous and suspicious scepticism. It was good to see eyes glow and faces kindle with gratitude as the hardy ryots recounted the tale of the *padri sabib's* munificence."

Such unstinted praise from an entirely impartial witness, will do not a little to encourage the people of Canada in having so lavishly placed their gifts in the hands of the missionaries. The writer's words however punctuate a further lesson from the famine. They point to the great increase of opportunity and development of evangelistic work that are ensuing upon the missionary's self-denying labors during the famine. It is the opportunity of the century, a marvellous and vigorous impulse to the initiation of the work of a new century. May the church rise to her opportunity and meet the need.

I have said nothing about the grand rescue work among the children carried on during the past year by our Mission, bringing some 2,000 children under our charge. This must be reserved for another article. But it will be well to keep the exact situation in mind. Without providing for the great increase of opportunity already related, or making any further allowance for the caring for and training of these 2,000 children, our Presbytery in C. India has asked for four men merely to conserve the work already in hand, and fill up the depleted staff.

To this call the Church has been able to send this year only one permanently appointed man, Mr. Harcourt, chiefly, I believe, for lack of men. With him, to the equally depleted ladies' staff, go two new ladies, Miss Leach and Dr. McCalla. Most nobly has our worthy Honan staff, in the midst of its own sad trials, stepped into the breach and loaned us two men—Messrs. McKenzie and Grant.

Are there not more such men in the church ready not only to enter the great opportunities in India, but also those in China, where, as we believe, the gates will soon again be thrown open never more to be closed? And may I also plead that for the still many calls upon the missionary's generosity, and for the care of our big burden of children the hand of generous impulse in the church will not be stayed.

NORMAN H. RUSSELL.

AN EAST-INDIAN MARRIAGE.

BY A LADY IN TRINIDAD.

For the Record.

"All the world loves a lover," and an account of the marriage of a Christian E. Indian couple in Trinidad may not be without interest to the Presbyterians in Canada, who founded and carry on their mission to the E. Indians in this island.

We had not long known our good friends, Dr. and Mrs. Morton, when during a visit they told us of an approaching marriage and gave a cordial response to my request for an invitation to the ceremony.

The time was short but I was able to make two modest pincushions as a gift for the brides; and on the eventful morning, having gathered two bouquets of roses from my garden, I proceeded to the church where were already assembled a few Scotch and Canadian people interested in mission work and a goodly number of East Indians, principally men, who with grave fathomless faces waited for the service to begin.

Seated in front, opposite to the ministers behind the table, were the two brides and their respective grooms. Womanlike, I scanned the brides, and both were good looking girls, strong and healthy looking, with regular features, beautiful dark eyes and neatly dressed hair; quietly and modestly arrayed in pretty white muslin, with tulle veils; but to my Western mind they look too unconcerned. The grooms, too, were placid and lacked that air of pleasant nervousness which we expect to see at such a time.

The marriage service, conducted in Hindi, was short but impressive, the most touching part being when Dr. Morton, with his kind fatherly smile, joined their hands and gave them their marriage lines; also very interesting was a hymn sung in Hindi and set to one of the native tunes, the chief feature being a long sustained note at the end of each verse, which, I think, is common to all Eastern music.

The service concluded, we all proceeded to the school room, where the wedding feast was spread and the wedding gifts displayed, chief amongst them being a broom, and a pair of flat irons given to each bride by Mrs. Morton, and a hoe and fork to each groom by Dr. Morton.

These simple gifts represent one of the first aims that Dr. and Mrs. Morton have in training their young people, to make them good, useful and intelligent citizens, not scorning manual

labour, and careful and industrious housewives. There were also some gifts from kind people in Canada, a work box and a writing desk, as well as a Bible for each, besides other things which I cannot now recall.

The feast was provided by the relatives of both sides, and consisted principally of chicken and rice and native vegetables, and, of course, the bridal cake.

Again my eyes sought the faces of the brides as they sat beside their newly-made husbands, and I noted with impatience and wonder their unblushing composure and the lack of loving attention on the part of the bridegrooms, for neither spoke to the other or even smiled.

In reply to my remarks about it, Mrs. Morton explained that, although now Christians, they still retain many of the ideas and customs practised by their ancestors, and that these girls had not been wooed and won according to our ways, but had been chosen by the men from a number of girls who were under Mrs. Morton's care for a time, and, they consenting, the rest had been arranged by the parents, and it is contrary to Eastern etiquette to take any notice of a woman in public, although the men are usually good and kind husbands and most affectionate parents.

The fact that the majority of these marriages turn out happily speaks volumes for the judicious training the girls receive under Mrs. Morton's roof in what they, with a quaint adoption of Western names, call the "Boarding School." Sometimes on the road one may meet a pleasant faced girl who greets us with a smile of recognition, and, in answer to our query, "Where did you see us," says, "In the boarding school, madame."

And, although I am confident that such a thought is far from the minds of either Dr. or Mrs. Morton, I think that perhaps not the least of the good results of their patient work will be the giving to future young men and maidens the delights of "Love's young dream," which none of us who have experienced it would like to be without.

When your burden is heaviest, you can always lighten a little some other burden. At the time when you cannot see God, there is still open to you this sacred possibility—to show God. Let this thought, then, stay with you; there may be times when you cannot find help, but there is no time when you cannot give help.
—George S. Merriam.

LETTER FROM TRINIDAD.

BY REV. K. J. GRANT, D.D.

San Fernando, 25th Sept. 1900.

Dear Mr. Scott,—

To-day Mr. Rajkumar Lal who has been here for four months on furlough with his wife and daughter left for Jamaica. He and Mr. Siboo were appointed to that field in 1894 on application to us by the United Presbyterian Church of that colony. Three others from us labour in that field, Chedami, Kangaloo, and Tar Mohammed.

Dr. Turner, under date Sept. 10, writes :—
“We have just opened our Third East Indian church in Jamaica. It is in Kingston, and a neat little building of which we have no reason to be ashamed. The work is spreading beyond all our expectations.” It is gratifying to be identified with a successful work.

Rajkumar who is an effective preacher in Hindustani, conducted services here on Sabbath the 16th. An old man of 70 years, a Sadhu, presented himself for baptism. A Sadhu means a holy man or a mendicant. Since coming to Trinidad he had joined several panths, or Hindu sects, but found no satisfaction. He was ever in a state of unrest; dissatisfied with Hindooism and yet too weak to abandon it.

Thirty-eight years ago when this Sadhu, Mathma by name, was admitted to the Seunarian panth, Rajkumar, then a boy, was present, and this undesigned coincidence, perhaps better this providential meeting, gave additional solemnity to the service.

The old man, stooped with years, and dim of vision, gave with a clear voice an intelligent account of his windings in the labyrinths of Hindooism; of his groping for the door that led to the light, and how, when his foot on the threshold and his hand on the latch, he was persuaded to try another path way. The blind, he said, attempting to lead the blind.

The story of his change of views and heart was given in an humble spirit and simple way, and the feelings of interest and sympathy were clearly shown in hearty greetings and kind words spoken at the close of the service. It is amid such scenes that a missionary's joy of heart finds a fullness.

I may add that a spirit of enquiry is manifest. We see less of the caviller and more of the honest seeker, not only amongst the humbler classes, but among the leaders of the people. Let God's people cry mightily, that it may be given us to see, a nation born in a day.

LETTER FROM DEMERARA.

Better Hope Manse, Demerara,

SEPT. 28, 1900.

DEAR MR. SCOTT :

Long since a letter should have reached you from my tardy pen. Please forgive the months of silence and be assured that now after the wilting calm of Demerara July and August there is more inclination to write.

Eleven months have sped their way since we came from Canada to Better Hope and entered upon our work among the East Indians in this Colony. The time has quickly passed and every day has been full of interest. Much has been learned, much attempted, something accomplished, everything to be thankful for.

At Better Hope we are always hopeful and on every hand we have the sure evidence of God's blessing on our work. The faithful sowing of the past is yielding abundant fruit, and that of the present gives every token of a good harvest in the days to come. Past, present and future all combine to cheer us on to fully possess the land, so much of which is still lying waste.

Our work in Demerara is closely associated with that in Trinidad. We are not more than three hundred miles distant from each other and our mission is alike confined to the East Indian immigrants. We gratefully cherish our filial relationship to the mother mission and rejoice to know that owing largely to her worthy reputation the advantages we now possess in Demerara were placed in the hands of our Canadian Presbyterian Church. At the same time we have a decided individuality of our own which is rapidly developing, and, we trust, will ever be a credit to the mother field.

It will be remembered that, with the exception of Korea, Demerara is the youngest mission of our church. It was in the year 1885 that the Rev. John Gibson, of Ontario, was sent to the West Coast in this Colony and began work among the East Indians in the name of the Presbyterian Church in Canada. His term of faithful service was destined to be brief, for in 1888 he was stricken with fever and died suddenly.

Many will recall also the death of Gibson's friend and comrade about the same time—the Rev. Mr. Johnson who was in Demerara at the time and attended Gibson in his illness. During a recent visit to that district I saw their graves, side by side under the shady palms of the churchyard at Uitvlugt.

After Mr. Gibson's death nothing more was done by our church in Demerara until 1896,

when the Rev. J. B. Cropper was appointed to Better Hope on the East Coast, seven miles from the city of Georgetown. Here is the estate of Messrs. Crum Ewing & Co., of Glasgow, Scotland, who for several years had been supporting English and East Indian services on the estate by ministers from home.

The use of the church and manse at Better Hope was placed at the disposal of our F. M. Committee in 1896, together with an annual grant of £100 stg. from Mr. Crum Ewing for carrying forward the work. Here for three years Mr. Cropper wrought with untiring energy and devotion.

Last year the F. M. Committee were happily able to answer the appeal for assistance in the arduous and extensive field, and your humble servant was sent out as second missionary to Demerara, taking possession of Better Hope while Mr. Cropper went to Helena, a growing centre twenty miles farther along the Coast.

Since that time with the concurrence of the Committee, Mr. Cropper has accepted the Government office of "Superintendent of East Indian Settlements" in the Colony and still resides at Helena, where one of these "settlements" is located. In addition to his many and varied duties in this connection he has full permission and considerable time to devote to missionary work; and in this volunteer work for our church he is as faithful and zealous as when he held full missionary status.

What it means to our cause to have such a man as Mr. Cropper at this most important post of service, only they can appreciate who understand local conditions and have the highest welfare of the East Indian at heart. Clearly the hand of the Lord has been in this appointment, and church and state are to be congratulated in having a Christian minister and gentleman in charge of so responsible a place.

The permanent settlement of the East Indian is of deep interest and importance to the future of our mission in British Guiana. For the most part the East Indians here are found on the sugar estates serving out their five years of indenture; then moving to reside for a time in the villages, thence to some other part wherever they can find work, and so on, with the result that they are more or less of a moveable quantity. At the end of ten years' residence in the Colony they are entitled to a free return passage to India.

In order to retain them and encourage their settling down, the government has bought a number of estates in different localities and

offers a lot of land about an acre and a quarter to every East Indian in lieu of his return passage. If these settlements can be made a success it will mean that at each one we shall have a stable East Indian population, practically independent, who, with their characteristic thrift and industry, will form a most desirable community of law-abiding citizens. As Trinidad can testify, the settled Coolie affords by all odds the best opportunity for satisfactory mission work. The interest of our Church in the success of these settlements and the importance of having a man like Mr. Cropper at the head of them is therefore at once apparent.

As a result of Mr. Cropper's appointment, the way is opened for our Church to send another missionary to Demerara without incurring an additional outlay of funds. We hope soon to welcome our new man and see him settled on the West Coast. Then we shall have practically three missionaries in Demerara.

The field is wide open for our possession. Our work is telling and the future is bright. With 120,000 East Indians in the Colony, one has the fact continually impressed that we are as yet only touching the hem of the garment. But who is the missionary who does not feel likewise? We daily labor on, doing what we can, prayerfully and hopefully anticipating the day when the whole field will be sufficiently manned to do the harvesting, and every East Indian in British Guiana shall have heard the "true-God story" with its light and joy.

The Presbyterian Church in Canada is commending herself well to this colony. We are receiving encouragement from those in authority—from estate proprietors, attorneys and managers alike. All this brings its measure of pleasure and cheer. In this district with Better Hope as a centre we have at least 6,000 East Indians for whose spiritual welfare we feel responsible. But in another letter I shall tell you something more definite about the work in hand.

I am gradually getting a grasp of the Hindi and the only regret is that in the pressure of other duties I have not more time to devote to the study of so fascinating a language. My health has been wonderfully good, although the climate is a trying one. It is much to be regretted that Mrs. Ross's health has been such as to necessitate a return to Canada for the bracing winter. But we confidently hope she will return fully restored and enabled to carry forward her very important part of the work.

GEO E. ROSS.

World Wide Work.

PROTESTANT GAINS IN EUROPE.

It would almost seem as if Reformation days were coming again in Europe, though more quietly than in Luther's time. The Philadelphia Presbyterian says:—

"Austria continues to manifest a handsome and encouraging gain for Protestantism. One would think that in such a Romish country it would make no progress, but figures taken from official reports, during the past six months of last year, show that the accessions to the membership of the Protestant churches number 3,446; 3,275 of them being from the Roman Catholic church. Nor can Roman Catholics claim that they have made equal inroads upon the Protestant churches, as the Lutheran church lost during this period, only 272 members, and the Reformed 155, and of this number 382 joined the Romish church. Deducting this loss, Protestantism made a net gain of nearly 3,000 for the half-year. In Vienna alone the accessions from Romanism were 1,269. It is to be hoped that this is the beginning of brighter days for a pure Gospel in Austria.

FROM THE ECUMENICAL COUNCIL.

As I stood in the Parliament of Religions at Chicago, said a lady on Woman's Day, and saw men from every land, there was no woman to tell what Buddha, or any of the heathen systems, had done for women. Christianity is the only religion that provides for the redemption of women.

"The last citadel of heathenism is in the homes of heathen lands, and that citadel can only be taken by women," said a woman in her address.

"Superstition forges many a chain, but the heaviest links are for women, and she comes to be the greatest hindrance to the missionary movement."—Mrs. Duncan McLaren, of Edinboro'.

"The pastor at home," said a speaker, "by the acceptance of the pastorate, pledges himself to co-operate abroad. Otherwise a two-fold evil results. (1) The men in the field are discouraged with the lack of co-operation. (2) The place at home is occupied by one who fills the place of a better man."

"I never before addressed such an audience.

What is it? A congress of nations to consider great problems? No, but to proclaim to the world the Gospel of the Living God, the great, the only, solution of all the ills that trouble the world and vex men."—Governor Northern, of Georgia.

"No man even receives a Christian experience that he does not receive a commission, and if the commission be not executed, the experience will not be continued."

"In China the lower classes are beasts of burden, the upper, beasts of prey."

"When most of the things achieved by our century pass away, the work of our missionaries will remain."

"Commerce is under obligation to missions. They have procured the open door which commerce is only too glad to enter in."

"No people rises higher than its mothers. The seclusion of women in the East is one of Satan's triumphs. One half the mothers of the world are in seclusion, debarred from hearing the Gospel, except a woman be the Evangel. Hence if the world is to be Evangelized, women must do it."

PERSECUTION OF PROTESTANTS IN RUSSIA.

News has recently come of a renewed attack by the czar's government upon the Lutheran churches in Finland and in the Baltic provinces. The pretext for this attack is that the Lutheran clergy in Finland and Livonia are favoring the spread of pan-Germanic sentiments. A number of recent conversions from the Russian Orthodox Church to the Protestant faith have inspired a cry of alarm in the clerical and reactionary press. As a result, the Lutheran theological seminaries, which a few years ago had been allowed to be open in St. Petersburg, have now been closed.—Missionary Review.

An order has been issued in connection with the U.S.A. Government Weather Service prohibiting those connected with the service from smoking cigarettes during office hours; and stating further, that those who smoke cigarettes at any time will be mentioned in the confidential reports which are made quarterly by chiefs of the several offices and divisions throughout the entire service. This action is due to the growing carelessness of cigarette smokers.

MISSIONS IN THE CENTURY.

BY PROF. WARNECK, D.D., HALLE.

Very small at the end of the last century was the number of ordained missionaries, amounting at most to 120, of whom the greater part belonged to the Moravians. In 1900 this has grown into a stately army, numbering over 6,000 men, with 4,300 wives, and stationed over almost the whole accessible world. What these men have also accomplished for the many different branches of science, as well as for the civilization of mankind, has procured them respect even in such circles as have little concern for their distinctly religious vocation.

Moreover, they are supported by a helping force of 4,000 unmarried women. These are mainly occupied as teachers among the degenerate and enslaved women of the heathen world. And still another force of 680 medically trained physicians, male and female, carrying out an ever-extending and ever more appreciated Samaritan's work among the sick, so neglected or bunglingly treated.

We may say without any vaunting, that in these thousands of bearers of the Gospel, Protestant Christendom sustains a genuine Salvation Army in the non-Christian world, which, because it is a salt and a light therein, offers to this world a service more pregnant of blessing than the traffic and politics of the world taken together.

THE HARVEST OF MISSIONS.

One hundred years ago missionary results, so far as statistically capable of statement, amounted, on a large estimate, to 70,000 Christian converts. To-day the number exceeds 4,000,000, of whom about 1,500,000 are full communicants. And this number is augmenting from decade to decade, like a capital under compound interest. The number of heathen now baptized in a single year is as large again as the whole number of Christians in 1800. It is true, in view of the gigantic number of 1,000,000,000 of non-Christians the missionary achievements thus far made seem small; but what is thus far done is essentially foundation work, and foundation work goes slow.

Our missionaries come as strangers into a strange world, and not until they are at home in this strange world, until they not only speak the strange tongues as their mother tongues, but have become in feeling a part of the whole strange view of the world—literally “have lived

themselves into it”—and of the strange usages, does their message have full effect.

Real results go far beyond all statistics. The exemplary lives of the thousands of missionaries, together with the overflowing works of mercy which they perform, and the 20,000 mission schools of every grade, attended by a million scholars of both sexes, besides the almost infinite native literature, especially the, at least, 340 missionary versions of the Bible, with the wealth of culture, moral elevation and Christian knowledge which they diffuse, all this implies an intellectual, ethical and religious power far and wide among the nations, under whose preparatory influences, almost unconsciously, even those circles come among which the direct proclamation of the Word has as yet had no noticeable results.

Enlightenment, reform of morals and of social relations, breaking down of heathen superstition, and the gradual development of an atmosphere surcharged with Christian apprehensions, have, in the elder missionary districts, spread far beyond the Christian communities. Besides the growing company of native helpers—over 4,000 ordained pastors and more than 60,000 other helpers, although at present by far the most do subaltern service—is a Christianizing power which is working as effectively for the implanting of Christianity in the foreign soil as for the raising of the general national life.

In brief, everywhere the work is broadening out of the defile into the plain. A century of missionary foundations lies behind us; a century of building up and building out will follow. The nineteenth century has been the apprenticeship of evangelical missions, and we have made many mistakes; but we are now in possession of a missionary experience which will be our schoolmistress for the twentieth century. The work done yet is the seed of coming harvests. Missionary results are not to be reckoned by years, but by centuries. As Jesus once promised the first missionaries, in view of the visible result of their labor, “Ye shall do greater works than I,” so will it also be said of the missionaries of the twentieth century: They have done greater works than those of the nineteenth. “That both he that soweth and he that reapeth may rejoice together.”—Missionary Review of the World.

The earth shall be full of the knowledge of the Lord as the waters cover the sea.

THE CRY OF THE WORLD.

From Africa's teeming tribes, from India's perishing multitudes, from China's mighty millions, from Japan's throbbing life, from every soul among the thousand millions that know not God, the cry of despair—its inarticulate cry for help—goes up.

This weary world, in all its continents, with all its nations, wants to know more of Christ's message, and of that love which stoops from heaven to cleanse sin and chase away sorrow.

China has no sorrow that His message cannot cure; India has no problem it cannot solve; Japan, no question it cannot answer; Africa, no darkness it cannot dispel.

The cry of the pagan world for help has resounded in every generation since history began. It ascends—a pleading, pathetic cry—resistless in its very helplessness.

No Christian heart can refuse to hear it; and no Christian heart can hear it and refrain from prayer and pity. If we love him, we shall go in person, or by our gifts, to every land and city and home whither his feet are moving, with him to plead and pray and win a life.—Judson Smith, D.D.

WHY ISLAM GAINED CONVERTS.

There are few regions in India where Christian missions have been carried on more vigorously, or on the whole more successfully, than Tinneveli, and yet it is there that Mohammedanism has had recently its most signal triumphs. Six hundred Hindus in one village were converted to Islamism in one day, and the example thus set was quickly followed in other places.

What has set this current flowing? A very curious influence. It is said that the Chamars, a very low caste, are very numerous in Tinneveli, and have been of late extremely prosperous. This prosperity has made them ambitious. Many of them built fine houses for themselves and sought to make out that they had a right to worship in temples, from which they had hitherto been excluded. The result was a riot, in which they were badly treated by their fellow religionists of a higher caste, and this has driven them to seek relief in a different faith altogether. "In accepting Islam the Chamars enter at once into the fellowship of the proudest and most united of the 'castes' of India—a corporation which not only never fails to defend its converts, but never dreams of giving them an inferior place."—Free Church Monthly

EASTERN RELIGIONS AND THEIR FRUITS.

A lady who knows whereof she speaks, Mrs. Isabella Bird Bishop, the celebrated traveller, recently gave an address on the religions of Asia, in which she said:

"As a traveller, and not a mission-worker, do I speak. I have visited Japan, China, India, Cashmere, Western Thibet, Central Asia, Persia, Arabia and Asia Minor. I have lived much with the people in their own houses and among their tents, always with a trustworthy interpreter, sharing their lives as much as possible, and to some extent winning their confidence by means of a medicine chest which I carried. Wherever I went I saw sin and sorrow and shame.

"I think that we are getting into a sort of milk-and-water view of heathenism. Missionaries come home and they refrain from shocking audiences by recitals of the awful sins of the heathen and Moslem world. When travelling in Asia it struck me very much how little we at home heard, how little we knew, as to how sin is enthroned and deified and worshipped. Mohammedanism is corrupt to the very core. The morals of Mohammedan countries are corrupt, and their very imaginations wicked. How corrupt Buddhism is! How corrupt Buddhists are!

"These false faiths degrade women with an infinite degradation. I have lived in zenanas and harems and have seen the daily life of the secluded women, and I can speak from bitter experience of what their lives are—the intellect dwarfed, so that the woman of twenty or thirty years of age is more like a child of eight intellectually, while all the worst passions of human nature are stimulated and developed in a fearful degree—jealousy, envy, murderous hate, running to such an extent that in some countries I have hardly ever been in a woman's house or near a woman's tent without being asked for drugs with which to disfigure the favorite wife, to take away her life or take away the life of the favorite wife's infant son. This request has been made of me nearly two hundred times.

The whole continent of Asia is corrupt. It is the scene of barbarities, tortures, brutal punishments, oppression."

Last year about 20,000 Jews of Russian nationality left the port of Hamburg, 6,530 of them for England and 13,230 for North America.

EFFECTS OF HINDUISM.

Perhaps Hinduism may be judged best by the effect it has on the people. A common saying among them is that the worshipper is like the god. So when the god is worshipped in the act of stealing, we cannot wonder that stealing is considered no sin for the worshippers. A telling fact is that in the Marathi language there is no word for conscience except a compound Sanscrit word which the common people would not understand.

Another effect of Hinduism is the ignorance of the people. Only one in nineteen can read or write, and among 140,500,000, only 543,495 are literate. It is a cardinal point of Hinduism to keep the masses in ignorance and degradation. Education is only for the Brahmin. Another effect of Hinduism is the poverty of the people. It is difficult for us to understand this, even when we know that one-fifth of the population of India never eat to satisfaction.

Still another effect of Hinduism is the degradation and suffering of women.

Another effect of Hinduism is to dwarf sympathy, kindness, love and all the finer qualities of human nature. Hinduism has no hospitals except for animals, has no compassion for the starving or suffering, hence gives no aid in famine or other times of distress.—Sel.

A BRAHMIN ON THE BIBLE.

There are, perhaps, no more prejudiced and bigoted people in the world than the heathen Brahmins of India. Yet at the close of a lecture given by Dr. Chamberlain in India, several years ago, a Brahmin rose and asked permission to speak. He was a learned man, and he spoke well and earnestly. He said that he had watched the missionaries, wondering why they left their homes and came to an unhealthful climate, where no gain or profit awaited them. They had a hard life and toiled incessantly. When the better class would not receive them they went to the outcast and the poor. They gave medicine to the sick, and healed them, but made no money by it, for all was given freely. When the families of the Brahmins, who had despised them, were ill they came and ministered to them, forgiving their past insults.

"Now," said the speaker, "what is it that makes the missionary do all this for us? It is his Bible! I have looked into it a good deal at one time or another, in the different languages I chance to know, and it is just the same in all languages. The Bible! There is nothing to

compare with it, in all our sacred books, for goodness and purity and holiness and love and for motives of action. Where did the English people get all their intelligence and energy and cleverness and power? It is their Bible that gives it to them. Now they bring it to us and say, 'This is what raised us; take it and raise yourselves.' They do not force it upon us, as the Mohammedans did their Koran; but they bring it in love, and translate it into our own languages, and lay it before us, and say, 'Look at it, read it, examine it, and see if it is not good.' Of one thing I am convinced: do what we will, oppose it as we may, it is the Christian's Bible that will, sooner or later, work the regeneration of our land."

What a wonderful testimony! How much it should make us value our Bible and our missionaries! Some of us do not realize how marvelous a treasure we have in the Word of God. May this Brahmin's testimony waken us to a new sense of its preciousness both to ourselves and to our country. The Bible is the foundation of civilization, the Book that makes men and nations great, and even the heathen see and acknowledge it.—Sel.

THE MEMORY OF LIVINGSTONE.

It is now twenty-eight years, says the *Christian Leader*, since David Livingstone died, "praying for Africa and all her woes and sins and wrongs." In the night the boy who lay at the door of the tent called for Susi, saying that the master was ill and so still that he was afraid. "Entering the tent they found Livingstone kneeling, his head buried in his hands upon the pillow. He had gone on his last long journey, and no man with him." . . . The faithful friends, who had once been slaves, buried the heart at the base of a great tree, on which they carved his name, and carried his body to the coast, whence it was brought to Westminster Abbey. Now the Royal Geographical Society undertakes to erect a permanent memorial to mark the spot where he died. Four hundred and fifty metal cylinders filled with concrete, each weighing about fifty pounds, are to be transported from Lake Nyassa to the site, and an obelisk to be formed. As there are no stones available in that part of Africa, this is the best that can be done meanwhile. The obelisk will stand twenty feet high, and will be surmounted by a cross; and it will occupy the very spot on which grew the old impundu tree.

The Preachers' Page.

REPLY TO "DOWN EAST ELDER."

BY AN "UP-WEST MINISTER."

Editor Record :

Dear Sir,—As you particularly requested that all ministers and all congregations peruse an article on mistakes in "calling" a minister in the September number of the RECORD, perhaps you will kindly allow me to make a few remarks respecting the same.

In the first place I cheerfully acknowledge that no one can read Elder's article without interest. He certainly has a very fascinating way of saying things ; and, judging from the way in which he handled New Thought, a not less apt way of doing them. Moreover, his references to the dual authorship of Isaiah, and to Darwin, and to "two chaps named Huxley and Spencer" are really quite delicious.

At the same time a word of caution, even here, may not be altogether out of place. At least it should be remembered that not all who believe in the dual authorship of Isaiah are fools ; and as to Darwin and the "two chaps named Huxley and Spencer," it must not be forgotten that they occupy a place in science and literature that only merit could have given them. Moreover, these men often differ from some of their critics in one very important particular, namely, they usually know what they are talking about. However, it is not to small matters of this kind that I wish mainly to refer. Taken as a whole Elder's article throws light upon our calling system, especially upon some of the least desirable features of it. Let us look at the facts.

The congregation to which our Elder belongs was thrice vacant. During these vacancies numerous candidates were heard. Of the three appointments that were made two were complete failures, and one a failure at the first. But why? In the case of the Sky Scraper Elder himself answers the question. He was the choice of the young people. "They went wild over him," and that chiefly because of his descriptive powers and sweet adjectives.

But how comes it that our young people have such power? Was it always so, or is it a matter of recent growth? The present writer loves young people. He wishes to say nothing against them. But in this matter of calling a minister it is just possible that they have too much influence. For reasons not altogether commendable they have been known to fix upon a person in no way suitable for the position, and by band-

ing themselves together have made it impossible for any one else to be elected, and that in spite of the protests of such men as Elder himself.

Whether or not this be a strength to the Church I will leave others to say. It strikes me however that matters would improve if young people would be a little more modest and older ones a little more firm. Love Joke seems to have had a minority against him from the first, but New Thought's election must have been substantially unanimous for even Elder does not appear to have opposed it.

But what strikes me as rather suggestive is the quiet way in which the Elder disposes of all the rest of the candidates. They must have been quite numerous yet he dismisses them in a couple of lines. "We had a lot of good, well-meaning men come along who evidently were never intended for the ministry." But is Elder quite sure of that? Is it credible that out of fifty candidates, say, forty-seven should have missed their calling? Is it not just possible that the congregation that made a mistake in calling Sky Scraper made a still greater mistake in not calling one of the others? Certain is it that many a noble minister, because he is neither a Sky Scraper nor a Love Joke, has been set aside and an inferior article elected in his stead.

Elder is at his best in dealing with New Thought. Here there is much that is admirable. But after all, there was not much wrong with New Thought. It is true his sermons smelt of the class-room but he was a fine fellow as the sequel shows. Moreover he really worked and he really prayed and no man who does these two things need be despaired of. But the real lesson is this. If important congregations will persist in calling young students straight from the college they must be prepared to take risks and if they have not a wise elder around, the consequences may be serious.

I regard the last part of Elder's article as the weakest. Is he quite sure that it is "bread" people are asking for? The hungry, no doubt, are asking for bread, but what about those who are not hungry? What about those who do not intend to be hungry? As a matter of fact many of our most faithful ministers are preaching to small congregations. Nay, saddest of all, it is the fine quality of their ministry that is keeping the congregations small. Besides, our friend Elder should not forget that it was on the occasion of our Lord offering Himself to His hungry countrymen as the Bread of Life— it was on that very occasion and because of that very circumstance—that "many of His disciples

went back and walked no more with Him." Unfortunately it does not always follow that because a minister has "bread" to offer that he will find large numbers of people waiting to receive it.

Sincerely yours,

AN UP-WEST MINISTER.

THE REVIVAL OF A MINISTER.

BY IAN MACLAREN.

It was not that the minister had become too old, for he was still in the prime of life; or that his health had failed, for he was stronger than in the days of his youth; or that he had ceased to study, for he was a harder reader than ever; or that he had lost touch with the age, for he was essentially a modern thinker.

It was not that he was less diligent in pastoral work or less skillful in organization, nor was it that he had quarrelled with his congregation, or his congregation with him, nor was it that the district had changed or that the church had been left without people. He preached as well as ever he did, and with much more weight and wisdom than twenty years ago. There were as many members on the roll, and as much money raised, and as much work done, and the church had as great a reputation.

It was difficult to lay your finger upon anything wanting in minister or people, and yet the minister was conscious and the people had a vague sense that something was wrong. The spirit of the congregation was lower, their discharge of duty was flatter, their response to appeals was slower, their attendance at extra services was poorer.

The people have grown so accustomed to their minister, his appearance, his voice, his way of thinking, his habits of manner, that they are able to criticize him and note his faults with much accuracy.

He feels keenly that young people whom he trained and loved are no longer true to him, but prefer other voices, and are as enthusiastic about others as once they were about him; and he misses little acts of kindness which are no longer rendered him, and which he valued, not for their own value but because they were the sacraments of friendship. He still believes his congregation to be better than any other he knows, he still remembers their loyalty in years past; but the days of first love are over, and his heart is sometimes heavy.

One evening the office-bearers of the church had been meeting, and when the business was done they drifted into talk about the church life and about their minister. They were, upon

the whole, a body of honorable, sensible, good-hearted and straightforward men, who desired to do their best by their minister; who would never complain without reason, and who would never dream of asking any man to resign and setting him adrift after a long service without a pension. But they were not satisfied with the state of affairs, and, after much talking up and down, suggesting, hinting, indicating, qualifying, it was almost a relief when Mr. Judkin, their chairman, and a strong man in word and deed, gave expression to their minds.

"There is no man," he said, "I respect more thoroughly than our minister, for he has worked hard and made our congregation what it is. He is well read and a good preacher, and no one can say a word against his life or conduct; but there is no question, and I think it is better that it should be said instead of being felt in secret, that somehow or other our minister is losing his hold upon the people, and that the congregation is not what it used to be in tone and in heart. My impression, brethren, is that while it might be a risk for us, and very likely we would never get any one who could do for us what our minister has done in the past, he has finished his work, and both sides would be better to make a change." And when Mr. Judkin looked round he saw that he had been understood, and was encouraged to continue to the end.

"Our minister has so good a position in the church, and his reputation is so high, that he could easily obtain another congregation if he wished. In fact, I have reason to believe that he has had opportunities, but has always refused to entertain the idea. There is no man in the congregation who would ask the minister to leave—certainly I shall not; but I am not sure but that a new beginning would be the best thing for the minister, and also, I am bound to add, might be a good thing for us.

"One thing I would like to say more, and that is about the finance. We are not a poor church, and we will always be able to pay our way, but we have a pretty heavy debit balance, and there was rather a poor response to the last appeal from the pulpit. If the congregation were in good heart, the necessary \$2,000 could have been got in a week."

There was a pause, during which several brethren conveyed by looks and nods to Mr. Judkin that he had expressed their mind; and then the silence was broken by Mr. Stonier, who was distinguished in the congregation and outside of it by extreme parsimony in money

matters, an entire absence of sentiment, and a ghastly frankness of speech. It was felt when he took up the speaking, that if Mr. Judkin had placed the nail in position, Mr. Stonier would hammer it in to the head. But you never can tell.

"This," said Mr. Stonier, "is a conference, I suppose, when any man can say anything he pleases, and there are no rules of order. For myself, I did not know that we were going to sit to-night in judgment on the minister, and I didn't know that Mr. Judkin and the rest of you were going to ask him in some roundabout, gentlemanly, Christian, high-toned fashion to look out for another place. Oh, yes; that is what you are after, but you are such a set of pussy-cats that you won't speak out and say what you mean!

"For myself, I've been a seat-holder in the church for fifteen years. When I came here the church was nearly empty, and now it's quite full, and the minister has done fifteen years' hard work. Now, I do not set up to be a philanthropist. I am not what is called a large giver, but I hope I'm an honest man; and I tell you if I had a man in my office who had served me fifteen years and done his work well, and I proposed to get rid of him, because I was tired seeing the same man always at his desk and the same writing in the ledger, I should consider myself a scamp; and I thank God I never have done such a thing with any of my staff. If you can find any man who has been in my office and been dismissed because I wanted to see a new face, then I'll give £50 to Timbuctoo or any other mission you like." No one expected to earn the prize, for it was well known that although Mr. Stonier was as hard as nails to miscellaneous charity, he was an excellent master in his own office.

"As regards the deficit in the church funds, if that is the ground on which the minister is going to be dismissed, I'm prepared to pay the whole sum myself; and I do it, mark you, as a token of respect and gratitude—gratitude, see you, gentlemen, for fifteen years' honest work."

No sooner had this outspoken man sat down than Mr. Lovejoy, the kindest and sweetest soul in all the congregation, who had been very restless for some time, ventured on speech.

"I do not wish to argue with my dear brethren who have spoken, for Brother Judkin is too strong for me, and no person could reply to Brother Stonier with his handsome offer. Most generous, and just like his kind heart, of which I have had experience for many years in my

little charities; but that's a secret between Brother Stonier and me. What I want to say is that I love our minister for what he is and for what he was to me in the time of my great sorrow. When . . . I lost my beloved wife he brought the Lord's consolation day by day to my heart, and our pulpit will never be the same to me without our minister." And that was all Mr. Lovejoy said.

It seemed, however, to touch a hidden spring in every one present, and one after another the office bearers spoke. They seemed to have forgotten the matter before them and the delicate suggestion of Mr. Judkin.

One rose to say that the minister had married him, and he never could forget the marriage address; another had lost a little lad quite suddenly, and he did not think that his wife and he could have endured the trial had it not been for the minister's sympathy; a third had passed through worldly trials, and it was the minister's sermon that had kept him above water; and a fourth, who, as everyone knew, had passed through fearful temptation, wished humbly to testify that he had not been that night an office bearer in a Christian church without the minister's help in time of trouble. Others looked as if they could have spoken, several murmured sympathy, and one deacon surreptitiously used his handkerchief, and at last Mr. Judkin rose again and proved himself a man worthy to lead and to guide a church, because he could acknowledge an error and suit himself to new circumstances.

"Brethren," he said, "I expressed the feeling that was in my mind, and I am thankful that I gave it expression, for it has relieved me and it has done good to you. Brother Stonier is quite right, and he has braced us up; and if he clears off the deficit, for which we are all much obliged, I shall be very glad if you will allow me, brethren, to re-paint the church this autumn, for the colors are getting a little faded, and I would like to do it as a sign of gratitude for what the minister was to my wife when our son was hanging between life and death."

Mr. Judkin's example set the office-bearers upon a new track, one offering to supply the Sunday-school with new hymn-books, about which there had been some difficulty; another declaring that if the mother church was going to be re-painted, he would see that the mission church should also get a coat; a third promising to pay the quarter of a missionary's salary to take the burden off the minister's shoulders, and three other office-bearers appropriating the re-

maining quarters, till at last there was not a man who had not secured the right, personal to himself, of doing something, great or small, for the church, and every one was to do it out of gratitude to the minister for all he had been to them and all he had done for them during fifteen years.

And finally Mr. Lovejoy melted all his brethren by prayer, in which he carried both minister and people to the Throne of Grace, and so interceded that every one felt as he left the place that the blessing of God was upon him.

The week-night service was held on Wednesday and as a rule was very poorly attended. On this week the minister had come down to his vestry with a low heart, and was praying that he might have grace to address Mr. Lovejoy and a handful of devout and honorable women without showing that he was discouraged himself and without discouraging them.

There were days in the past when the service had been held in the church and Mr. Judkin used to boast in the city about the attendance; and then it descended from the church to the large hall; but of late the few who attended had been gathered into a room, because it was more cheerful to see a room nearly full than a hall three parts empty.

The room was next door to the vestry, and the minister could tell before he went in whether the number would rise or fall above the average thirty. This evening so many feet passed his door, and there was such a hum of life, that he concluded there would be forty, which was a high attendance, and he began to reproach himself for cowardice and unbelief.

He was looking out the hymns when the door opened, and Mr. Lovejoy came in with such evident satisfaction upon his gracious face that the minister was certain some good thing had happened. "Excuse me interrupting you," said the good man, "but I came to ask whether you would mind going into the hall to-night? The room is full already, and more are coming every minute. I should not wonder to see a hundred, perhaps two," and Mr. Lovejoy beamed and quite unconsciously shook hands afresh with the minister.

"You may be sure that I shall be only too glad, but . . . what is the meaning of this? Do they know that I am preaching myself?" And the minister seemed anxious lest the people should have been brought in the hope of hearing some distinguished stranger.

"Of course they know and that is why they have come," responded Mr. Lovejoy with great

glee; no other person could have brought them, and if you didn't preach to-night, it would be the greatest disappointment the people ever had; but I must hurry off and see that everything is right in the hall," and in a minute the minister heard the sound of many voices as the people poured joyfully from the room into the hall, and even in the vestry he was conscious of a congregation. As he was speculating on the meaning of it all the door opened again and Mr. Lovejoy returned.

"We hadn't faith enough," he cried; "we ought to have gone to the church at once. Brother Stonier said in his usual decided way, 'No half measures, into the church with you;' but I was afraid there would not be enough. I was wrong, quite wrong, the church will be nicely filled from back to front, for the people are coming in a steady stream—it's just great to see them. I'll come back for you when they are all seated; but give them time, it's not easy moving from one place to another as we've been doing to-night; but we'll not move another Wednesday, we'll just settle down in the church as in the former days," and Mr. Lovejoy left the vestry walking on air.

When the minister went in the church was almost full, and he had some difficulty in giving out the first hymn, for it came upon him that his people had seen that he was discouraged, and that this was a rally of affection. The prayer was even harder for him than the hymn, although his heart was deeply moved in gratitude to God and tender intercession for men.

And then when he came to the address he threw aside what he had prepared, for it seemed to him too cold and formal, and he read the One Hundredth and Twenty-Sixth Psalm slowly and with a trembling voice, and instead of commentary, he paused between the verses, and the people understood. When he read the last verse—"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him"—he hesitated a moment, and then pronounced the benediction.

After a minute's silent prayer he lifted his head and found the people still waiting. Mr. Judkin rose and coming forward to the desk, thanked the minister audibly for all his work; and then they all came—men, women and children—and each in his own way said the same thing; and the story went abroad that Richard Stonier, who came last and said nothing, had broken down for the first and last time in his life.—British Weekly.

PREACHING TO THE UNCONVERTED.

BY REV. DR. CUYLER.

Is direct preaching to the unconverted as frequent as it was in former times? I feel quite sure that it is not. If any one will examine the printed discourses of Lyman Beecher, President Edward, Dr. Griffin, Dr. Shepard of Bangor, and Dr. Taylor of New Haven, he will see that all of those men of great intellectual gifts made it their chief purpose to arouse and direct impenitent souls to Jesus Christ. They recognized human sinfulness and strove to save sinners. Their style of preaching was common in all the evangelical denominations, and in the Episcopal Church such men of commanding power as Dr. Bedell of Philadelphia, and the elder Dr. Tyng practiced the same pulpit methods.

In recent years a great change is observable. Various topics— theological, sociological and ethical—are discussed. A large portion of the sermons preached are addressed chiefly to Christians; and the reason is plausibly presented that if Christians can be kept well up to the mark, sinners will the more readily be won to Christianity. The religious conferences—such as those at Keswick, in England, and even some of those at Northfield—deal mostly with the experiences and the duties of Christ's professed followers. When my dear Brother F. B. Meyer visited this country it was on a mission to the churches—and not to those outside of the churches. I make no criticism on the methods of my brethren, especially of those who are earnestly aiming to kindle and quicken the people of God. I merely state facts.

Let us go back to the fountain-head. What was the practice of the Divine Founder of Christianity? We are told that "Jesus began to preach, and to say, repent, for the kingdom of heaven is at hand." What was the practice of the greatest of the apostles? He "ceased not to warn every one night and day with tears," and under his pungent warnings one sinner "trembled" on his throne! The three most conspicuous preachers of the eighteenth century were John Wesley, Whitfield and Jonathan Edwards, and how faithfully and constantly they dealt with the unconverted all my readers know full well. The most successful preacher of this nineteenth century was Charles H. Spurgeon. Look over all his hundreds of sermons and observe what a large portion of them are aimed at awakening the impenitent and bringing them to Jesus Christ. Spurgeon's

unceasing efforts to convert the "outsiders" kept up an unceasing stream of new converts into his vast church. He never had any "revivals," because his church—like Baxter's—never needed to be aroused out of a torpor.

When we speak of preaching to the unconverted, we do not mean that sermons are to be only—or even mainly—vehement exhortations. Discourses that are only hortatory seldom produce much result. We mean that the eye of the preacher is not to be chiefly on Christians, but very largely on those whom he strives to make Christians. He should so instruct sinners as to the nature, guilt and doom of sin, and so instruct them as to the benefits and blessings of the Christian life as to win them to the Saviour. In his efforts to convert sinners he should not cap Sinai or conceal hell! "Warn them from Me!" is the divine injunction to all His ambassadors, and because there is less of this solemn, tender warning to sinners is one reason why the number of conversions is sadly decreasing. If ministers do not pray, preach and labor to win the unconverted to Christ, then not many will be won.

Dr. Alexander McLaren, of Manchester, is not a hortatory preacher; he is profoundly instructive, as well as eloquent; yet in nearly all his discourses he recognizes the awful fact of sin, and presents Jesus Christ constantly to his hearers. The atoning blood streams through all his sermons. What I am driving at is to urge my brethren to direct efforts to move and win the unconverted to Christ. Essays, treatises and ethical discussions are not to be the staple of a soul-converting pulpit.

I have just been reading with deep interest the recent published life of my brilliant and beloved friend, Henry Drummond. The grandest part of that splendid career was the part occupied in evangelistic labors with D. L. Moody, and his subsequent labors among the students of universities. Drummond's tracts and talks to Christians are eminently beautiful, inspiring and helpful; but I suspect that in the next world he will discover that his highest mission in this world was to convert—by the Spirit's help—the unconverted.

Is not this the great mission of the Christian ministry? Jesus came "to seek and to save the lost." A ministry that brings no soul to Christ is—not a success whatever it may do. To preach at sinners is no minister's duty; to preach to sinners with fearless fidelity, and intense love for their souls, is the highest and most far-reaching effort to which he can aspire.

As for bringing the churches up to their work, the best way is for them to go to work and fight sin, and help the distressed, and save sinners around them from perdition. The pulpit that leads in this will have power—even a “power from on high.”

THE MINISTERS IN DEMAND.

The men who find easy situations are those who have mastered difficult ones. Men who have left hard places with the work undone in order to find easier ones do not succeed. The workman who acknowledges himself beaten in a task he has chosen is not sought for to repeat the experiment.

In no calling are these things truer than in the ministry. Often the minister is discouraged in his present place. Unexpected obstacles have daunted him. Bad men in his church are made the excuse for others to keep out of it. The prevailing tone is unspiritual. The financial support is small, and many of the members shirk their share of the burden. The methods the pastor most values are unpopular. Customs he disapproves of are persisted in. He feels himself beaten. He wants to abandon his task to some other man and try to work somewhere else.

But the defeated man is not in demand. He will probably find other obstacles as great in the next church that may be persuaded to call him. Each confessed failure leaves him less valuable. He takes up each new task with lessened confidence in himself and less faith in God. The dead line with many a minister is not in his age nor in his lack of study. He has too often confessed himself unequal to what he has undertaken. He has been hunting too long for new work because he shrank from what demanded his attention. We especially counsel young ministers to face unflinchingly the task before them.—Exchange.

“I shall never forget the impression made upon me during the first year of my ministry by a mechanic whom I visited, and on whom I urged the paramount duty of family prayer. One day he entered my study, bursting into tears as he said: ‘You remember that girl, sir? She was my only child. She died suddenly this morning. She has gone, I hope, to God; but if so she can tell him, what now breaks my heart, that she never heard a prayer in her father’s house, or from her father’s lips! O, that she were with me but for one day again!’”—Dr. Norman McLeod.

Youth.

YOUNG PEOPLE’S SOCIETIES.

PLAN OF STUDY FOR 1901.

The Assembly’s Committee on Young People’s Societies is preparing a Plan of Study for 1901.

The Shorter Catechism will be studied, the order followed being the same as in the Sabbath schools.

The topics of the United Society of Christian Endeavor will be adopted, with such modifications as will admit of one Special Topic each month.

During 1901 there will be four Studies from the Gospels, with special reference to the Teaching of Jesus; four Historical Studies, viz., “Luther and the Reformation in Germany,” “Calvin and the Reformed Churches,” “Knox and the Reformation in Scotland,” “The Presbyterian Churches—Their Gift of Liberty to the Modern World”; four Missionary Topics beginning with “Our Missions as Christian Patriotism.” Further particulars will be given from month to month.

The Topic for November 1900, inst., is “Our Honan Mission”—which appeared in full in October RECORD. The Topic for December, given in this issue, is “The Book of Praise”—Hymns 1-34.

Topic for December.

THE BOOK OF PRAISE.—(Hymns 1-34.)

BY REV. ALEX. LAIRD, KINGSTON.

We are told by Dr. John Julian that the number of Christian hymns is not less than 400,000, written or translated in over 200 languages; and of these, in his well known Dictionary of Hymnology, Dr. Julian has taken account of and annotated about 30,000 of the more worthy. In our Book of Praise we have a most carefully selected list of some 600 hymns.

The Book of Praise is to many of us, first of all a Book of Devotion. It stands on one shelf between Thomas à Kempis and Samuel Rutherford. When we are reading and singing our hymns, we are expressing the words and thoughts of the best Christians of the ages. Our faith is stronger when we know that these words are echoed from every quarter of the globe, and are sung by many whose point of view is far apart from ours.

THE BASIS OF OUR HYMNS.

A large number are based on passages of Scripture, and many of the first rank are translations or paraphrases of the Psalms. The influence of the Psalter on our earlier hymns is noticeable and always wholesome. It gave them a chasteness of expression and an objective tone that makes them valuable as a counteractive to some modern Hymns of the sensuous and self-conscious type.

Of the first 34 hymns, no fewer than 9 are based on the Book of Psalms, and our young people might spend an evening in studying these and comparing them with their sources.

No. 11, "Through all the changing scenes of life," is a version of psalm 34, by Tate and Brady (1696), originally in 18 stanzas. This "sweet and simple version" has had a great hold upon the public mind, and in the abbreviated form into which it is cast in the Book of Praise, it is most popular.

No. 13, "The spacious firmament on high," is Joseph Addison's well-known rendering of the first four verses of psalm 19. It appeared in an essay in the "Spectator," of August 23, 1712, on the proper means of strengthening and confirming faith in the mind of man. Lord Selborne places it "among the best hymns in the English language." But the sense of God's presence, so vivid in the original, is here made subordinate to the description of landscape. Sir Robert Grant wrote a hymn intended as a counterpart to Addison's and corresponding to the latter portion of psalm 19, as Addison's does to the former part. But his attempt was a failure and we are still waiting for the sequel.

No. 14, "Before Jehovah's awful throne," is a fine example of a hymn which has been altered and thus greatly improved, saved indeed from forgetfulness. It was published in 1719 by Isaac Watts and is founded on Psalm 100. The first Stanza of Watts' psalm read thus:—

"Sing to the Lord with cheerful voice,
Let every land His name adore,
The British isles shall send the noise
Across the ocean to the shore."

John Wesley said this would never do, and would condemn a noble hymn to a narrow circle. He omitted the first and fourth stanzas of Watts' psalm and changed the first two lines of the second stanza; and in this recast form the hymn is sung in all English-speaking lands. The last stanza is a very fine one,

"Wide as the world is Thy command,
Vast as eternity Thy love;
Firm as a rock Thy truth must stand,
When rolling years shall cease to move."

No. 17, "Let us with a gladsome mind," was written by John Milton in 1623, when he was a boy of fifteen, attending Saint Paul's School, London. It is a paraphrase of psalm 136, and appeared in 24 stanzas. Of his translations of many of the psalms, this is the only one in common use.

No. 19, "The King of love my shepherd is," was published in 1868 by Sir H. W. Baker. It is a paraphrase of psalm 23, and is, according to John Ellerton, one of the most beautiful of the countless versions of that psalm. The last audible sentence upon the lips of the author before his death was the third stanza,

"Perverse and foolish oft I strayed,
But yet in love He sought me,
And on His shoulder gently laid,
And home, rejoicing, brought me."

No. 20, "Praise ye Jehovah; praise the Lord most holy," is the best of thirty-one hymns written by Lady Margaret Cockburn-Campbell. It appeared in 1838, and is based on psalm 149.

No. 21, "Praise the Lord, ye heavens adore Him," is the first example in our Book of Praise of an anonymous hymn. Many fine hymns are of unknown authorship. They have broken loose from all personal moorings and are adrift in the service of mankind. We cannot break up the fragrance of the summer air and give credit to separate flowers for their several contributions. So it is with many of our hymns. This one is a fine rendering of psalm 148. It was found in a four-paged tract which was pasted at the end of some copies of the 1796 musical edition of hymns for the Foundling Hospital, London. When this sheet was printed and when it was added to this edition is what no one has found out. This hymn, wholly on its merits, has come down to our modern hymnals and is in extensive use. The question of its authorship has been a matter of minute but unsuccessful enquiry for years.

No. 22, "O worship the King, all-glorious above," is a rendering of psalm 104, by Sir Robert Grant who went out to India as Governor of Bombay and died there in 1838. This is his best hymn, and the ornate style is quite becoming to his excellency and in keeping with his subject. It is a hymn of great boldness of conception, but also of deep and tender feeling.

No. 26, "Joy to the world! the Lord is come!" is the second part of Isaac Watts' version of psalm 98, published in his "Psalms of David," 1719. Curiously enough while this hymn is one of the finest efforts of the poet his translation of the first part of the same psalm is quite forgotten.

Of the first 34 hymns as many as 16 belong to the 17th and 18th centuries, and only 6 of them are less than 40 years of age.

There is one very late hymn, a new comer and a deserving one, which claims our attention,

viz., No. 5, "Thou Lord, art God alone." This hymn was written in 1890, by Rev. Edward Augustus Collier, a minister of the Congregational Church, in Kinderhook, New York State. It commends itself to all of us by its directness, reverence and dignity.

In the compass of a short article, it is impossible to take account of 34 hymns. But the object of this paper is accomplished, if it quickens the interest of our young people's societies in the Book of Praise.

One society began a study of the section entitled "The Christian Life." Its first sub-division, "Faith, Penitence and Confession," gave work enough for one evening. A large number took part. The interest was keen and the results good. And one result of a careful study of our Book of Praise is a real appreciation of the excellent and accurate work of our Hymnal Committee.

SIMEON STYLITES, THE PILLAR SAINT.

He was not a Canadian. He won his fame in a strange way as you shall hear.

He was the son of a poor shepherd. He lived in Cilicia, near Syria, fifteen hundred years ago. He knew a little of the already corrupt Christianity of those times, and when scarce beyond boyhood he thought he would be very good, and after the misguided fashion of those days he decided to live a life of bodily discomfort and self-denial, thinking in that way to be very holy and pleasing to God.

He first went to a monastery, where men called monks live, shut away from the world, claiming to be very holy, and he asked permission to do the vilest kind of drudgery for them, thinking that this would win him a great deal of merit.

The monks or brothers of this monastery used only to allow themselves one meal a day. To Simeon it seemed too much indulgence and he sometimes went without even this one meal.

They wore hair cloth, a very rough coarse cloth, to make themselves as uncomfortable as possible. He thought it was too luxurious and managed secretly to get the rough well rope of the monastery. This rope, of twisted palm leaves, he tied around his naked body so tightly under the hair cloth garment that it wore into his flesh, but he kept it there until it was found out by others from the offensiveness of the ulcer which it caused.

So completely was the rope imbedded in the flesh that it was three days before it could

be gotten out of the wound which it had made, and then only by the knife of the surgeon and at the risk of the life of the holy man.

Simeon then retired to a hermitage at the foot of a mountain, where he undertook to pass the forty days of Lent without food, in imitation of the Saviour's forty days fast. He is said to have accomplished this feat not only at this time but on twenty-six other Lenten seasons during his life.

The first part of this first Lenten season he spent in praising God, standing, but as he became weaker he continued his prayer sitting, and towards the end, worn and wearied, he lay upon the ground. During all this time, whether standing, sitting or lying, there were thousands of devotees visiting him to witness a scene so holy and edifying.

After spending three years at this hermitage, Simeon thought it was too sheltered and moved to the top of the mountain where he would be more exposed. There he built up a wall of loose stones around him without roof or shelter of any kind. Then to help him keep his resolution of passing his holy life in that inclosure, he had his right leg fastened to a rock with a great iron chain. The abbot of a neighboring monastery told him that a firm will, supported by God's grace, was of itself sufficient to make him abide in the solitary inclosure without being chained there, so he sent for a smith and had the chain knocked off.

But the fame of this holy man who was enduring such severe mortifications, spread continually wider, and the multitudes who came to touch him and to receive his benediction became constantly greater, and he was so much annoyed by their intrusion that he adopted a curious plan of getting rid of them. He built a pillar of stones, about six cubits (nine feet) high, and three or four feet in diameter at the top, and on this he lived four years. He had an iron railing around the top against which he leaned as he slept, for there was not room for him to lie down. His usual food was vegetables, supplied to him as he needed them by those who held him in such high esteem. He was clothed in the skins of wild beasts and wore an iron collar on his neck.

After four years on this pillar he had a second one built, twice as high, on which he spent three years; then a third one, twenty-two cubits high, where he lived ten years; and finally a fourth, forty cubits (sixty feet) high, where he lived for twenty. In all he lived thirty-seven years on the tops of these pillars.

From this he was called Simeon Stylites, or Simeon of the pillar, from *stylos*, a Greek word for pillar.

From his pillar tops, as from a lofty pulpit, clad in his wild beast skins and his iron collar, spare and gaunt and shaggy and dirty, he used to declaim twice a day to the multitudes that gathered with superstitious reverence to this holy man. At other times they watched his varied attitudes in his constant worship. He sometimes prayed standing, with arms outstretched, making the figure of a cross, but his usual practice was bending his skeleton form till his forehead neared his feet.

He never allowed women within the inclosure where his pillar stood. The Eucharist (the Lord's Supper) was frequently passed up to him, and he often fasted just as rigorously on the pillar as he had done in the hermitage.

Pilgrims from many lands and of all ranks visited Syria to get his prayers on their behalf. Emperors sought his advice in religious difficulties, while people from heathen nations round about came for the benefit of his intercession. As was to be expected, fabulous stories were spread of the miracles which attended his prayers and benedictions.

He died A.D. 459, aged 69 years, of mortification from an ulcer in the foot. His remains were carried to Antioch in solemn procession. All the great prelates of the Church in the neighboring country were in attendance, and even to this day he is spoken of in glowing terms by many Catholic writers as one of the glorious confessors of the cause of Christ. The fifth of January is the date set apart in the Roman Calendar to this old-time saint and it is still observed by them in his honor.

Every great man, or strong-willed man, who marks out a new course for himself, has usually a good many little men and weaker men following his example. Simeon was no exception. He had many followers. Pillar saints became plentiful all over Western Asia and Northern Africa, until the conquest by the Saracens, some two centuries later, put an end to the absurd practice.

We know a better way. Do we seek to live it with the supreme devotion that Simeon Stylites did his lower and more ignorant and superstitious type of Christianity?—E. S.

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them. Eccl. xii : 1.

THE TWENTY-FOUR FAMOUS CHINESE YOUTH.

These twenty-four instances were collected and written down by a Chinese sage long ago, and are held by the Chinese to be worthy models for their young people to follow. A little booklet, with the stories and pictures of these twenty-four paragons is sold in China in great quantities during the Chinese New Year season, for filial piety is the virtue most highly honored in China and no crimes are so severely condemned as offences against parents.

Our own missionary in China, Rev. D. McGillivray, who is working at translating good books into Chinese, and who lives in Shanghai and did not need to leave his work when our missionaries were driven from Honan, has grouped these twenty-four stories under different headings and told them in *The Chinese Recorder*. You will see that at least some of them are fictions. They were no doubt current stories among the people, and the Chinese sage gathered them from among many such and recorded them.

SON TOWARDS HIS MOTHER (ELEVEN CASES).

1st. In the time of the Three Kingdoms, a lad of six went to dine with a certain great man. At the feast some fine oranges were brought in. The lad, when no one was watching, slipped three up his sleeve. On taking formal leave, he put both hands together and bowed low, forgetting the oranges, which, in obedience to the law of gravity and in total disregard of "face," rolled to the floor. "And do you, my guest, presume to filch my oranges?" roared the host.

A highly embarrassing situation was relieved when the lad with ready wit replied: "I am taking them home for my mother, who loves oranges." His host is lost in admiration that a child so young should remember the tastes of his mother. Posterity join the chorus, and the lad walks off with the oranges into the Chinese Temple of Fame.

2d. This lad, early left fatherless, devoted himself to his surviving parent. She fell sick. During the winter she expressed a desire to have a soup of bamboo sprouts, which unhappily were out of season. The son, however, nothing daunted, repaired to a neighboring grove, grasped a bamboo, lifted up his voice and wept. His filial cries moved heaven and earth, when lo! the ground parted and the sprouts came up! The soup was eaten and his mother recovered.

3rd. This lad, in a time of disorder in the land, carried his mother on his back to a place of safety, just as Virgil represents his pious Aeneas carrying his father Anchises on his back from burning Troy. Though often intercepted by the rebels, he told them his old mother was still living and so was released, for even rebels admit the claims of aged parents.

4th. This boy served his mother obediently. One day while he is away on the hills gathering firewood some guests unexpectedly arrive at the house. His mother is much embarrassed, and in her longing for her son's return bites her finger. On the instant her absent son feels a twinge of pain, and, divining trouble, starts for home, arriving in time to help his mother to properly receive the guests. The native comment is, "Behold how perfect a medium between mother and child is filial piety!" This is a very ancient example of telepathy. It is said that this boy was afterwards Tsên Tzu, the famous disciple of Confucius.

5th. This boy's mother during life was very timid during thunderstorms. After her death, when storms came up, her son would run to the grave at the foot of the hills, crouch down beside it and cry: "Your son is here, dear mother, do not fear." He refused to take office because it would interfere with his frequently visiting her tomb. When he came to the passage in the Book of Odes, "Alas! Alas! my parents have borne and nourished me with great care," he always read it with flowing tears. In some pictures he philosophically holds an umbrella over his head to protect from the rain as he kneels before the grave with offerings.

6th. This hero was the son of an aged mother afflicted with sore eyes. She desired to secure some wild deer's milk as a sovereign specific for her trouble. The lad, with inventive love, clad himself in a deer's skin, and entering among a herd on the mountains, surreptitiously milked the unsuspecting does. Of course his mother's eyes were cured.

7th. This pattern was captured by the men of a bandit chief, before whom he was quickly haled. The chief enquired: "Why do you carry that basket?" "To gather ripe mulberries for my mother," the lad replied; "the sour I eat myself." Such unselfishness melted the hard heart of this Robin Hood, who, in proof of his admiration for virtue (in other people), forthwith ordered a leg of beef and two bushels of rice to be sent to their home.

8th. This son's father took unto himself a concubine, who, jealous of the lawful wife, in-

fluenced the father to drive her forth. At this time the lad was but seven years of age. He afterwards rose to high office, but could not forget his mother. Laying aside his robes of office he swore an oath that he would not return till he found her. After fifty years' search he succeeded. Time did not efface the memory from his filial heart.

9th. As filial piety is the pillar of the State, the Emperor must be foremost in setting the example. Han Wen-ti finds a place among the worthies. During a three years' illness of his mother he never put off his clothes, being in constant attendance upon her. No medicine, however nauseous, passed her lips without being first tasted by her loyal son.

10th. In the Han dynasty there lived a poor family, consisting of a man, his wife and child, and his mother. Finding that his mother was stinting herself for the child, the son thus discoursed to his wife: "We are so poor that we cannot support our mother together with this child. Why not bury the child alive? We may have another, but if mother should die her place cannot be filled." His wife dares not oppose. He begins to dig the grave, when lo! he strikes a pot of gold, on which a thoughtful providence had inscribed: "Heaven bestows this gold on the filial son. The officials shall not seize it, nor shall the people take it." The ancient Greeks reasoned similarly about a wife as compared to a brother. The wife could be replaced, but not a brother, and so they were prepared to sacrifice the former in preference to the latter.

11th. This case presents no special features.

SON TOWARDS HIS FATHER (FOUR CASES).

12th. This boy's father died, but owing to extreme poverty the family could not provide a coffin. The lad resolved to sell himself in order to secure enough money for the purpose. With the proceeds the boy is enabled to gratify the impulses of his filial heart. While on the way to work out his debt a female fairy opportunely appears to him and seeks the honor of his hand, which he grants. The happy pair proceed to the master's house, and in one month, such is the skill of the fairy, they are able to hand over two hundred pieces of satin in full discharge of the debt.

13th. This boy lost his mother at the age of nine. His devotion to her was the talk of all the country-side. To his living parent he devoted himself with the most assiduous anxiety. In summer, when the heat was great, he sought

to cool his father's pillow by a vigorous use of his fan. In winter, before his father lay down, the lad first warmed the couch with his body. This story must somehow have become known to the senior boys at Rugby School, where they used to teach the "fags" to be properly filial towards them by performing a similar office for them on cold nights!

14th. This boy distinguished himself at the age of fourteen by saving his father's life. While they were at work in the field a monster tiger suddenly sprang out of the thicket and attacked the father. The lad, seeing his father's imminent peril, leaped upon the tiger, regardless of costs, putting him to a speedy and ignominious flight. It is to be hoped that the father would have been as ready to risk life for his son.

15th. This story is unfit for translation.

SON TOWARD STEP-MOTHER (TWO CASES).

16th. Losing his mother early, this youth fell into the hands of a step-mother, who treated him with the proverbial harshness. One winter day his father ordered him to pull his carriage for him. The rope fell from his numb hand. His father, not knowing the cause, proceeded to beat him when, to his astonishment, the lash split open his clothes and shewed that his wicked step-mother had wadded his clothes with the flowers of reeds instead of the warm cotton with which she had provided her own children. The father, justly incensed at this discovery of her cruelty, was about to divorce the wicked woman, when the little philosopher, with equal generosity and thoughtfulness, pled his father to spare her, saying: "Mother here, *one* son cold; mother gone, *all of us* will be orphans." The step-mother, hearing this, repents forthwith of her misdeeds. The boy was Min Tzu-ch'ien, one of Confucius' pupils.

17th. This lad's step-mother was always accusing him to his father of want of filial love, so he determined to give a heroic proof of his sincerity and virtue. He resolved to melt her heart by gratifying her palate. In midwinter he went to the ice-bound river to fish for carp; but failing to break a hole our hero, nothing daunted, pulled off his garments and proceeded to melt a hole with the warmth of his naked body. In a miraculously short time the ice melted, and out leaped two large carp. These he joyfully carried to his step-mother, who, on learning the facts, repented of her evil deeds. A poet has said: "A thou-

sand ages cannot efface the remembrance of the crack in the ice, nor obliterate the fragrant traces of so worthy an action."

SON TOWARD PARENTS (FIVE CASES).

18th. This lad early earned a place in the honor roll by an extraordinary act of filial devotion. The family were poor, and of course had no mosquito-curtains to their beds. The rest of the old folks was much disturbed by the mosquitoes; but the filial son was equal to the occasion. He hit upon a happy expedient. He allowed the village mosquitoes to sate themselves on his youthful blood so that his parents might escape their attentions. A poet represents him to have thus discoursed when they presented their little bills: "I have no dread of you, nor have you any reason to fear me. Although I have a fan I will not use it. I will lie very still and let you gorge yourselves to the full."

19th. This is a specimen of the virtue of a man seventy years of age, whose parents were still living. Fearing that the sight of their aged son should provoke in them the unpleasant thought of their own still more extreme age, and agreeing with Confucius that the difficulty is with the countenance, he adopted the variegated dress and manners of a little child. He would also take two pails of water on a carrying-pole, and pretend to totter like a child. Falling down, he would begin to whimper like a child. (This story may have some connection with our phrase "second childhood!")

20th. This pattern, being deprived by their early death of the privilege of serving his parents, set up images of them which he served as if living. His wife, moved with jealousy, did not approve of this course, and in his absence pricked the hands of the images with a needle. The son on his return saw blood on the hands and tears in the eyes of the images. He straightway charged his wife with her offence and drove her from his house.

21st. About 2200 B. C. lived Shun. His father was stupid, his mother depraved and his younger brother proud. Amid these difficult circumstances he shewed such duteousness that the supernal powers were moved. The elephants came to plough for him and the birds to weed for him. The Emperor Yao heard of this, and sent nine of his sons to serve him, then gave him his two daughters in marriage and finally resigned the throne to him.

22nd. Nothing noteworthy.

DAUGHTER TOWARD MOTHER-IN-LAW (TWO CASES).

23rd. Nothing noteworthy.

24th. The mother-in-law was fond of river-water. To fetch it, the daughter-in-law had to carry it a distance of two miles. She was also very fond of carp, which at much expense of toil were also procured for her. At last reward comes, for suddenly, by the side of the house, there bubbles up a spring of pure water, which was found to be of the same taste as the river-water; and strange to relate a brace of carp were wont to leap out of the spring every day until her death!

Of the foregoing cases eleven, or nearly half, relate to the duty of son to mother; four, of son to father; five, of son to parents; two, of son to step-mother; and two, of daughter-in-law to mother-in-law.

SILENCE ABOUT OURSELVES.

Think as little as possible about any good in yourself; turn your eyes resolutely from any view of your acquirements, your influence, your plans, your success, your following—above all, speak as little as possible about yourself. The inordinateness of our self-love makes speech about ourselves like the putting of a lighted torch to the dry wood which has been laid in order for burning. Nothing but duty should open our lips upon this dangerous theme, except it be in humble confession of our selfishness before God.

Again, be specially on the watch against those little tricks by which the vain man seeks to bring round the conversation to himself, and gain the praise or notice which his thirsty ears drink in so greedily. Even if praise comes unsought, it is well, while men are uttering it, to guard yourself by thinking of some secret cause for humbling yourself inwardly to God, thinking, unto what these pleasant accents would be changed if all that is known to God, and even to yourself, stood revealed to them.

Place yourself often beneath the cross of Calvary! see that sight of love and sorrow; hear those words of wonder; look at the eternal Son humbling Himself there for you, and ask yourself, as you gaze fixedly on Him, whether he whose only hope is in that cross of absolute self-sacrifice and self-abasement can dare to cherish in himself one self-complacent action. Let the Master's words ring ever in your ears, "How can ye believe who receive honor one of another, and seek not the honor that cometh from God only?"—Bishop Wilberforce.

THE SUNDAY PAPER.

One of the speakers most sought after at the recent World's Christian Endeavour Convention in London was Rev. Charles M. Sheldon. This is what he has to say about the Sunday newspaper:

"The best argument against the Sunday paper is that it compels the civilized community to keep up the same contact with politics, fashion, sport, gossip and crime all the week. It does not allow the community to pause, and give it breathing or resting for something else and different one day in seven. Close on the heels of the Sunday paper comes the Monday morning paper, and thousands of civilized people are saturated with newspaper. They don't read anything else, or take time to let their minds lie open for twenty-four hours for something entirely different.

"One of the best uses of Sunday is rest from the world and the things of the world. The Sunday paper destroys this rest. It breaks in on a man selfishly, after having been at him all week, and says, 'read me some more! All that most preachers ask of people is about two hours of Sunday. But the Sunday paper insists on claiming at least four or five hours of the people's time on Sunday. That's what I call the best argument against the Sunday paper.'"

HOW TO GET PEACE.

Whenever a man desireth anything inordinately, he becometh presently disquieted in himself. The proud and covetous can never rest. The poor and humble in spirit dwell in the multitude of peace. The man that is not yet perfectly dead to himself is quickly tempted and overcome in small and trifling things. The weak in spirit, and he that is yet in a manner carnal and prone to the things of sense, can hardly withdraw himself altogether from earthly desires. And therefore he is often afflicted when he goeth about to withdraw himself from them; and is easily angered when any opposeth him.

And if he hath followed his appetite, he is presently disquieted with remorse of conscience; for that he hath yielded to his passion, which profiteth him nothing to the obtaining of the peace which he sought. True quietness of heart, therefore, is gotten by resisting our passions, not by obeying them. There is, then, no peace in the heart of the carnal man, nor in him that is given to outward things, but in the spiritual and devout man.—Thomas à Kempis.

SHE WAS HAPPY.

Passing through the narrow alley of a city, the other day, we heard a woman's voice in cheering song. The words of the refrain, upon which she lingered, seemed strangely out of place in that environment. She sang:

And I shall see him face to face,
And tell the story, "Saved by grace!"

Looking up toward the place from whence the song came, we saw a poor old servant woman, down on her hands and knees, scrubbing the second-storey floor of a dwelling. In a moment that sweet song took a depth and beauty of meaning and a charm unimagined before. That poor scrubwoman in her weary toil was a "daughter of the King"—an heir of eternal glory, for a short time away from home, a pilgrim and stranger in the earth. What she sang as she looked up into the face of the Unseen, was sober truth:

I shall see Him face to face!

The drudgery shall cease. The rags shall drop off from the old body. The prisoned spirit shall be set free. The dust and smoke and din of this weary world shall vanish out of sight. New scenes shall open to the unveiled eyes, even a world which needs no light of moon or stars or sun, for the "Lamb is the light thereof!"

It is worth while to tarry and toil and suffer here for a little while, to live for Jesus in a world that "lieth in the wicked one" with the faith and hope of that better time in the heart, when we shall assuredly

See Him face to face,
And tell the story, "Saved by grace!"

HOW TO LEARN SELF-CONTROL.

Self-control may be developed in precisely the same manner as we tone up a weak muscle—by little exercise day by day. Let us each day do, as mere exercise of discipline in moral gymnastics, a few acts that are disagreeable to us, the doing of which will help us in instant action in our hour of need.

The exercise may be very simple—dropping for a time an intensely interesting book at the most thrilling page of the story; jumping out of bed at the first moment of waking, walking home when one is perfectly able to do so, but when the temptation is to take a cab, talking to some disagreeable person and trying to make the conversation pleasant. These daily exercises in moral discipline will have a wondrous tonic effect on a person's whole moral nature.

The individual can attain self-control in great things only through self-control in little things. He must study himself to discover what is the weak point in his armour, what is the element within him that keeps him from his fullest success. This is the characteristic upon which he should begin his exercise in self-control.—Selected.

MODERATE DRINKER'S BAIRNS.

A man ninety-one years of age, living out of doors and working moderately, is reported as an example of the harmlessness of the continuous use of pure whisky. He has drunk a pint of spirits daily for sixty years, and is apparently hale and hearty never having had any illness. His example has been quoted freely in several of the liquor journals and by the defenders of moderate drinking.

A letter of inquiry to a physician living in the vicinity brought out the following facts: The man is of inferior intelligence with a large physical frame and inclined to follow very methodical habits of living. While the effects of his drinking are not prominent in his appearance, they are very evident in his children. Of three children by his first wife two died in infancy; one became an epileptic and died at fifteen. Of four children by his second wife, one is feeble-minded, the second is choleric, the third dissolute and drinks, the fourth is erratic, passionate and a wanderer. All are decidedly inferior both physically and mentally.—Journal of Inebriety.

THE SUN AND THE DOCTOR.

Where the sun does not go, there will go the doctor. All sorts of diseases, from consumption down, are mitigated or cured by sunlight and pure air. Watch for the sun, for life and health dwell in the sun's beams; and when it is shining open every window in the house until it goes down again. There is every reason to believe that the germs of such diseases as scarlet fever, diphtheria, typhoid fever and other such deadly enemies are entirely destroyed by strong sunlight. Not only, however, has the sun the power of making germs die, but it is equally endowed with the potency of making men live. Let every man, woman and child make sure that not only themselves, but also their children and their servants, shall have the fullest opportunities of taking in unlimited quantities of the inexpensive, life-giving sunshine.—The Hospital.

THREE GIRLS AND THEIR FAULTS.

Everyone knows that faults in character stand in the way of success in life; but few young people realize that defects in manner frequently have similar results. This thought came home to me last week in an unusual way. A meeting of the governing committee of a large boarding school with which I am connected was being held. Four applications had been received for a position on the teaching staff. The post in question carried with it an excellent salary and had pleasing social features as well.

It chanced that the members of the committee knew intimately the four young women whose names were under consideration. All of them had won creditable degrees from our State University, and since graduation had had some experience in teaching and all were members of the church with which the school was connected. Since the qualifications were so good the question at once narrowed itself down to the personality of the rival candidates.

After thus clearing the ground the committee made short work of Mary Black's application, for they reflected that her affected speech and gestures were serious drawbacks. Over Florence Foster's letter they hesitated for some time but a misspelled word and an untidy smear on the envelope sealed her fate.

"She is a dear girl but very heedless," said her warmest friend. "I should love to see her in the position but I acknowledge that the carelessness which she shows in dress and speech as well as in this supposedly formal letter prove her unfitness for the post."

It was then that I urged the claims of my own bright young friend, Alma Burton, and spoke warmly of her, to me, attractive manner.

Our chairman looked regretfully at me as he said slowly: "Alma is indeed a bright and pleasing girl but you have overlooked her great defect. She is a confirmed giggler and the habit which is an infectious one could not be tolerated in a member of the staff."

As he spoke I seemed to hear my friend's familiar laugh, and a silly, empty sound it was, I reluctantly admitted.

The choice fell upon the fourth applicant whose only superiority to the others lay in the fact that she was free from defects of manner, and ever since a little two-word sentence has been saying itself over and over in my mind—it is "personality counts, personality counts."

Mary Black, the brilliant student, who had won triumph after triumph in her college

career was defeated by a defect of her own creation; Florence Foster had lost the position because of the easy-going ways into which she had allowed herself to drift; while Alma, who had been so near to securing a post which would have been the realization of one of her day dreams, had lost the golden opportunity because of a silly habit of giggling. It is worth a girl's while to think upon this and take heed that no defect of manner interferes with the usefulness of her life.—Forward.

HOW A BOY SUCCEEDED.

A few years ago a large drug firm in New York city advertised for a boy. Next day the store was thronged with applicants, among them a queer looking little fellow, accompanied by a woman, who proved to be his aunt, in lieu of faithless parents, by whom he had been abandoned. Looking at this waif, the advertiser said: "Can't take him; places all full. Besides, he is too small."

"I know he is small," said the woman, "but he is willing and faithful."

There was a twinkling in the boy's eyes which made the merchant think again. A partner in the firm volunteered the remark that he "did not see what they wanted with such a boy; he wasn't bigger than a pint of cider." But after consultation, the boy was set to work.

A few days later a call was made on the boys in the store for some one to stay all night. The prompt response of the little fellow contrasted well with the reluctance of the others. In the middle of the night the merchant looked in to see if all was right in the store, and presently discovered this useful protegee busy scissoring labels.

"What are you doing?" said he. "I did not tell you to work nights."

"I know you did not tell me to, but I thought I might as well be doing something."

In the morning the cashier got orders to "double that boy's wages, for he is willing."

Only a few weeks elapsed before a show of wild beasts passed through the streets, and very naturally, all hands in the store rushed to see the spectacle. A thief saw his opportunity and entered at the rear door to seize something, but in a twinkling found himself firmly clutched by the diminutive clerk aforesaid, and, after a struggle, was captured. Not only was a robbery prevented, but valuable articles taken from other stores were recovered. When asked why he stayed behind to watch when all others quit their work, he replied: "You told me never to

leave the store when others were absent, and I thought I'd stay."

Orders were immediately given once more, "Double that boy's wages; he is willing and faithful."

To-day that boy is a member of the firm.—Sunday School Evangelist.

FOUNDATIONS.

The first need of a life, as of a building, is a good foundation. The boy who would grow into strong, symmetrical, beautiful and powerful manhood must make ready by laying deep and true foundations in youth.

The long years of dry and apparently useless study are part of the foundation. If they are neglected or missed, the after life is sure to suffer. Foundations are buried out of sight, true enough. So our studies which seem dead and uninteresting, and of no real use may be buried out of view. We may not be called upon to use our algebra or any one of half a dozen studies which, to the short vision of a schoolboy, seem of no service whatever, yet they are fulfilling the function of a foundation. On them we build the abilities that are apparent. One is impossible without the other.

Our studies are not the only foundations that we are laying for life. Youth is the time for fixing the foundations of character. The principles of religion should be laid at this time, and laid forever. On them as bed rock we may build a life that will tower to the sky. We sometimes say of a man that "he has no principles." A severer criticism could not be made. One who comes to manhood without having fixed foundations of truth and righteousness and unselfishness and reverence is in a sad way indeed. His after building is certain to be crooked and to show cracks and fissures if it does not tumble to the ground altogether.

It is worth while to take pains with foundations. Nothing else in youth is so much worth while. If the builder can afford to spend a third or half the time allotted for his work in making ready the foundations, so can every young person spend his early years in preparing foundations that will stand the test of time an eternity.

One word more—Remember this Scripture, "For other foundation can no man lay than that is laid, which is Jesus Christ."

BEING WORTH KNOWING.

A girl, eager, ambitious, restless for many things, once heard two sentences that changed

much of her life. They were these: "Would you be known? Then be worth knowing."

In a flash she saw how cheap an ambition hers had been and how selfish. Who was she to long for the friendship of high souls? What had she to give them in return for the treasure of their lives? Would she—as she was—even understand their language?

In humility and sorrow she prayed again—no longer that she might be known, but that, in God's good time, her own life might grow strong and beautiful, that she might prove worthy of all the blessings that were given her. Then, since God in his wisdom teaches us to answer many of our own prayers, she began to study, to read, and to think, and to try to love greatly. So years passed.

Did she become known? Never as in her girlish dreams. But she found something far, far better. For she learned that to be known is nothing, and to try to be worth knowing that one may be known, is less than nothing, but to lift one's soul to highest living, because one will not be satisfied with lesser things, is a task whose joy deepens with every passing year and reaches on into God's eternity,—Sel.

THE ROOSTER SAVED THE DAY.

You may have read the old story of the cackling geese that saved Rome. Here is an equally interesting tale of another barnyard fowl which helped to turn the tide of battle. It was during a famous sea-fight between the Spanish and British, that took place a little over one hundred years ago. Just off the coast of Portugal a British fleet gave battle to a Spanish fleet of almost twice its numbers. The issue of the struggle was doubtful for a long time, one leading vessel, the "Marlborough," being severely crippled. The chief officer was mortally wounded, while many men were killed or injured. Finally, a shot carried away the main mast. The crew then grew sullen and were on the verge of mutiny.

Suddenly a shot struck the coop where some fowls were confined, and all were killed except one rooster. Finding himself at liberty, he flapped his wings, flew upon the remains of the broken mast, lifted his head defiantly and crowed long and loud.

A smile broke over the faces of the mutinous men, and springing again to the guns they fought so vigorously that the day was saved. It was this battle following other victories, that gave Great Britain her prestige as a naval power.—Sel.

HOW STUMBLING BLOCKS MAKE STEPPING STONES.

Strive vigorously to form, early in life, a habit of using everything that comes to you, whether pleasant or unpleasant, fortunate or unfortunate, to your advantage. Do not allow an unpleasant letter, a disagreeable criticism, an uncharitable remark, loss of property, or other trial of any kind to cloud your whole day and cast shadows over your life. Resolve vigorously to make every seeming stumbling-block a stepping-stone to higher and nobler endeavor.

If you can make no other use of misfortune, you can use it as a point of departure for new and more determined effort, an occasion for turning over a new leaf. Make up your mind resolutely that nothing shall stand in the way of your genuine success.

You cannot allow your life to be darkened by the clouds cast over your path by others who seem to wish to injure you. Treat trouble and misfortune as the oyster does the grain of sand which irritates it. Cover them with pearls and make them things of beauty.

Misfortunes and difficulties make stronger those who have the courage to surmount them and use them as stepping-stones instead of stumbling-blocks. If you will determine resolutely and vigorously that every apparent misfortune that comes to you shall be turned into a blessing, you will soon lose all fear of evil and will become strong to battle with seeming opposition. For, after all, what we call the misfortunes of life and the things that make us unhappy are not such in reality.—Success.

THINGS AT HOME.

I was obliged to wait at a railway station says a traveller so fell to talking to the young man who was in charge. He was a bright, stirring fellow, evidently bound to get on in the employment which he had chosen. His first service had been in his home town and this was his earliest experience away.

"So you are really your own man now and are free from home restraints," I said to try him.

Yes," he said, "but I am not over-well pleased with the change. I used to think that it would be fine to live at a boarding-house and eat fine dinners and have a latch-key; but I would gladly give them all and ten times more for the things at home. We did not have much money to spend but mother put something into her cooking that I don't find in boarding-houses; money does not buy from laundry-women the careful darning that mother gave to my clothes. I have a pleasant room—pictures and all that, but I would rather have mother's face.

"Look here! Here is a letter giving me an appointment with a large raise in pay. My greatest pleasure in good luck has always been telling it at home; and now I am a hundred miles off. I know of course that it is right that I should push off for myself; I could not possibly have earned a living at home; but I wish I had seen

how good home was when I was there and never found fault with mother."

The youth was now obliged to signal a train and left me; but his words kept coming up—"I wish I had seen how good home was and had never found fault with mother."

THE JUDGE'S MOTHER.

A STORY FOR GIRLS.

Mrs. Smith had a paper to write for her club. The subject she had chosen was, "How can women uplift the coming generation?"

She was puzzled to choose the best of the many ways which suggested themselves to her. Should it be through art, lecturing, literature or general reform?

She confided her difficulty to old Judge Adams who was sitting with her husband on the veranda, and the Youth's Companion repeats the conversation that followed

"I can only give you my experience," he said. "I was one of five brothers. All were men who exercised a strong influence in the world and each one of us owed his bent and force of character to our mother.

"Our father died when we were children. Mother made us what we were. Until we were gray-haired men we went to her whenever we were in perplexity. 'Mother,' we would say, 'what is the right thing to do in this case?' She knew nothing of law or politics but she always knew the right. I think," said the judge gravely, "that my mother influenced the next generation to her own more strongly than any other human being I ever have known."

"She no doubt had a powerful mind and a broad education?" asked Mrs. Smith.

"No." The judge smiled. "She got her hold on us in very simple ways. I remember one of them. When we came home from school on cold days mother was sure to be waiting beside a big fire. She was a plump little woman with merry blue eyes. Off came our wet shoes and stockings; she rubbed the cold feet warm with her own hands. Then there was always a huge brown jug waiting before the fire with roasted apples and sugar and hot water in it and each one had his mug of the delicious stuff; and we sat and grew warm and joked and laughed and no doubt opened our little hearts to the dear, wise woman.

"All day long she was our comrade. Nobody came so close to us as she. We carried to her all our secrets and miseries when we were men as we had done when we were boys. Two of us were ministers, two legislators who helped to form the laws of new States, but I doubt if one of us ever took an important step in life without being influenced by the opinion of that one good woman."

Mrs. Smith looked uncertainly at her paper, on which she had scribbled artists, lecturers, civil and political reformers.

"You think, then," she said, "that woman's strongest hold upon the world is at home, through love and a Christian life?"

The judge's eyes twinkled. "I can tell you only what I know. I cannot decide for the world," he said.—Presbyterian.

WHY SHE HELPED OTHERS.

"I wish, mother mine, that you would not consider yourself bound to help all the poor women in our town. I am getting tired of seeing you come in so weary that you are almost ill."

The speaker was a beautiful young girl who sat reading in a luxurious chair, in a pretty sitting-room.

Frank Alcott, her brother, a bright boy of fifteen, sat near. He too had been reading but hearing his sister's remark, he dropped his book and joined her in protesting against his mother's anxious care of certain poor families in their vicinity.

"I think as Grace does that we ought to have something to say about this. A fellow doesn't want to see his mother tire herself out for people who would as soon rough it as not. They are ungrateful no matter how much one does for them. There is old Mrs. Hardy. You sent me to her house the other day with a pitcher of nice hot beef tea and she said, snappishly, 'Set it down.' It was little thanks I got."

"Yes," added Grace, "and yesterday, when I took that lovely warm wrapper to Mrs. Stowell, she looked it over, then said: 'It is nice, very nice, but I wish it had been drab-colored.'"

'Didn't she so much as thank you?' asked Frank.

"Yes, she thanked me. But the idea of her finding fault with the color! Mother would better take her shopping and let her make her own selection the next time she gives her a dress."

Mrs. Alcott smiled and said: "Of course she preferred drab, It was thoughtless in me to forget it. I knew that the dear old lady is a Quakeress."

"You always find some way to blame yourself, mother. I think that poor people should take what is given them and accept it gratefully, instead of being choosers."

"That is what I say Grace," responded her brother.

Mrs. Alcott did not reply to these remarks of her children but there was a perceptible quivering of her lips. Both Grace and Frank saw it and spoke together, "We did not mean to hurt your feelings, mother."

"I know it my dear children but I wish that you would cease to speak of the poor as if they had no fine feelings, as if anything is good enough for them. It is only because we are more highly favored than they are that we can give them help. Should we not always remember this?"

"I have a story to tell which may help you decide this question. Not many years ago a young widow was suddenly thrown upon her own resources. She had been the only child of fond parents who had shielded their daughter from labor and from every anxious care. Consequently she was not able to do anything particularly well.

"The daughter's marriage was an early and a happy one and when, a few years later, the parents died, they were comforted concerning her for they believed that she would always be tenderly cared for by her faithful husband."

There was a long pause and again the quivering mouth told the son and daughter that the mother was telling the story of one in whom she was deeply interested. At length she went on, "I must pass over some years, happy they were, but following them came death, bringing the desolation of widowhood and with it the knowledge that poverty stared her in the face. She had two children in whom her life was centered, and for their sakes she tried to forget the dark grave which held her husband, and made an effort to be cheerful.

"It was a vain attempt, for as the dainty little garments became thin and faded and the little shoes wore out, without means of replacing them, her heart ached too much for smiles. Nor was this all. Food was scanty and the children were cold as well as hungry. Former friends of the family said, 'It is too bad; it is a sad case,' but they offered no assistance. Perhaps they thought the widow would resent offered help. At any rate they did not offer it.

"So passed two long years. Hard application to the homely task of plain sewing kept the family from starvation. At the end of that time their came a change. A good, motherly woman came to the one-roomed home to leave some work, and seeing at a glance that the little group was hunger-wasted and the mother utterly hopeless, she went to the disconsolate woman and putting her arms about her, said: 'Poor little sister! You are scarcely more than a child yourself and yet you are crushed with care and trouble. Take your children and come home with me. Do not hesitate; I have some means and I am alone in the world. I was helped once and now I see an opportunity to help in turn.'

"There was no need of a second bidding. A great, warm heart had acknowledged the sisterhood of women. The world did not seem so cold and dreary. The pressure of the tender loving arms had won the widow's heart and she followed her newly-found friend to her comfortable home, leading her shivering children through the chill and gloom of a winter twilight into warmth and light and plenty.

"'Now, rest till you are yourself again,' were the welcome words which greeted the poor woman's ears as she settled herself in an easy chair, and never was rest sweeter. The little attic home was forsaken, for the family returned only to fetch the few keepsakes to which they had clung all through their want. A new day had dawned for them and the dark night of sorrow slowly receded from the memory of the children. But the widow has never forgotten that time and she never will."

There was another pause in the story and then the mother continued: "There is more to tell, more credit to give to the generous-hearted old lady who opened her home to the friendless ones. She saw some lines in which the widow had given expression to her sorrow and she said: 'They are very sad but they show talent. You could write for publication, perhaps. If you will make the attempt I will provide for you and the children. You can only fail at the worst. Try it.'

"'You are so good,' was all that was said in reply, but the matter did not drop there. There were many disappointments, yet in the end the plan succeeded. Now the widow lives in a comfortable home of her own and she is able to help others. This she tries to do for this reason: She has known the bitterness of want and the blessedness of a friend in need."

When the story was ended Grace and Frank exchanged glances and Frank asked:

"Mother, were you that poor woman?"

Mrs. Alcott bowed her head in reply and slipped out of the room.—Sel.

COULD NOT STAND THE TEST.

"Would you talk like that if God were here and you could see him as plainly as you can see me?" said a minister to a young man whom he had surprised in a paroxysm of profanity.

"Well sir," retorted the swearer, defiantly, "if you mean to imply that I am a coward"—

"No," said the minister, "I mean nothing of the sort and it is because you undoubtedly possess courage that I am going to make to you an unusual proposition. If you will stand alone in the churchyard to-night at twelve o'clock and repeat aloud the oaths you have just uttered, I will pay you a sum equal to your week's wages."

The young man demurred at "stooping," as he said, "to such a silly whim," but finally confessed that he was very much in need of money and was therefore willing to "earn it easy."

"But how will you know I have kept my promise?" he asked.

"I shall trust to your honor sir," replied the minister.

The young man went to the cemetery at midnight. His thoughts during his walk there and in the silence among the "pillared marbles," can only be guessed. His mother's grave was there and he had not visited it for years. A natural feeling led him to the spot. He heard the steeple clock strike twelve, but he did not open his lips. It struck one, it struck two, it struck three before he went away. He could not utter profane words beside his mother's grave. Dared he utter them to his living Maker?

The next day when the minister offered him the promised money, he said: "No. I have not earned it. The job was too much for me." But the effect of the night's experience was such that swearing became obnoxious to him.

There was no "superstition" in this. The incident shows merely that the rebuking effect of a solemn circumstance will sometimes expose one's wickedness to one's self when nothing else can. More than this, human experience has often declared that in a sacred association something divine seems to speak, something that is above conscience itself.—The Youth's Companion.

Remember now thy Creator in the days of thy youth.

SUPPOSE A BOY

Has a lot of cigarettes and smokes a few of them every day. Is there any injury in this? I can tell you for I have had such boys for patients. Such smoking even in so-called moderation (as if there were any such thing as moderation in stimulants for the young!) will do three things for him:

1. It will run his pulse up to one hundred or more per minute.

2. It will reduce his weight below the healthy standard.

3. It will reduce his strength and general vitality as will appear in his pale complexion and diminished appetite. . . . Cigarette smoking is one of the worst habits physically that a boy can form. It injures the heart and digestion and it tends to check the growth. It gives a lad false and silly notions and it does not bring him into good company.—Harper's Young People.

WHAT GOD GIVES A BOY.

A body to keep clean and healthy as a dwelling for his mind and a temple for his soul.

A pair of hands to use for himself and others but never against others for himself.

A pair of feet to do errands of love and kindness and charity and business but not to loiter in places of mischief or temptation or sin.

A pair of lips to speak true, kind, brave words.

A pair of ears to hear music of bird and tree and human voice but not to give heed to what the serpent says or to what dishonors God or his mother.

A pair of eyes to see the beautiful, the good and the true—God's finger-print in flower and field and snowflake.

HOW HE SAID HIS PRAYERS.

A little boy being put to bed one night asked to be carried about a little first that he "might think a bit before saying his prayer." How many forget to *think a bit*, but just fall down on their knees say their thread-bare sentences and rise again to resume the talk that was for a little interrupted!

Few boys would go to seek a situation from a gentleman without a deal of preparation so as to look clean and smart and a great deal of thought about what words they should use, and yet many approach the greatest Master and seek for the best place without really thinking what they are about. The gentleman needing a boy would not be likely to engage that one who came looking as if he did not mind whether he got the situation or not and certainly God will not be less wise.

It is said of an old schoolmaster, John Trebonius, that he never entered his school and met his boys without taking off his hat by way of respect as he said he knew not what great men some of them might yet be. How much more should we reverence God when we worship him!

Receipts.

For the month of
September by Rev.
Robt H. Warden,
D. D., Agent of the
Church. Address:—
Presbyterian offices,
Toronto.

KNOX COLLEGE FUND.

Reported	\$1,538 35
Strathroy	10
Seaforth, 1st	2
Kendal	1
Walkerton	5
Atwood	4 35
Carlisle	3 38
Brooksdale	1
W M C, Embro	50
Rev Jas McCrae	5
Scott, Uxbridge	2
	\$1,562 68

QUEEN'S COLLEGE FUND.

Reported	\$119 83
Atwood	1 25
Scott, Uxbridge	2
	\$123 08

MONTREAL COLLEGE FUND.

Reported	\$104 98
Scott, Uxbridge	1
	\$105 98

MANITOBA COLLEGE FUND.

Reported	\$397 25
Belmont, Home-wood	2
Wellington	5
Seaforth, 1st	1 95
Kendal	1
Prairie Grove	3 06
Atwood	3
Scott, Uxbridge	2
Stoney Plain, etc	3
Beaver Lake	2
Wetaskiwin	3
" Swedish Mis	50
	\$423 76

HOME MISSION FUND.

Reported	\$13,535 58
Pinkerton	2 50
Belmont, Home-wood	8 85
Strathroy	6 27
Per Rev E A McCurdy, N W	35
Wellington	5
Metcalfe	1
Foothills	8
Ayr, Knox	53 30
Seaforth, 1st	24 65
Clinton, Willis, ch	20
Abner Kingman	125
Maple Valley	4 11
Singhampton	1 92
Port Dalhousie, ce	3
Wiggins	3 20
Osgoode	4
Hartney	3
Walkerton	18
Blake	9 65
	\$1,971 75

FOREIGN MISSION FUND

Reported	\$21,091 31
Fairbairn	7 85
Belmont, Home-wood	75

Strathroy	2 90
Wellington	2 50
Metcalfe	12 80
Seaforth, 1st	11 60
Hillsburg	34
Osgoode	4
Hartney	8
Friends, Carlisle	10
Walkerton	20
Owen Sd, Kx	30
Ravenshoe la	10
Friend, Gleng'ry	10
Minister	60
Russell	13
Goldsmith	2 60
Centreville	67 75
Atwood	22 35
Lachute	4 45
Mont., Stanley	50
Chinese ss	99 30
Marlinton, Sta	11
Dorchester sta	11
Brooksdale	2 50
Cote des Neiges	100
Port Dalhousie	12
Crosshill	4
Grafton	5
Sombra, Duthil	1 85
Riverside	5
Port Hope, 1st	10
Scott, Uxbridge	25
Bowmanville ss	5
Keewatin, mb	10
	\$21,887 16

RESERVE FUND.

Beq Geo Bryson, Ft Coulonge	\$500
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WIDOWS' AND ORPHANS' FUND.*Collections, etc.*

Reported	\$1,242 41
Fairbairn	1 90
Belmont, Home-wood	75
Strathroy	60
Wellington	2
Seaforth, 1st ch	5 10
Hillsburg	5
Mrs AR Creelman	1
Walkerton	8
Russell	10
Atwood	6 10
L P R	5
Tor, Bloor	50
Woodville	13 75
Port Dalhousie	5
Riverside	1
Port Hope, 1st	5
Scott, Uxbridge	2
Wick	10 37
	\$1,325 48

Ministers' Rates.

Reported	\$265 70
W M Roger	26 60
P W Anderson	40 20
C Cameron	8
D Wardrope	3
	\$348 50

AGED AND INFIRM MINISTERS' FUND.*Collections.*

Reported	\$709 55
Fairbairn	1 10

Belmont, Home-wood	75
Strathroy	50
Wellington	2
Seaforth, 1st	3 75
Hillsburg	5
Mrs AR Creelman	1
Walkerton	6
Atwood	5 85
Brooksdale	1
Riverside	1 50
Scott, Uxbridge	3
Watford	6 27
Welland	4 05
	\$751 32

Ministers' Rates.

Reported	\$269 10
S Houston	10
R Laird	8
	\$287 10

ASSEMBLY FUND.

Reported	\$447 01
Priceville	6
Grandmere	1 50
Sherbrooke	5
Dartmouth, St Jee	10
Maitland	5
Noel	2
River Dennis	4
W Riv, Green Hill	5
Wellington	1 25
Chalk River	4
Pleasant Bay	2
Port Hastings, etc	4
Grand Falls	1
De Salaberry, etc	1 10
Sutton, Egypt, etc	4 50
Storrington, etc	5
Mooretown	2
Kendal	1 60
Hartney	3 30
Hx, St John	5
Colinville	2
Corunna	1 25
St Thomas, Alma	2
Russell	5
Moore, Burns	6
Motherwell	6
Avonbank	6
Atwood	2 85
Lansdowne, etc	2
Markham, St A	4 37
Woodland	3
Crosshill	2
Port Hope, 1st	4
Scott, Uxbridge	3
Apple, Gravel Hill	2
Montrose	2
Watford	2 94
Point Edward	1 20
	\$577 87

FRENCH EVANGELIZATION FUND.

Reported	\$3,681 50
Duclos	5 50
Belmont, Home-wood	75
Strathroy	70
Alice McAleise	1
Hopewell, un ss	17 20
Sunny Brae, St P	6
Whycocomagh	30
New Glasgow, un	165
Wellington	1 25
Seaforth, 1st	5 30
Sydenham, St P	22

N Georgetown	25
Grand Bend	4
Walkerton	3 75
H A Roxburgh	2 42
Moore, Burns	13
Atwood	14 10
Martintown, St A	75
Rockwood	6 50
Centre Bruce	7 42
Brooksdale	2
Crosshill	2
W M C, Embro	1
Riverside	2 50
Scott, Uxbridge	5
Apple, Gravel Hill	9
Watford	12 69
Welland	3 25
Pointe Edward	2 90
ce	38
ss	1 02
	\$4,054 83

POINTE AUX TREMBLES.

Reported	\$790 37
Wellington	1
Russell	5
Bowmanville ss	10
	\$806 37

GOFORTH FUND.

Rev D Wardrope	10
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CENTURY FUND.*SS. Committee.*

Ainsworth	\$12 25
St Columba ss	10 75
Rutherford ss	9
Bussels, Mel ss	40 77
Whitemouth ss	4 50
Queensboro ss	2 20

UNAPPORTIONED CONTRIBUTIONS.

Strathroy	5
E ora, Chal	33 65
Ormsdown ss	80 27
Lobo	34
Tor, Bloor	89 30
Dundas	19 73
Mont, Erskine	500
Acton	23 50
London, 1st	400

KNOX COLLEGE.*Students' Mis. Society.*

Rev Jas. McCrae	4
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KLONDIKE NURSE FUND.

Baden, miss soc	5
Mrs Wallace, Alma	2

INDIA FAMINE.

Reported	\$43,891 80
Regina, Ind sel	6 15
B M W	1
Fairbairn	3 50

Per Misses Lytell and Macarthur	2
Woodbridge, corp	5
Mrs Halliday	5 25
Per Rev E A McCurdy	37 50
Wm Fraser	5
Mont, Stanley ce	5 25
Miss J Brown	2 50
Thos Gibson	1
Vaughan	1
Guthrie ss	5
Sandy Point	7 45
Children, Stfv.	1 50
Friends, Tor.	5
Bayfield, St A.	6
Per Rev N Waddell	1
Per W M Roe-buck	1
Hensall ss	2
Dorchester sta.	13
Kinear, mem Kx	2
Middleville	21 25
Mrs G M Ross	5
M C, McLellan's Mt.	2
Mrs Copeland	1
Paisley, mb.	40 75
Per Mrs F Wade	3
Per Rev F H Larkin	5
Darling, St Peter's ss.	10 5
Osgood	2
Tor, Dunn ave, ce	2 80
Binscarth, l a s	6 65
Anon, Galt	5
Meaford	1 50
Mont, Crescent	36
Maitland, yps.	5
Florence Dawson	25
Lakeside ss	1 40
Allan's Corner cl	3 03
Per Miss Mowatt	71 32
Petrolea, 10 line	16 11
Carlow	25
Mayo	2 37
Mont, Ersk adl.	6 50
Culloden	10 66
Mrs J Gillespie	2
Hintonburg	7
Otta, St Mark's	14
Tor, Queen E.	38
Mrs R M Hobson	10
Uptergrove	35
Drumbo, 10 cons	3 45
Glamis. wfms.	5
Thankoffering	5
Thamesville	22 72
Sapperton ss	7 10
Mrs G Trench	1
Tor, St A, jumb.	19 40
Woodville	1 25
Mrs Gilmour	5
Calgary, E Elb ss	1 45
Mr Ewing	10
Miss A Jamieson	3
Friend	1 50
Per Miss N Milne	100
St Andrew's	9
Huntingdon, wms	50
Hern Family	1
" J A.	1
J M M	4
J and C A Scott	2
Friend	5
Millwood, mb	5
Ham, Went wfms	5
Eauclaire pupils	1
Friend	1
Win, Kx	5
Thankoffering	1
E A Lyall	1
Highview	3
Per Dr Geikie	20
Per Ja Donald	1
Friend	1
For the needy	1
Dundee ss	3

New W'mstr, wss	11
Brandon ss	16 40
	\$14,704 41

Receipts.

Received during September, 1900, by Rev. E. A. McCurdy, agent at Halifax, Office, Hollis Street.

FOREIGN MISSIONS.

Reported	\$4,325 79
Mrs G McCollom	3 65
Div Peo Bk, H'x.	24
Jas Frier, Bath	40
Princeton	40 85
Red Bk, Whit.	23
Richmond Bay	32
Clyde River	4
Loggieville	15
Sale mite boxes	14
Div Acadia Fire	4
Windsor	20
Kingston, Rich	50
Brookfield, lmb.	4
Nine Mile River	10
Elmsdale	20
Dalhousie	100
ABRM, St A, NB.	5
W A McCarty	4
Middle River	10 60
Mrs D Starritt	6
Topaz	5
South Gut, Eng.	20
Blue Mt, Garden	50
Lawson Mem.	1
Strathalbyn	34
Wolfville	7
Geddie Mem.	30
Hammond	7 07
Hampton	4 50
Horton, Chal.	5
Baillie	7 61
Pamphlets	25
Lawrencetown	20
Sale shares	2
Up N River, ce.	10
W F M S East	11,274 28
Total	\$16,249 74

HOME MISSIONS.

Reported	\$2,085 22
Bathurst	20
Red Bank, Whit.	21
Richmond Bay	15
Kingston, Rich.	35
Riv Hebert	40
M Buchanan, rep	10
Nine Mile River	3 75
Elmsdale	2 75
Duf Mines, reld.	4
Mrs D Starritt	6
Rev J S Ross, rep	5
Westvil, Carml.	2 25
Georgetown	4 65
Wentworth, wms	8
South Gut, Eng.	15
Blue Mt, Garden	42
Mone'n, St Jwms	16 67
Wolfville	25 40
Horton, Chal.	5
Hampton	4 95
Hammond	2 77
Lawrencetown	10
Up N River, ce.	3
Maitland, St D	8

For North West.

Kingston, Rich.	5 70
Total	\$2401 11

AUGMENTATION.

Reported	\$4309 32
Bathurst	12
Sydney, St And.	50
Gays Riv, Milfrd.	6 01
Blue Mt, Garden	38
Wolfville	35
Lawrencetown	12
Up N River, ce.	5

Total \$4467 33

COLLEGE FUND.

Reported	\$3633 54
Div Peo Bk, H'x.	90
Bathurst	8
J W, int.	36
Sydney, St And.	30
F D L, int.	21 94
Gays Riv, Milfrd.	32
Truro, St And.	58
G J H, int.	50
Blue Mt, Garden	18
M & W H R, int.	37 65
Lawrencetown	5
Hx, St John, int.	80
Mabou	17
Port Hood	3
W T H & Son, int.	24
Rt Prof's houses	300
Rev P Dr Pollok	250
D & W Horne, int	70
Sale of shares	2 80
C P, int.	105 41
J W R, int.	32 50

Total \$4904 84

BURSARY FUND.

Reported	\$317 95
Div Peo Bk, H'x.	3 60
Blue Mt, Garden	2
J A H, int.	34 50
Total	\$358 05

MANITOBA COLLEGE FUND.

Reported	\$1
Richmond Bay	3
Total	\$4

AGED MINISTERS' FUND.

In last month's receipts the reported under interest and collections should have been \$497.49 instead of the grand total \$535.51 being given, making reported now \$628.74

Interest and Collections.

Reported	\$628 74
Richmond Bay	1
R B, int.	36

South Gut, Eng.	6
H McL, int.	22 50
M A K, int	15
Wallace	6
Lawrencetown	3
Linden	3

\$721 24

Rates.

Reported	\$38 02
J H Chase	9
J B Maclean	4
Wm Hamilton	4

\$55 02

\$776 26

FRENCH EVANGELIZATION FUND.

Reported	\$517 23
Richmond Bay	11
Merigomish	17 25
French River	13 30
Sydney, St A	30
Black Riv, St Ste.	8
Little Narrows	14 80
Gays River, Milfrd	5
South Gut, Eng.	10
Blue Mt, Garden	25
Wallace	15
Strathalbyn	16
Linden	4

\$686 58

ASSEMBLY FUND.

Reported	\$82 47
Richmond Bay	1
Sydney, St A	5
Black Riv, St Ste.	2
Riverside	3
Westvil, Carml.	3
South Gut, Eng.	4

\$100 47

WIDOWS' AND ORPHANS' FUND.

Reported	\$8
Richmond Bay	2
Gays Riv, Milfrd	5

\$15

NEW COLLEGE BUILDING.

Paid-up Subscriptions.

Reported	\$16364 05
Rev D J Fraser	50
A Malcolm, 2d pt.	25
Rev D Henderson	10
Rev Dr Pollock	250
Total	\$16699 05

CENTURY FUND.

Paid-up Subscriptions.

Reported	\$13085 28
Kensington	126
Mrs G McCollom	2
James Frier	10
Red Bank, Whit.	25 50
Louis B Glenn	1 00
Ralph G Glenn	1 00
J C McLeod	1 25
Belfast, St J.	65
Robert Sherrard	20
James Sherrard	20
Marg Sherrard	5
Jane Sherrard	5
Rev A Grant	5
Century banks	10
Rev W H Smith,	1 pt.
Gays Riv, Milfrd	8 75
Sheet Harbour	80 00
Kempt	3
Mr & Mrs Thomas Mitchell	15
Great Village	17
Scotsburn, Beth.	62
Maitland	38
Georgetown, St D	85
Miss N Peppard	10
Milford ce.	8 21
Baillie	25 05
Rev Wm Hamilton, 5 pt.	5
Wallace	100
Rev A Rogers, 2 pt	50
Rev Neil Currie	25
Rev E A McCurdy, 4 pt.	50
Wolfville	25
Buctouche	13 50
Hx, Chal	127
Rev A F Carr, 1 pt	10
Southside, Whyco	15 50

\$14195 14

CENTURY FUND.

Collections from Sunday Schools.

Reported	\$2445 93
Sheet Harbour	4 50
Harmony	3 30
Hantsport	8 45

\$2462 18

Receipts.

By other Treasurers.

QUEEN'S COLLEGE FUND.

Received by J. B.

McIver, Treasurer	
Fernie, Knox	\$10 00
Owend Sd, Kx.	20 00
Napanee	35 00
Kingston, Cookes	36 00

YOUNG PEOPLE'S SOCIETIES.

Topics for 1901.

At the meeting of Assembly's Committee in Toronto Monthly Topics for 1901 were adopted as follows :

January.—Our Missions as Christian Patriotism.

February.—Comparative view of the four Gospels.

March.—Native Agency in our Foreign Fields.

April.—Luther and the German Reformation.

May.—The Teaching and Practice of Jesus.—The Home.

June.—The Teaching and Practice of Jesus.—The Sabbath.

July.—The Teaching and Practice of Jesus.—The Business of Daily Life.

August.—Missions to Lumbermen and Fishermen.

September.—Calvin and the Reformed Churches.

October.—Knox and the Scottish Reformation.

November.—The Presbyterian Churches.—Their gift of Liberty to the modern world.

December.—The Presbyterian volunteer movement.

These Topics are set down for the second week of each month, and the Topic will be in the of **Record** the month preceding, as has been done this year.

The Topic cards and booklets, with daily readings, will be ready early in November. Orders and remittances to be sent to Rev. R. D. Fraser, Confederation Life Building, Toronto.

These Topic cards and booklets contain the above twelve monthly Topics, the questions from the Shorter Catechism for each week, and the whole series of "Uniform" Topics chosen by the United Society of Christian Endeavor.

They can therefore be used by all societies whether adopting the Assembly's "Plan of Study" or not.

Prices same as previous years:—Topic cards, \$1.00 per 100, and booklets, \$1.50 per 100.

MONTHLY TOPICS FOR REMAINDER OF 1900.

November.—Our Honan Mission.

December.—The Book of Praise—Hymns : 1-34.

LITERARY NOTICES.

SABBATH SCHOOL HELPS FOR 1901.—Send to Rev. R. Douglas Fraser, Toronto, for samples of the Sabbath School Helps, and the Children's Papers, of our own church. He will send you also a booklet with full description of these Helps and Papers, and of some beautiful books suitable for Xmas gifts.

TWENTIETH CENTURY KNIGHTHOOD.—A series of addresses to young men, by Rev. Louis Albert Banks, D.D., author of "Christ and His Friends," Paul and his Friends, The Christian Gentleman, etc. The following are titles of some of the addresses,—*"The Courage of Christian Knight-hood," "The White Life of Pure Manhood," "Truth and Honor the Spurs of Knighthood," "Hardihood the Safeguard of Virtue,"* etc., etc. Dr. Banks' addresses are always good. These are no exception. Published by Funk & Wagnalls Co., price 75 cents.

We are requested to state that, by order of the General Assembly, all contributions for the Schemes of the Church should reach Dr. Warden or Mr. McCurdy, the Agents in Toronto and Halifax, on or before Thursday, 28th Feb., as the books close promptly on the afternoon of that day.

Instead of wringing your hands over the unsaved masses, suppose you turn your energies to the salvation of the sinner nearest to you? You will find that a task which will call for all your strength, your energy, your power with God.—Western Record.

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Our prayers are not measured by their extent, but by their content.

You can, of course, do as you please, but you will have to settle the matter with your God some day.

One of the most important rules of the science of manners is an absolute silence in regard to yourself.—D. H. Aughey.

The chief business of the Christian Church is not to nurse itself, but to evangelize the world.—Dr. E. F. Hoss.

This hour is mine with its present duty; the next is God's, and when it comes His presence will come with it.—Anon.

"No one can write, or print, or give, or read a bad book without having reason to regret it throughout eternity."—J. D. Kilburn.

Bad habits are the thistles of the heart, and every indulgence of them is a seed from which will come forth a new crop of rank weeds.

It is with narrow-souled people as with narrow-necked bottles; the less they have in them the more noise they make in pouring it out.—Pope.

Hereafter no boys that smoke cigarettes or that have been addicted to the use of cigarettes in the past will be employed in Chicago Post Office.

Why do we honor our flag? For what it represents. It stands for our great empire itself. It is its symbol. It means protection for the weak, safety and liberty for all. That is why we give it our homage

Some good men are very peremptory in asking God to give them souls. That may not be the best service you can do for God. The best service you can give Him is to submit to His will.—Andrew Bonar.

We have always heard that the tongue was the only edged tool that grows sharper by use. It is, too, the only edged tool that can heal wounds as well as make them. This is also worth thinking about.

When Jesus lives in us, it is not we who move others, it is the Christ incarnated in our conduct. "I tried to be a skeptic," said a young man, "but my mother's life was too much for me."—T. L. Cuyler, D.D.

Instead of wringing your hands over the unsaved masses, suppose you turn your energies to the salvation of the sinner nearest to you? You will find that a task which will call for all your strength, your energy, your power with God.—Western Recorder.

Opportunities come to us to help a friend, to forgive one who has not been very agreeable to us, to take a stand for the right, and always we can grow loving and so lovable if we will. The seizing of these opportunities, the doing of these things, is its own reward twice over.

An unkind speech is like a sword thrust. The wound aches and throbs long after the speech has been forgotten by the one who made it. Though it may be atoned for afterwards by deep sorrow, it can never be unsaid. The wound may heal, but the scar will remain.

A worthy life is the best success; whether it is attended by wealth or poverty, or by that most preferable condition of all, a modest competency. Pure, upright living and steady devotion to principle are the surest foundations of any success worth having.—Julia Ward Howe.

Do not pray for easy lives! Pray to be stronger men! Do not pray for tasks equal to your powers. Pray for powers equal to your tasks. Then the doing of your work shall be no miracle. Every day you shall wonder at yourself, at the richness of the life which has come in you by the grace of God.—Phillips Brooks.

To live well in the quiet routine of life; to fill a little space because God wills it, to go on cheerfully with a petty round of little duties, little avocations; to smile for the joys of others when the heart is aching—who does this, his works will follow him. He may not be a hero to the world, but he is one of God's heroes.—Dean Farrar.

When your burden is heaviest, you can always lighten a little some other burden. At the times when you cannot see God, there is still open to you this sacred possibility—to show God. Let this thought then stay with you; there may be times when you cannot find help, but there is no time when you cannot give help.—George S. Merriam.

An infidel was introduced by a gentleman to a minister with the remark, "He never attends public worship." "Indeed," said the minister, "I hope you are mistaken." "By no means," said the stranger. "I always spend Sunday in settling my accounts." "Then, sir," was the solemn reply, "you will find that the day of judgment will be spent in the same manner."—Illustrative Gatherings.

Let us give ourselves with all our power to making this immense missionary motive operative throughout all the churches, throughout and in all Christian hearts, till he shall come whose right it is to reign and take unto himself his great power and rule king of nations as well as king of saints; and let us recognize this as the one truly magnificent errand for man on the earth.—Dr. Storrs.

"He who cannot find time to consult his Bible will one day find that he has time to be sick; he who has no time to pray must find time to die; he who can find no time to reflect is most likely to find time to sin; he who cannot find time for repentance will find an eternity in which repentance will be of no avail; he who cannot find time to work for others may find an eternity in which to suffer for himself."—Hannah More.

Presbyterian Record.

Published Monthly by Authority
OF THE
General Assembly
OF THE
Presbyterian Church in Canada.



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The Assembly urges that so far as possible this be done throughout the church.

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Subscriptions at a proportionate rate may begin at any time, not to run beyond December.

The General Assembly urges that, so far as is possible, its be placed in every Presbyterian family.

Parcels of back numbers for free distribution sent on application.

Will congregations kindly give early notice of the number required for the coming year.

Address: Rev. E. Scott,
Presbyterian Offices,
MONTREAL

Presbyterian Record

VOL. XXV.

DECEMBER, 1900.

No. 12.

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THE END.

This issue ends a year, a volume, a quarter century of THE PRESBYTERIAN RECORD, and the nineteenth century of the Christian era. There are two points of special interest in anything, whether a piece of work, a period of time, or a human life, viz., the beginning with its possibility and promise and hope, and the end with what has been and might have been.

With regard to the RECORD, a backward look shows much to be thankful for on its own part, in the kindly way in which it has been received, the many pleasant and helpful words that have been said about it, the generous co-operation of the large number from Atlantic to Pacific who have aided in its circulation, and the helpfulness of missionaries abroad and conveners and secretaries, etc., at home, who have furnished matter for its pages, and thus enabled it to fulfil the purpose for which it was established by the Church.

As to the future may this oft-time plea again be urged, that as it is the paper of the Church, established by the Church for all its families, as many additional congregations as possible take it for every family ; and that where this cannot be attained, subscribers will assist those who kindly do the work of distribution, by handing in to them subscriptions as promptly as possible. Further, to subscribe for some other one who is unable or unwilling, may be doing good missionary work, sowing seed that will bring forth a hundred fold.

As to life, year and century endings remind that much of its work is past beyond recall, and that the end of the remainder is hastening apace. Old years may be followed by new,

dead centuries by others yet to come, but human life has its one opportunity, with no other following where mistakes can be retrieved or opportunities recalled.

SCOTLAND'S CENTURY MONUMENT.

Scotland leads in marking the turn of the century. Other monuments she will have, as memorials of God's goodness and as pledges of her own re-consecration, but her chief one will be the union that took place, 31 Oct., after thirty-seven years of prayer and work, between the United Presbyterian and Free Churches of Scotland, one of the grandest scenes in Scottish history.

On Tuesday, 30 Oct., the Supreme Court of each Church met separately in their wonted places, Assembly and Synod Halls, to adopt the Uniting Act. The U. P. Synod was unanimous as for years. In the Free Assembly the vote stood six hundred and forty-three to twenty-seven. Some of the latter with that persistence which has so often made the Scot a winner in field and forum and finance, declared themselves the Free Church of Scotland and met again elsewhere as the Free Church General Assembly.

On Wednesday morning the two bodies gathered as before, and setting out at an appointed time, headed by their respective Moderators, Dr. Ross Taylor and Dr. Mair, marched two and two in long procession, and, meeting on Prince's Street, from either side, like two streams uniting, each successive pair linked arms together, and continued four abreast to the Waverly Market, which was beautifully fitted up for

the occasion. Here, though intermingled, each Moderator constituted his own court. Once more there was put for formal approval the question of Union. In response, the great gathering rose as one man. The Moderators clasped hands in welcome. Then the senior, Dr. Taylor, pronounced the Uniting Act formally adopted, and the two Churches to be one Church under the name and designation of the United Free Church of Scotland.

Principal Rainy, who has perhaps done more than any other man to bring about in the Free Church the happy consummation, and who is the only survivor of the Committee of Union, forty-three in number, appointed thirty-seven years ago, was unanimously chosen Moderator. The evening session was given to congratulations from other churches, next day to Colleges and Missions, and the Assembly for which many had longed and prayed was brought to a close.

SELF-EFFACEMENT.

TWO MEMORY PICTURES.

The opening sentence of an article in last RECORD may be repeated with but one word of change. "Memory's chamber has two companion pictures, one new-hung, the other soft-tinted with the mellowing of a score—decade—and a half of years. The back-grounds are different, the pictures the same."

Some fifteen years ago, largely through the efforts of one of our ministers in Nova Scotia, an institution was established which the Church there had long wished to see.

In the course of a subsequent public discussion regarding its successful completion, more than meed of praise was given elsewhere, while the one most deserving was scarcely mentioned. The writer was sitting with him at the time, and remarked to him on the inaccuracy and unfairness of what was being stated and accepted. "*It matters little who gets the credit so that the work is done,*" was his quiet reply; its very quietness, wholly unpremeditated, giving added grandeur to a sentiment which letters of gold would be unworthy to write.

It has ever since hung in memory's chamber as an ideal picture of beautiful self-effacement, even under unfair treatment, a rebuke to the resentment that is so natural when one sees injustice, and a striking contrast to the self-seeking and self-glorying, that seems so near of kin to poor weak human nature. Love of the good opinion of our fellows is laudable, but it

easily degenerates into vainglorious desire for adulation and praise.

The other picture is of recent date. The first Canadian regiment had done its work in South Africa bravely and well, and, returning, the soldiers' welcome home, beginning in Halifax and continuing West as far as Hamilton and London, was a right royal one. They reached Montreal on the afternoon of Saturday, 3 Nov. An ovation was given them such as the city had seldom witnessed. The Western men remained over Sabbath.

Dr. Barrie, the Y.M.C.A. Secretary, who had been with them through the campaign, addressed, by invitation, two meetings of men during his stay in Montreal, one on Saturday evening, and one on Sabbath afternoon. He had an unbounded field, and quite a legitimate one, for thrilling narrative, and an audience eager to welcome anything from the war.

But he scarce mentioned such. On Saturday evening he gave a quiet, impressive address to the large number of young men who had gathered to hear him, urging them to get themselves right with God. And on Sabbath afternoon, to a still larger audience, he spoke simply of the work that he had been able to do for the men as the representative of the Y. M. C. A. He told of the meetings, night after night, for the two months of shipboard life, going and coming, and in camp wherever the regiment made a halt; of the reading-room established in tent or wherever he could get a shelter, furnished with what reading matter was available, and with paper, envelopes and indelible pencils, where otherwise the men would have been for weeks together, unable to write home; of taking charge of the men's correspondence when they could not get off duty to attend to it; of purchasing, with money sent him from Canada, a quantity of underclothing, etc., for the men when they were suffering for want of it and could not get it for love or money, selling it to them at cost or under, thus turning the money over and over again, making it do the greater good; of individual work for the conversion of men as opportunity offered, etc. In short, he simply gave an account of his stewardship as a Y.M.C.A. secretary. One would never think of the speaker as having endured the hardships or seen the dangers of the campaign, but simply as a Christian MAN who had tried to do his duty in the sphere appointed.

But from some of the men a different story was learned. With the regiment through the whole campaign, (except about four weeks

when he was drafted off by the authorities for medical work in the Orange River hospital, where there were some fifty Canadians) he was ever forward where there was danger and need, acting as stretcher-bearer and helper on the field, for which his medical knowledge so well fitted him, helping the wounded and comforting the dying, exposed to all the dangers of battle without the stimulus to bravery of fighting back, ever taking a kindly but firm stand against all evil, and through it all winning such a place in the esteem and affection of the regiment that, as they neared Canadian shores, the non-commissioned officers and men on board the Idaho presented him with a most appreciative address, and, as they could get no other suitable gift, a purse of over one hundred sovereigns.

But it is not of his work that we wish to make special mention, where all did so nobly, but of the self-effacement that was content to dispense with the witching mastery of thrilling his hearers with scenes in which he had borne a part, and which sought rather to encourage them in well doing by simply shewing the helpfulness of what they had enabled him to accomplish for the men. Such are the two pictures. Oh, to rise to their ideal!

There is no trait of human nature so pronounced as selfishness. It is seen in varied forms, some more gross, others less so, but all of them the manifestations of the self-same self, modified by circumstances. Now it is the selfishness of the child with sweets or toys. Then gain at the expense of others. And yet again it takes the more subtle form of vanity, in its almost infinite variety, which ever grows by what it feeds upon. Solomon might well have added it to the things that never say—"it is enough."

Self is not only a pronounced trait of character, it is the ruling principle in life, until the human is displaced by the Divine. "Change of heart" simply means that the supreme allegiance of the heart is no longer given to self but to God. "Conversion" simply means a change of life's direction from the guidance of self to the guidance of God. To "enter into the Kingdom of God" simply means to pass from the sway of self to that of God.

But in all these changes, self contests the ground life long. Now in one subtle form, now in another, it seeks to win what it has lost. Like soldiers whom we ken it knows not when it is beaten, and an otherwise rich and beautiful life may be marred by it.

As with temper and other besetting sins its victim may be keenly conscious of this enemy in life's upward progress and may fight against it. Let no man judge his neighbor's special form of selfishness but examine as to his own. The beam in one eye may be different timber from the mote in another, but it is beam none the less, and those who honestly attempt the work find life all too short for its complete removal. This is a case where men may be excused from foreign work on the ground of need at home.

Christ, as in all else, is the perfect example of self effacement.

Though in the form of God, He was
His only son declared,
Nor to be equally adored
As robbery did regard;

His greatness He for us abased,
For us His glory veiled,
In human likeness dwelt on earth
His majesty concealed.

And the man or woman in whom lives the most of Christ, will, other things being equal, be most like Him in thinking and feeling that "it matters little who gets the credit of it so that the work is done."

What an Eden, yea a Heaven, our dear old world would be if that sentiment prevailed! What a church the church on earth would be if every one sought duty and no one sought self glory! A church where the aim of each was to get work done without thinking of the credit for it! A church where each would "esteem other better than self!" A church where there was no doing of "righteousness to be seen of men!" A church that would efface self and thereby let Christ shine more brightly! A church where the only ambition was to lift men and women out of sin and misery, and raise them to a life nearer heaven! A church where there was no self-seeking nor unworthy ambitions, in General Assembly, in Synod, in Presbytery, in Session, in Congregation, in Sewing Circle, in Ladies' Aid, in Dorcas Society, in Penny-a-week, in W.H.M.S. or W.F.M.S., in C.E. or S.S.! A church after the Divine ideal, robed in self-effacement clean and white! A church like the seers' in vision, arrayed like a bride adorned for her husband! A church militant against self—become the church triumphant over self, realizing in life the ideal that "it matters little who gets the credit so that the work is done."

Contributed Articles.

THE CENTURY FUND.

BY REV. DR. WARDEN, CONVENER CENTURY FUND COMMITTEE.

For the RECORD.

The time fixed by the General Assembly for the completion of the Century Fund canvass is 1st May, 1901, so that there are now only five months in which to prosecute the work. The Committee are naturally very anxious that no time should be lost in completing the canvass of every congregation and mission station throughout the entire Church. The Agent states that the reports received by him indicate that there will be a large shortage in the Common Fund unless the responses from the congregations not yet canvassed are very general and very liberal. There seems to be no question whatever that \$600,000 or upwards will be got toward the Debt department of the scheme. This will, beyond question, be advantageous in setting free for the general work of the church, a large annual amount expended in the payment of mortgage interest. It will also give new heart and new life to many ministers and congregations where the church debt was felt to be really embarrassing.

Nearly every interest of the church is to be helped by means of the Common Fund. Notwithstanding the unanimity of the General Assembly, the question is sometimes asked, even at this late date, "Was it necessary that any special effort should be made?" The answer to this is easily given. One of our Colleges two years ago resolved to institute a canvass throughout the church for increased endowment. The governing boards of two other Colleges were considering a similar movement, and would almost certainly have gone on with an effort with a view to raise at least \$50,000 each. The Aged and Infirm Ministers' Committee had already appointed agents in almost every Presbytery of the Western Section of the church, with a view to increasing its endowment, and the Committee in charge of the Widows' and Orphans' Fund would have been compelled to take similar steps in order to keep faith with the annuitants. The knowledge of these facts first suggested the idea of a special appeal in connection with the opening of the new Century. Instead of having agents or representatives of four or five different interests of the church going all over the country soliciting contributions for endowment purposes, it was thought to be more desirable and

very much more in the interest of the work of the church generally, that these efforts should be combined in one, and the opportunity given to every congregation and every member to contribute.

In the past, efforts to raise money for the endowment of Colleges or other benevolent schemes have been mainly confined to the members of our church supposed to be better off, in cities and towns, and this would again have been the case had these individual efforts in connection with the several Colleges, etc., been gone on with. It was felt, however, that one *combined* effort in connection with the closing of the Century would not only prevent a certain amount of irritation, but would more likely reach the entire membership of the church, and the result, thus far, has justified the action taken. Never before has any special effort made by the church reached so large a proportion of our congregations and members, and there is abundant evidence that the privilege it has afforded contributors has been a means of grace to many of them.

Another reason which led to the adoption of the scheme was the evidence on almost every hand that we were entering upon an era of unexampled prosperity which would add greatly to our population, and necessitate the rapid expansion of the church's work. Every live manufacturing industry in the country was increasing its plant to enable it the better to supply the increased demand for its goods. The population of the country was rapidly growing, and the almost certainty is that the first ten years of the new Century will witness an unparalleled increase of population in the Dominion, both East and West. If the church is to be aggressive, and keep pace with the growth of population, it must, equally with business concerns, prepare itself to take advantage of new openings, otherwise it will, in a measure, lose the respect and confidence of the business community. Testimonies are not wanting of the appreciation of business men regarding the efforts which the Presbyterian Church is making to give the Gospel to the settlers in newer, as well as older, provinces and districts of the country. To enable the church to keep pace with the rapid growth of the country, it was deemed necessary to make a special effort on behalf of all of our funds and the meeting of the two Centuries was the opportunity taken advantage of for this purpose.

There are many encouraging circumstances in connection with this Century Fund movement.

It is believed that it is welding together our church, as a whole, and preparing us to begin the new Century with an aggressive policy which cannot, by God's blessing, fail to be of immense benefit to the country and to our people generally. It is raising the scale of giving and in many ways proving helpful.

It is useless to conceal the fact that discouragements have been met with. Especially are these to be found in connection with some of our larger congregations and among our wealthier people, whose influence and example, it was expected, would be most helpful in the prosecution of the work throughout the country generally. These are the very congregations and people who naturally would have been expected to contribute most largely to special appeals by individual colleges, etc., for increased endowment. When the Church decided on one united appeal, it was reasonable to expect that these would generously and promptly respond. Many of them have done so, and done it nobly, but others have, thus far, held back, and up to the present time contributed little or nothing. It should be stated, however, in connection with some of these, that special reasons exist why the canvass has not, thus far, been prosecuted, and within the next few weeks the total amount subscribed to the Common Fund will, doubtless, be greatly increased by the contributions of such congregations.

It is very desirable that there should not be a single congregation or mission station or Sabbath School in the whole Church that has not, to a greater or less extent, helped in this Century Fund movement. Where no action has thus far been taken, it is hoped that within the next week or two kirk sessions will carefully consider and give practical effect to a systematic plan for securing contributions from every member and adherent under their care. It will not be to the credit of our Church if, having put our hand to the raising of this thank-offering to God for all His goodness and mercy to us, we fail to reach the amount aimed at, because of indifference or lack of interest upon the part of office-bearers in any of our churches.

Only about 40,000 of the special Century Fund banks that were prepared by the Committee, are in use. There are at least 150,000 young people connected with the families of our Church, who, thus far, have not used them. If one of these banks were put into the hands of each of those 150,000 young people within the next ten days, there is little doubt that before the first of May next the Century Fund

would be benefited to the extent of at least forty or fifty thousand dollars. The banks can be secured on application to Mr. F. B. Allan, Old Upper Canada College Building, Toronto. Will not the pastors, superintendents and teachers of every Sabbath School throughout the country that have not ordered these banks, see to it that an order is sent without delay to Mr. Allan for such a number as they can profitably use?

While the Sabbath Schools as a whole, have done well, a very large number have sent nothing to the Fund, either last year or this.

WHEREVER THE OPPORTUNITY IS GIVEN

the children and young people will do their share. The discouraging feature is that the opportunity has not been given in very many Schools. It is hoped that even yet the officers of every Sabbath School will take steps to secure the sympathy and practical help of their scholars in this movement.

This Century Fund movement was devised and the money is needed in the interest and for the furtherance of the Saviour's Kingdom. It will give a great uplift to every department of the Church's work. Can any of our congregations or Sabbath Schools afford to stand aloof? When one thinks of the unnumbered mercies and blessings which, as families and individuals, we are daily and hourly receiving from the hand of our Father in Heaven, and especially when one reflects on the amazing love and grace of Christ in His sacrifice for us, can we allow anything to stand in the way of our helping forward a movement which was so unanimously adopted by the General Assembly, and which, it is believed, will greatly tend to the furtherance and extension of the Saviour's cause? It is earnestly hoped that in these closing weeks of the Old Century there will be many generous gifts to the Century Fund, in token of God's goodness and in remembrance of all the way in which He has led and prospered His people. During the last few days handsome contributions have been received from several of our people, in memory of loved ones called home. Others have resolved to become their own executor and to pay *now* sums which they had left in their wills, as bequests to the Church. Are there not many who will follow such examples and go and do likewise? "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, and it tendeth to penury." "Freely ye have received, freely give."

THE LORD IS NOT SLACK CONCERNING HIS PROMISE.

BY REV. PROF. FALCONER, B.D., HALIFAX.

For the RECORD :

Impatience has been the note, even of the best men, wherever in the Bible the story of faith struggling against fearful odds is told. The prophets foreshortened history. They were confident that God's purposes would be accomplished speedily, but disappointment always followed on their hope; and they did not live to greet the Messiah. Even when Jesus entered on His public mission the terms of it were placed before Him in the Temptation, and He alone of all men had wisdom to choose the slowly maturing purposes of God instead of the hasty results for which the people clamoured. But His Church, even His most profoundly sympathetic apostles, did not rise to His height. They could not work themselves free from their native hopes and human weakness, fretting as children do under the delay of His coming.

At first Israel was expected to repent at once. The Lord could not tarry long. Hopes rose and fell as the world was hard or friendly; and the promise of His return was like some white-sailed ship hovering on the horizon-line ready to bring instant succour to His beleaguered Church when it was most sorely pressed. Did missions grow apace and the apostles plant the gospel in every city? Then they lingered less on the promise of the Return. But as persecution swept away apostles and other leaders, the afflicted remnant grew passionately confident that there could be only one remedy for their distress—the Lord must come. It was the old cry for lightning from heaven, and for the greatest sign of all, the appearing of the Son of Man. But the sign was not given either to the Church or to the world. And it has not been given since.

To-day again multitudes are asking almost with trembling, certainly with impatience, Where is the promise of His coming? Is evil lessening at all? Why the upheaval in China of what we had hoped was a solid foundation for the Kingdom in that land? Is not the scoff of the man of the world at the handful of converts among the millions of heathen justified by the indifference of our God? This starts the world-old problem, coming new to us as it is thrust forward by the hard conditions of our life. The only answer that can be returned to the impatient Christian is that which was given long ago: "Forget not this one thing, beloved,

that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning His promise as some count slackness, but He is long-suffering to us ward."

And yet we should with our experience of the Christian centuries be able to see a little further into the reason of God's purpose. As the world is aging are we not losing some of the perverse child-spirit? We know now that we are often sent to the school of struggle and stress and failure in order to learn faith. There is no faith in self-confidence or in the security of one's own strength. Success and ease have always bred arrogance; and faith that goes softly but surely in the strength of Jehovah, has in the past whenever it has fallen on days of ease, soon forgotten how weak mortal man is, and has taken on the haughty look.

Never in the history of God's people has the way of the Kingdom been strewn with roses. The cross is the glory of Christianity, and as far as we can look into the future its shadow is cast on the path. Where there is no cross there is little faith. Jesus discovered that the world was not sweetly reasonable to Him. Nor will it be to His followers. His disciples in their superficial knowledge and weak faith, childishly petulant, actually rebuked Jesus for talking of death. His reply was that the cross lay athwart their life as well as His own. "He that will come after me must take up the cross and follow me." We misread our religion if we hope for a way without a cross. Our struggle at home may perchance not be so hard as in days of persecution. But is our faith as strong as that of the missionaries who have fled for their lives, or of their converts who are suffering now? Who have most hope for China—they or we?

Still the demand is for speedy results. So the world judges of success. The daily newspaper would soon be a most powerful advocate of missions could it only see conversions in multitudes, tribe after tribe casting their idols away, abandoning ancestor worship and exchanging Confucius for Christ. Such a sign as this the world has always craved. But such success has not been given. Jesus after He overcame in His temptation never gratified the world with the Kingdom for which it asked.

A most pregnant phrase was that struck out by Paul, "the Fulness of the Time." Till the Incarnation men of faith were not ready to receive the mature truth of the Kingdom. A Paul, the product of three civilizations, Heb-

rew, Greek and Roman, the greatest interpreter of the Gospel, could not have arisen. All things move at the bidding of God to prepare for great crises and great persons. Even as Messiah first came in the Fulness of the Time, so also will the Son of Man appear at that Day known only to the Father.

Wherefore let us not grow impatient. The Kingdom is coming and its consummation is secure, though for us as individuals its fullest blessings are kept in store beyond. But for those who will come after us, on this earth there are greater endowments than our world has ever seen. Rich forms of life are being produced by the seeming delay of God. Civilizations are in the making from which riper Christian character than any hitherto will appear. Civilizations grow slowly, first the blade, then the ear, then the full corn in the ear. No race has ever yet possessed more finished types of character than the Anglo-Saxon. The "homes of England" are unsurpassed for their purity of life and their beauty. But the English Christian of to-day is the heir to an inheritance won by many a struggle, many a defeat, through ages of fewer bright days than dark—by Alfred and Wycliffe, the barons who wrested the Magna Charta, the martyrs of the Reformation, Puritan warfare as well as Elizabethan victory. And the walls of her homes have withstood assailants; their lawns and trees been tended by generations of toilers. So each long drawn out struggle in heathen lands, each reverse at home, each inroad of the powers of darkness, each apparent defeat, does not argue indifference on the part of God. He is maturing new forms of Christian life. He hastes not, but neither does He rest.

All this slow movement is apparently regardless of the fate of the individual, for we die off one by one before the three score years and ten go round; and a generation of men is as nothing in the purpose of Him with whom a thousand years are as one day. But Jesus taught us that this life is only the discipline for that which is to come. We shall share in the glories of the coming Kingdom. How endlessly varied shall those glories be. Men shall come from the East and from the West, from the North and from the South. Patriarchs, Psalmists, Apostles, Greeks, Romans, Anglo-Saxons, Teutons, from Latin races, India, China and the Islands of the Sea. In the character of each as in a facet, distinct in shape and brilliancy, a unique glory will be reflected so that the multitudinous wisdom of God may be manifested to wondering worlds. Then shall we know that

the Lord was not slack concerning His promise which will have been fulfilled in the Fulness of the Time.

FRENCH EVANGELIZATION A FORM OF CHRISTIAN PATRIOTISM.

BY REV. PRINCIPAL MACVICAR, D.D., LL.D.

For the RECORD :

Patriotism may be defined as love of one's country and devotion to its welfare.

This love may show itself in many ways, and the highest is that which is distinctively Christian. According to the teaching of Christ and His apostles we should hardly set limits to what may be accomplished by love. It is the synonym of God, the highest word in our language, and designates the most elevating force that moves the human heart.

It drew the Son of God from His throne in glory down into our narrow nature to endure the contempt and derision of the religious and the profligate, and to pass through mockery and scourging and crucifixion in order to save the guilty.

This was Divine love. But human love also, the apostle Paul declares, "suffereth long and is kind; is not easily provoked, taketh not account of evil, beareth all things, hopeth all things, endureth all things. Love never faileth."

It is this principle that should permeate our patriotism and govern our conduct in relation to our country, whether we till its broad acres, handle the rich products of its mines, lakes, rivers and forests, direct its great manufacturing establishments, control its ships and railways, manage its commerce and trading enterprises with all parts of the world, or wrestle with the complex problems of social economics and government.

For the present, however, we are limited to the specific question, how can French evangelization be regarded as an expression of patriotism?

We think it can be fairly reckoned such on account of the methods which it follows in seeking to promote the intellectual, moral and spiritual welfare of the people.

1. It aims at the removal of ignorance. This is both patriotic and Christian, and that there is urgent need and abundant scope for such effort is evidenced by the fact that in the Province of Quebec, out of a population of 1,500,000, there are 600,000 who can neither read nor

write. Why is this? Let readers acquaint themselves with the historic past and they can readily answer the question.

The Church of Rome has been educationally and politically dominant in this province for two centuries. She has ample resources, along with the Provincial Government which she controls, to educate all the people. The wealth of the Sulpicians alone—one of the many opulent sects embraced by Romanism—is sufficient for this purpose; but notwithstanding, the fact of the illiteracy of the people is as just indicated.

What should be the attitude of the Churches of the Reformation regarding this state of things? Is it wise, is it patriotic, is it safe for the best interests of the Dominion to do nothing? Emphatically no. Our General Assembly and Board of French Evangelization are therefore right in invading this mass of ignorance by teachers, missionaries and mission schools.

Thirty-six mission fields with ninety preaching stations are occupied by a total staff of sixty-seven active agents. These are doing a difficult and heroic work, the influence of which extends far beyond Canada, and were Christian patriotism what it should be, they might be multiplied an hundred fold.

The two schools at Pointe-aux-Trembles, founded in 1846 and purchased by the General Assembly of our Church in 1880, have educated upwards of 4,000 French-Canadians. Many of the pupils have become ministers, teachers, physicians, lawyers, merchants, etc. As showing the character and work of the schools I quote from the last annual report.

"Pupils are admitted between the ages of thirteen and twenty-five, the average age last year being about fifteen. A preference is given to the sons and daughters of French Roman Catholic parents and to the children of recent converts from Rome, living in parishes where there are no Protestant schools. Many of these are unable to read or write when received into the schools. The session begins in October and continues for seven months. The pupils all reside in the buildings, and thus enjoy the advantages of a Christian home under the watchful care of earnest and devoted teachers. They all take their share of housework. The day's duties are thus laid out:—Rise at 5.30 a.m. All are in the class-room studying from 6 to 7. Breakfast at 7. House and out-door work from 7.30 to 8.45. Family worship, when all as-

semble together, boys and girls, at 8.45. School begins at 9 with united Bible-class for all, and continues till 12. Dinner at 12, followed by recreation to 1.30. Then classes till 6; tea at 6; recreation till 7; studying privately in class-room till 9, then family worship (boys and girls in their separate buildings) at 9, and all in bed and lights out at 9.30 p.m.

There are eight thoroughly qualified teachers resident in the buildings which are fully occupied by pupils. These teachers are all earnest Christians actuated by a fervent missionary spirit and truly consecrated to their work."

Nineteen smaller mission schools throughout the province are rendering similar service, and greatly stimulating the desire of the people for Christian education. Many such schools within recent years have been transferred to the Protestant School Commissioners of their respective municipalities, thus relieving the Mission Board of expense and enabling it to enter other and more destitute places. The limited extent of this work, which is utterly inadequate, is not due to lack of openings or to opposition offered by the French people. They are in many localities demanding better educational facilities than are now within their reach. The limitation is simply due to the lack of a true, high-toned fervent spirit of patriotism in those who are perfectly able to furnish the means of extending the work indefinitely.

2. The Board of French Evangelization aims at teaching Christianity according to Christ. This does not embrace approval directly or indirectly of many practices long established among the people, such as the worship of the Host, of the Virgin Mary and of saints and angels, auricular confession, the observance of seven sacraments, the payment of money for the relief of souls said to be in purgatory, prayers for the dead, the use of charms and scapularies, pilgrimages to the shrines of saints where innumerable miracles are alleged to be wrought, etc. None of these things are put forward by the missionaries of our Board as instituted or sanctioned by Christ.

They earnestly teach and strenuously maintain that there is but the One Mediator between God and men, the Man Christ Jesus, and that to the exclusion of the Virgin Mary and of saints and angels, that He was offered ONCE for the sins of men, and not daily as in the sacrifice of the mass, that in the case of true Christians there are no sins left to be atoned for

or removed by the fires of purgatory, because the blood of Jesus Christ cleanseth from all sin. They teach that Christ, and Christ alone, is the Head of the Church which is His body, and that no man has the right to set himself forward as the infallible head of that body. They try to persuade all the people to have the inspired word of God in their hands, and to read and study it constantly for themselves, and to take it as their supreme counsellor and guide in all matters of duty to God and man.

Is this patriotic work? Let those answer who really believe what God says touching His own word: "It shall not return unto me void, but it shall accomplish that which I please and it shall prosper in the thing whereto I sent it." (Isa. 55-11.)

Do we accept the testimony of history as to what the Bible has done for Britain and for all civilized Christian nations, and shall we not deem it eminently unpatriotic to fail to do our utmost to scatter it broadcast, so that, as in apostolic days, many who "have used curious arts" may believe, and the name of the Lord Jesus may be magnified.

3. The Board of French Evangelization aims at the removal of racial discord and bitterness among the people.

Mere politicians, ambitious to rule, may think it to their advantage to foster perpetuate and intensify race feelings. They may thus gain certain ends. But the Saviour assures us that a house divided against itself cannot stand. And a country divided against itself, and educating certain sections of its population away from one another—a country separated into contending factions looking down upon one another, cannot be strong and prosperous. And therefore true patriotism sets its face against all such wicked strife and indefensible narrowness, and takes its stand upon the broad platform occupied by the apostle when he declared that God "made of one every nation of men for to dwell on all the face of the earth." (Acts 17-26, R.V.). This is our position; and our missionaries diligently insist upon the precepts of the Sermon on the mount, and lay special emphasis upon the Saviour's words—"One is your Master, even Christ; and all ye are brethren." (Mat. 23-8.) But they do not imagine that this high ideal of concord is to be realized by political intrigue, by compromising or withholding the truth, or tacitly accepting mediæval superstitions. The goal of real lasting national unity is to be reached on the basis of the truth of God. Hence the supreme aim of our missionaries is to

be found steadily, wisely and lovingly "holding forth the word of life" that thus they may remove prevailing feuds. Is not this God's method of making an end of strifes, of casting down walls of separation and harmoniously uniting the hearts of men? "For it pleased the Father that in Him (in Christ) should all fullness dwell; and having made peace through the blood of His cross, by Him to reconcile all things unto Himself."

4. The Board of French Evangelization aims at training free, independent and loyal citizens. This implies nothing to the disparagement of the loyalty of French Canadians in the past or present. History testifies to their heroic bravery, and no fair-minded man will refuse to recognize and commend their loyalty to the British Crown in 1776 and 1812, as well as in 1900 in connection with the South African war.

What is asserted regarding our aim is not to the discredit of any class of our population; but, inasmuch as personal independence and loyalty to the sovereign are great factors in national life and true patriotism, we wish it to be distinctly understood that these virtues are carefully inculcated by our missionaries. Indeed, it cannot be otherwise; for a healthy Scriptural Christianity always develops these features of character. The Master said, "Render to Cæsar the things that are Cæsar's," and His apostle declared that every soul should "be subject to the higher powers. For there is no power but of God; the powers that be are ordained of God." (Rom. 13.)

And in order that these powers may be what they should be, the same apostle exhorts "that, first of all, prayers, intercessions, and giving of thanks, be made for all men; for Kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." (1 Tim. 1. 1-2.)

So we teach and so our converts believe.

On these grounds, therefore, and others that might be urged, we plead for the continuance and enlargement of the support of our work by all true patriots, old and young, throughout the Dominion.

If one has knowledge which others lack, and need, it should be imparted. We have the Bible. Most of our French fellow-countrymen have it not, and need it. We should give it to them, for their sake, for our own sake, for our country's sake, for Christ's sake.

PRESBYTERIAN MISSIONS AND THEIR RELATION TO OUR LAND.

BY REV. ROBT. JOHNSON, D.D., LONDON, ONT.

For the RECORD :

True patriotism is a Christian sentiment. There is a loud-voiced loyalty that finds expression mainly on gala occasions and on the political hustings, that claims for its motto the questionable sentiment, "Our Country, right or wrong," and that is often very far from being Christian in any true sense ; but there is also a Christian sentiment that rejoices in one's obligations to the land of one's birth, and that, recognizing that land as truly the Lord's as ever the Promised Land of Israel was, not only longs with a great desire, but strives with a great endeavor to secure in the land the righteousness that exalteth a nation and that makes for permanency.

It is the duty of the Church of Christ to foster a true patriotism, and it goes without saying, therefore, that in her supreme work of evangelizing the world she is engaging in a work thoroughly in harmony with patriotic sentiment, and in no part of that work opposed to it. It is necessary to emphasize this, for there are not wanting many, who, from the platform and through the press, oppose certain lines of missionary effort as contrary to the best interests of our land, nor are there wanting in our congregations many who thoughtlessly accept such opinions, and on this ground excuse themselves from all evangelizing effort.

FRENCH EVANGELIZATION AND CANADIAN UNITY.

Perhaps the greatest opposition from an avowed patriotic standpoint has been towards the work of evangelization among our French Roman Catholic countrymen. It is urged that such work sows seeds of discord and causes dissension, where otherwise quietness and concord would reign.

It is not necessary to prove here that quietness is not the supreme good of national existence ; it may be purchased at too great a sacrifice of other elements of national prosperity : nor is it necessary for us to hold the narrow view of the Roman Catholic Church and regard all within that Communion as hopelessly lost. That men should be saved from eternal death is not the whole purpose of Christ's Gospel. That purpose includes as well, their salvation from error, from false views of God, from narrowness and all bigotry, from sin, and it is the entrance

of God's Word that brings light and dispels the shadows.

The moral theology studied by French-Canadian priests is debasing and degrading. The system of priestcraft has always been and still is a system paralyzing to the principles of true freedom. Where the conscience is enslaved thought is trammelled, liberty of action is confined, and progress is stayed. In loyalty to our land as well as in love for our countrymen, desiring that the principles of freedom and progress should everywhere prevail, as well as desiring the establishment of Christ's Kingdom in the hearts of all men, Canadian Christians should have no divided opinion regarding this important work, but should rally to its support with a greater enthusiasm than has yet been exhibited, and Presbyterians in particular, who know what an open Bible has done for Scotland, should be ready to bear, if need be, the scoff of politicians rather than withhold from their fellow-citizens the privileges which they themselves enjoy as a precious heritage.

HOME MISSIONS AND A CHRISTIAN CANADA.

To no people and to no generation has God given a more glorious heritage than that which He has given to the youth of Canada to-day. We have become accustomed during the last few years to speak in high-sounding terms of our country and its coming greatness, and we may be excused if occasionally we endeavor to use language in some measure corresponding to the surpassing possibilities of our land ; and the more shall we be excused, if, along with some conception of our possible greatness, we cherish a recognition of our enlarging responsibilities.

Our land is attracting, has already attracted, to its shores multitudes who are coming in ever-increasing number from every part of the world, from over-populated Europe, from superstition-laden Asia, from Utah, the home of bigotry and false religion, and these all bring with them to our young country the unsolved problems of other lands, some of them hoary with age.

The peril to our land is great, and our only hope for safety is in establishing everywhere in our land the religion of Jesus Christ. Whether Canada is to be Christian or non-Christian, whether mammon is to be supreme, or God, whether our land is to enjoy a Sabbath, quiet and holy, or whether the spirit of secularism is to destroy this precious heritage, whether, in a word, the religion of Jesus Christ is to prevail or the spirit of materialism, this it would seem must be answered, and must be answered by

this generation. To-day, for Canada, is the day of opportunity. We are laying the foundation of a great nation. Is it to be laid in purity, strength, and righteousness, or is selfishness to prevail. Are we, in a spirit of indifference, to permit the time to pass, when, more than at any other, we may work effectively for the making of our land Christian.

I venture to appeal to the young people of our Church, first for the sake of Him who is Lord over all and Whom it is ours to enthrone both in heart and life, and then for the sake of our land not to withhold any effort possible for the planting and strengthening of the Church of Christ in every part of Canada. Where the Church is strong, life is pure, where it is weak or wanting, wickedness abounds.

And do not grudge sacrifice. If men are ready to die for the Empire's honor, shall we not be prepared to do, to dare, and to deny ourselves, that so the land that we love may be Christian. Of this be assured, that in reviewing life in years to come, among the things that you will regret there will not be anything that you have done or have sacrificed for the extension of the Kingdom of Christ in our great new land.

FOREIGN MISSIONS AND CANADA'S OPPORTUNITY.

The argument is often used that our Home Mission work is so pressing and so demanding that we in Canada should be excused from any serious share in the evangelization of the heathen world, and if such an argument was ever valid for any land it is surely valid for ours. But our Lord's command says "all the world," and Canadians even, may not alter the terms of the Great Commission.

And the argument for devotion to the work of Foreign Missions from the standpoint of patriotism is just as strong as for that of Home Missions; that argument is this—that every land, if it would be true to its own interests, must be true to the work which God's providence opens before it.

The motives on either side that led to the late war in the Transvaal have been much discussed, but, without canvassing these, the great lesson of the war, viewed, as all events of history must be viewed, in the light of God's providence, is very plain. That lesson is this—a lesson written in the downfall of scores of nations in the past—that the nation that fails in its duty, in the day of opportunity, writes its own condemnation. With the Bible and the knowledge of God for generations, the Boers

allowed the Zulus, Kaffirs and Basutos, to live in ignorance and with no enjoyment of the rights of their masters; and the day came when God said "the day of opportunity for the South African Republic is past."

That word God can utter and will utter concerning Canada, if our land is faithless in the day of opportunity. We feel, and I believe rightly feel, what we may not be able perfectly to express, that in some way the Gospel of Jesus Christ is committed to the British people, that our Empire has been raised to its high position for the making known to the world that Gospel through which its own prosperity and renown have come.

As the middle-link of that Empire Canada must bear her share in this great and honorable work. Liberty is to be given to lands enslaved, customs cruel and superstitious are to be removed, darkness is to be dispelled and the bondage of the heathen religions is to be broken. It is not commerce nor civilization that will accomplish these ends. It is the entrance of the Gospel of Jesus Christ. Canada can only hope to prosper permanently as she realizes her mission in the world and responds heroically to the pressing cry of the heathen world for the light that brings freedom and joy.

The spirit of the religion of Jesus Christ is the truest patriotism, for only as the spirit of the Gospel prevails within our borders, is our land Christian in any true sense, and only as it is Christian can it be truly great, prosperous and enduring.

MANITOBA COLLEGE.

BY REV. DR. KILPATRICK, OF WINNIPEG.

For the RECORD.

I. *Its Function.*—Manitoba College is of no mere sectional or local importance. It belongs to the Presbyterian Church as a whole, and is the Church's instrument for doing national work. The Canadian west is a national heritage of untold value. Its resources of prairie and forest, mine and ocean, are to all intents and purposes inexhaustible. So vast a territory, from the Great Lakes to the Pacific, from the Southern boundary line to the frozen North, is a possession of which the Canadian people ought to be proud.

At the same time, it constitutes a grave responsibility and a most serious problem. These wide lands are being rapidly filled with an immense influx of population. It is only a ques-

tion of time and of no very long time, when the population west of the Lakes shall be as great as that to the east of them, when Winnipeg shall be more than merely the geographical centre of the Dominion, when it shall be the rival of Montreal in commercial importance.

Here, therefore, lies the task of the Canadian Church, to hold this great country for Christ. If Canada is to be, what, as Canadians, we believe it may be, the strongest, wealthiest, and most prosperous, of all the free and federated peoples which constitute the British Empire, it is certain that the nation must be won to the Sovereignty of the Redeemer, and kept under His gracious sway.

There is no true and lasting prosperity, not even any permanent place in God's world, for the nation, which is not, as a nation, Christian. "The Nation and Kingdom that will not serve Thee shall perish; yea, those nations shall be utterly wasted." It is the work of the Christian Church, committed to her by her Head and Lord, to preach Christ in these new lands, to vindicate His rights over every department of national life, to penetrate the nascent civilization of the West with the Christian Spirit, and to call these great populations to the obedience and service of the King. In this work, the Presbyterian Communion has been enabled to take an honourable part. Thank God for Dr. James Robertson, thank God for the hundreds of ministers and missionaries, who amid hardships and privations, are serving Christ, and serving Canada in these frontier lands.

But how is this great missionary task to be made permanent? How is it to be conducted toward greater issues than any yet attained? The answer brings us to the work of the College.

Two great needs of the West, are sought to be met in the College. The first is Education of the highest order, conducted under Christian influence. It is certain that if the West is to be filled with an intelligent, liberty-loving, high-minded people, there must be spread throughout all classes intellectual culture of the best description, penetrated by the Christian Spirit. A non-Christian education is very apt to be an anti-Christian education. We want all ranks and classes to be highly educated, and we want that education to be such a training of the mental faculty as naturally rises to the recognition of Christ as the Way, the Truth, and the Life. This education we are seeking to give in the Arts faculty of Manitoba College.

The second is an educated Christian ministry. The ministry we believe to be of divine appoint-

ment. The first quality in the ministry is consecration, an inward consecration of spirit, to which ordination is witness and seal. The second is near to this, and consists in a trained intelligence, a mind disciplined by study of the word of God, and exercised in the great truths revealed therein. A merely emotional religion can never stand. A merely emotional preaching can never build up a strong church.

We have no use in the prairies for pious weaklings. We have there scepticism, virulent and aggressive; doubt, weary, perplexed and wistful; heresies, manifold, heterogeneous, blatant, ignorant and boastful. To cope with all these, we must have ministers who are men of faith, men of strong character, and also men who are competent theologians, well grounded in Biblical learning, and thoroughly acquainted with the movements of thought, modern as well as ancient, with respect to the great verities of our religion.

And in case any should say that Eastern colleges might suffice for this end, it must be added that for deeper than geographical reasons, a Western College is wanted. The ministry of the West must be trained in the West. It is true that we have many noble workers in the West who have come from Eastern colleges. Such men are needed and are most welcome. But the whole ministry cannot be so provided; and, even with respect to Eastern college men, who propose to work in the West, their preparation would be helped and their fitness increased by a year in the Western College. Manitoba College seeks to give training which in respect of scholarship shall be adequate, and which in tone and spirit shall be distinctly missionary.

II. *Its History and Organization.*—Two of its founders still render it their service. In the early seventies, Prof. Bryce and Prof. Hart came to Kildonan to raise the school begun by Dr. Black to the rank of a college of higher learning. Their work was by no means confined to the college. They were pioneers of the Church; and the Church owes to them a debt of gratitude which ought never to be forgotten.

In 1883 Dr. King came from Toronto to begin the Theological Faculty and to be Principal of the College. He was a most precious gift of God to the Canadian West. For the College, and for the West, he gave his life. A man of singular modesty, with a pure heart, and a single eye, of absolute sincerity, stainless honour, and utter unselfishness, he served God and the Church with absorbing devotion. For his sake, Manitoba College, because he believed in it,

loved it, died for it, ought to have a warm place in the affection of the Canadian Church.

The College, as at present constituted, contains two faculties;—The Arts Faculty, with two professors, Dr. Bryce and Prof. Hart, and four lecturers, teaching the usual curriculum preparatory to the B.A. degree; The Divinity Faculty: with three professors, Principal Patrick, Prof. Baird, and Dr. Kilpatrick. The students in Arts numbered last year about 140; this year there are somewhat fewer. The students of theology in the summer session just closed numbered 35.

It ought to be added that the Divinity professors also do work in the Arts' Faculty, and teach for half the session. They have thus nearly nine months teaching in the year, and have each an amount of work which is ordinarily divided among three men. Prof. Baird has to teach (1) Hebrew Grammar, (2) Church History, (3) Political Economy. Dr. Kilpatrick has to teach (1) Systematic Theology, (2) Apologetics, (3) A branch of Philosophy—this year, History of Philosophy and Ethics. Dr. Patrick has to teach, (1) O. T. exegesis, (2) N. T. exegesis, (3) English Literature in one of its branches. It may be claimed that a professorship in Manitoba College is not a "soft job!"

III. *Its Present Necessities.*—These are numerous and urgent. Four may here be mentioned.

1. The abolition of the summer session in theology. The burden on professors and students alike is too hard. There are other drawbacks; but the physical strain involved is enough to condemn the system. Good work has been done; but at the cost of health and vigour. Help has been given toward the supply of mission fields; but the price has been too heavy. Life itself is at stake. The workers in Manitoba College desire to serve the Church to the utmost of their powers. But the present system is not the use, but the destruction of their powers.

2. Increase of the College staff. The sketch given above of the work done, or attempted to be done, by the professors, is enough to show the need of this. No men can do that work and survive; or, if they survive, the work cannot be well done. A fourth professor in the Divinity Faculty, who shall also do work in the Arts' Faculty, is an absolute necessity. 3. Addition to the library. This is urgently needed. Books are the students tools. Every day in the session the student seeks and seeks in vain for requisite works on the subject he is studying. 4. Additional scholarships for students. The value of such prizes, as stimu-

lating labour, and as assisting to defray the cost of living, during student days, is obvious. A few do exist, but more are needed.

Manitoba College makes its appeal to the Canadian Church, West and East. The West does its best. The East must still, for years to come, be its main support. For that support, ungrudgingly and generously given, the workers in the College are deeply grateful. But they need its continuance, and, if possible, an increased measure of it. Dr. King is not here to plead, as he pleaded, and never in vain, for his beloved College. Let the College itself plead, in name of its devoted workers of other days, in name of the work it seeks the means to do, and in name of its abounding necessities.

REQUIRED FOR SCHEMES, WEST.

BY REV. DR. WARDEN.

For the RECORD.

With a view to guiding congregations and missionary societies in the allocation of their missionary money, the following statement has been prepared by the Rev. Dr. Warden, for the RECORD.

The first column shews the total amount needed for each Scheme for the current year. The second column gives the average per member required to make up these amounts. The last column shews the proportion which each of the schemes should receive of every one hundred dollars to be allocated by congregations:

		Cents.	
Home Missions.....	\$ 94,000	.58	\$ 29 00
Augmentation.....	28,000	.18	9 00
Foreign Missions....	73,000	.45	22 50
Woman's Foreign			
Miss. Soc.....	56,100	...	.....
French Evan. (in-			
cludingPointe-aux-			
Trembles).....	35,000	.17	8 70
Knox College.....	12,000	.09	4 60
Queen's College....	5,000	.04	2 30
Montreal College....	5,000	.04	2 30
ManitobaCollege(ex-			
clusive of amounts			
from Western			
Synods).....	3,000	.03	1 60
Ministers' Widows'			
and Orphans'.....	14,000	.18	9 00
Aged and Infirm			
Ministers'.....	14,000	.18	9 00
Assembly Fund.....	7,000	.04	2 00
	\$346,100	\$1.98	\$100 00

It will be observed that the constituency varies in several of the schemes. The whole Western Section of the church contributes for Home Missions, Augmentation, Foreign Missions, Ministers' Widows' and Orphans' Fund and Aged and Infirm Ministers' Fund; the whole church, including both Eastern and Western sections, contribute for French Evangelization and the Assembly Fund. The congregations in the Provinces of Quebec and Ontario contribute for Knox, Queen's and Montreal Colleges. The congregations in the Maritime Provinces, as well as in Ontario and Quebec, contribute for Manitoba College. Over and above the estimate here given for Manitoba College, the congregations in the Synod of Manitoba and British Columbia are responsible for an additional amount.

As the contributions for the Woman's Foreign Missionary Society are got through auxiliaries and mission bands, and not directly from congregational missionary societies, the average per communicant is not specified above.

Special attention is called to the fact that the church year now closes on the 28th February, prior to which all contributions for the schemes should be forwarded. Hereafter, instead of individual congregations sending in a statistical return embracing the sums they have contributed to the several schemes, the Treasurers of the Church in Toronto and Halifax are now required by instruction of Assembly to publish annually and submit to the General Assembly a detailed statement of all moneys received by them for the year ending 28th February.

The church, as a whole, is responsible for the entire amount required for the several schemes, and it is earnestly hoped that congregations will not only liberally contribute, but that, in allocating their money, will have respect to the proportions required for the respective Schemes. Where congregations are vacant, it is expected that the office-bearers will see to it that the missionary and educational work of the church is not allowed to suffer because of the vacancy. Mission stations, as well as congregations, are enjoined by the Assembly to contribute to the schemes of the church.

It is hoped that when the detailed list of receipts are published, there will be no blanks opposite the name of any congregation or mission station, but that all will contribute to every scheme, and that the contributions will be, in a measure, proportionate to the ability of the congregations and mission stations.

CHURCH NOTES AND NOTICES.

Please read carefully the "Contributed Articles" in this RECORD, all good and helpful.

The individual communion cup is gaining ground, the latest reported adoptin it is Knox Church, Trail, B.C.

The average giving in the Maritime Synod for Home Missions has increased a cent per communicant per year for the past ten years.

"One missionary and two hundred tons of liquor" is said of the ship that carried Rev. John Pringle from Vancouver on his return journey to Atlin.

Labrador is being cared for. Mr. J. S. Ross is our missionary there. The people have decided to build two school-houses instead of the church, which has become unfit for use. Halifax Presbytery will endeavour to secure and ship the lumber from Halifax in the spring.

Mira congregation, C. B., celebrated its jubilee, 18 Nov., and the following days. It is the charge to which Rev. Dr. McLeod ministered so long, and where, in his prime, his massive eloquence moved and charmed and swayed the Highland hosts that gathered to hear the Gospel in the Gaelic tongue.

The Rev. Dr. Kilpatrick, of Winnipeg, gave a course of lectures on "The Person and Work of Christ" in Knox College, Toronto, the first few days of November, which were very highly appreciated. He has left behind him a deep and abiding impression of his own personality, and a deeper and more abiding one of the Personality of whom he taught.

Presbyterians that have gone from Canada, especially from the Maritime Provinces, to the New England States, have found, in many cases, no Presbyterian Church where they settled. Some have joined other churches. Some, longing for their own church in a strange land, have banded together and formed new Presbyterian congregations. Such is the case at Haverhill, Mass. In response to the call of a small band of fellow-provincials, Rev. McLeod Harvey, of Nova Scotia, went there a few years ago. His work has prospered. The congregation now numbers 87 members and 250 adherents. They have purchased a commodious and handsome church from the Universalists, which was dedicated 21 Oct. ult. Thus does the sturdy, sterling young life from our Presbyterian Canadian homes bless in different ways the land of its adoption.

The Presbytery of Wallace, 13 Nov., celebrated at Linden, N.S., the jubilee of Rev. W. S. Darragh, the venerable ex-pastor of the congregation.

All contributions for the Schemes will require to be on the hands of the Agents at Halifax and Toronto on or before 28 Feb., as the books of the year close at that date.

The Report of the World's Ecumenical Conference on Missions, that was expected by 1 Oct., will, it is now definitely reported from New York, be ready by 15th Dec. The work was found both by compilers and printers to be much greater than was anticipated.

Two ministers in eighty-two years, Rev. Arch. Henderson and Rev. Dr. Paterson, and no gap between them, for the latter was ordained as assistant to the former, is the history of our congregation in St. Andrews, Que., for more than four-fifths of the closing century, from 1818 to 1900.

"The church burnt," is sad news to any congregation. Onslow, near Truro, N. S., one of the oldest congregations in Canada, and a mother of churches, lost its church home by fire in the night of Sabbath, 18 Nov. The loss is heavy. May the practical sympathy of a warm-hearted Synod do much to make it less.

A diploma, free, for every Sunday-school scholar in our church repeating correctly the Shorter Catechism or two hundred selected verses of Scripture, has been decided by the Assembly. Rev. R. D. Fraser, Toronto, will supply cards with the selected verses at the rate of fifty cents per hundred. Rev. John McEwen, Toronto, issues diploma and certificate.

It is probable that the so called "Foreign Mission" work, among our Northwest Indians, will ere long be transferred to the care of the Presbyteries as Home Mission work. This would be a wise step. There is no reason why the Foreign Mission Committee should carry on work among the Indians and Chinese, while the Home Mission Committee has all the other foreigners of divers tongues and creeds. A further step in the same direction that would be of advantage in many ways would be the transference of French work to the same control. One Committee, working through the various presbyteries, should have supervision of all the mission work in Canada. The work could be carried on, at once more economically and efficiently.

"That there be held in every congregation on the first Sabbath of 1901, a Communion Service, at which the Church throughout the Dominion shall on the threshold of the new Century renew its allegiance to its risen Lord," is a recommendation that has been sent out to all the Sessions in our Church by the Assembly's Century Fund Committee.

SYNOD OF MANITOBA AND N. W.

"The best we have had" is no euphemism as applied to its annual meeting in Westminster Church, Winnipeg, 13-15 Nov. The "old-timers" renewed their youth, after Isaiah, and the new-comers, especially the additions to Manitoba College staff, Principal Patrick and Prof. Kilpatrick, are an addition, distinct and strong, both in intellectual and spiritual power, to the work in the West.

Prof. Baird, retiring Moderator, opened the meeting with a sermon, after which Rev. John Hogg was chosen to the chair.

The Reports on Church Life and Work, on Manitoba College, on C.E. Societies, on Sabbath Schools, on Home Missions, on Augmentation, on Indian Missions, on Century Fund, were all encouraging, and the prospects hopeful.

The Wednesday evening given up to Personal Religion, more especially "The forward Evangelistic movement for the New Century," was one of unwonted uplift and power.

A forenoon was given to the S. S. Report, and at the close a resolution passed approving of a Synodical S. S. Missionary, who would at the same time look after the Home Missions of the Synod.

Dr. Warden and Dr. Campbell were both present in the interests of the Century Fund, and the Home workers heartily co-operated.

Perhaps the progress of the year within the bounds cannot be better summed up than in the two definite marks of growth mentioned in the Reports, viz.: First, that nine new missions have been opened during the year, sixteen missions have become augmented congregations, and eleven augmented congregations have become self-sustaining; and,—second,—that several of the Presbyteries require division, Superior and Portage la Prairie into two, and Regina into three. The last was an overture, and adopted for transmission to Assembly.

The Synod meets next year in St. Andrew's Church, Winnipeg, on the second Monday of November.

CHURCH AND PRESBYTERY.

CALLS.

From Knox Church, Toronto, to Mr. A.B. Winchester. Accepted.
 From Alameda, Man., to Mr. J. R. Frizzell.
 From St. John's Church, Halifax, to Mr. J. S. Sutherland, of Sussex. Accepted.
 From Dominion City, Man., to Mr. R. A. Lundy, of Manitoba College.
 From Orr and Roseisle to Mr. Jno. Smith.
 From St. James Square Church, Toronto, to Mr. A. Gandier, of Halifax.
 From St. Andrew, Markham and Zion, Cedar Grove, to Mr. R. Hamilton, Brantford.
 From Town Line, Essa and Ivy, to Mr. G. J. Craw, of Moonstone.
 From Duff Church and Tait's Corners, to Mr. D. J. Ellison, of Tottenham.

INDUCTIONS.

Into Glenora, Man., Rock Lake Pres., Mr. Jas. Pullar, O.M.
 Into Fisherville and Fairbank, Tor. Pres., 18 Oct., Mr. J. W. C. Bennett.
 Into Wapella, N. W. T., Regina Pres., 6 Nov., Mr. J. W. Inglis.
 Into Melville Church, Scarboro, Tor. Pres., 30 Oct., Mr. Hugh G. Crozier.
 Into Russeltown, Que., Mont. Pres., 11 Oct., Mr. C. Haughton.
 Into Claude and Mayfield, Ont., Orangeville, Pres., 9 Nov., Mr. E. A. Wicher.
 Into Pelham and Louth, Ont., Pres. Hamilton, Mr. Reith.
 Into Pisarnico, St. John, N.B., Mr. L. A. McLean.
 Into Admaston and Barrs, Ont., Pres. Lan. and Renfrew, 6 Nov., Mr. J. R. Elmhurst.
 Into St. Paul's Church, Vaughan, Tor. Pres., 6 Dec., Mr. W. G. Back.

RESIGNATIONS.

Of Athens, Mr. J. J. Cameron.
 Of Hartney, Man., Mr. S. Niven.
 Of Tilsonburg, Paris Pres., Mr. M. McGregor.
 Of White Lake, etc., Mr. David J. Graham.
 Of Harbour Grace, Nfld., Rev. J. P. Grace.
 Of Watford, Ont., Mr. Robt. Haddow.
 Of First Ch., Brantford, Mr. R. M. Hamilton.
 Of Linden, N.S., Mr. Kirk.

NEW CHURCHES OPENED.

Myrtle, Man., 14 Oct.
 Dryden, Ont., 21 Oct.
 Millerton, Ont., 14 Oct.
 Dunn's Church, Essa, Ont., 7 Oct.
 Oak Lake, Man., 18 Nov.
 Baldwin, Man., 4 Nov.
 Mather, Man., 4 Nov.
 Century Church, Edenvale, Ont., 4 Nov.

CHURCHES RE-OPENED AFTER RENOVATION.

St. Andrew's Church, Fort William, 4 Nov.
 Long laketon, 23 Sept.
 Morrisburg, 28 Oct.
 Durham, Ont.
 Avonbank, Ont., 4 Nov.

PRESBYTERY MEETINGS.

Synod of the Maritime Provinces.

1. Sydney, Sydney, 5 Dec., 10 a.m.
2. Inverness, Whycocoma, 29 Jan.
3. P. E. Island, Ch'town, 5 Feby.
4. Pictou, New Glasgow, 15 Jan., 1.30 p.m.
5. Wallace, Tatgeh, 4 Feby.
6. Truro, Truro, 15 Jan., 11 a.m.
7. Halifax.
8. Lunenburg, Lun'bg., 4 Dec., 10.30.
9. St. John, St. John, St. A., 15 Jan., 10 a.m.
10. Miramichi, Newcastle, 18 Dec. 10 a.m.

Synod of Montreal and Ottawa.

11. Quebec, Sherbrooke, 11 Dec., 8 p.m.
12. Montreal, Montreal, Knox, 11 Dec.
13. Glengarry, Maxville, 18 Dec., 11 a.m.
14. Ottawa, Ottawa, Bank St., 5 Feby., 10 a.m.
15. Lan. & Ren., Carleton Pl., 15 Jan., 10.30.
16. Brockville, Prescott, 11 Dec., 2 p.m.

Synod of Toronto and Kingston.

17. Kingston, Belleville, 11 Dec., 11 a.m.
18. Peterboro, Peterboro, 18 Dec., 9 a.m.
19. Whitby, Whitby, 15 Jan., 10 a.m.
20. Lindsay, Lindsay, 18 Dec., 11 a.m.
21. Toronto, Toronto, 4 Dec., 10 a.m.
22. Orangeville, 8 Jan.
23. Barrie, Barrie, 11 Dec., 10.30 a.m.
24. Algoma, Sudbury, March.
25. North Bay, Novar, 12 Mar., 10 a.m.
26. Owen Sound, Owen Sound, 18 Dec., 10 a.m.
27. Saugeen, Mt. Forest, 11 Dec., 10 a.m.
28. Guelph, Guelph, Chal., 15 Jan., 10.30.

Synod of Hamilton and London.

29. Hamilton, Ham., Knox, 8 Jan., 9.30 a.m.
30. Paris, Paris, 15 Jan. 10 a.m.
31. London, St. Thomas, Kx., 8 Jan., 11 a.m.
32. Chatham, Chatham, 11 Dec., 10 a.m.
33. Stratford, Stratford.
34. Huron, Seaforth, 15 Jan., 10.30 a.m.
35. Maitland, Wingham, 15 Jan., 10 a.m.
36. Bruce, Paisley, 11 Dec., 11 a.m.
37. Sarnia, Sarnia, 18 Dec. 11 a.m.

Synod of Manitoba and the North-West.

38. Superior.
39. Winnipeg, Man., Coll.
40. Rock Lake, Manitou, 5 March.
41. Glenboro, Treherne, 4 Dec., 3 p.m.
42. Portage, Gladstone, 10 Dec., 7.30 p.m.
43. Brandon, Brandon, 4 Dec.
44. Minnedosa, Shoal Lake, 5 March.
45. Melita, Carnduff, 2nd wk., March.
46. Regina, Regina, March.

Synod of British Columbia.

47. Calgary.
48. Edmonton, Strathcona, 19 Feby., 10 a.m.
49. Kamloops.
50. Kootenay, Rossland, 27 Feby.
51. Westminster, Vancouver, 4 Dec. 3 p.m.
52. Victoria, Nanaimo, 24 Feb., 10 a.m.

Our Foreign Missions.

AMONG THE BOXERS.

LATEST FROM OUR MISSIONARY, REV. J. SLIMMON.

TIENTSIN, CHINA, 29th Sept., 1900.

***** My reasons for taking a position as interpreter with the British force were: that I might render them all the help I could in restoring order in China; that I might remain as near as possible to our own field in Honan, and, if possible, help to care for our people there and relieve the Board of the expense of keeping me in China *pro tem*. I shall at least be able to pay back into the Church funds my full salary for the time that I shall be employed as interpreter.

I find the work most enjoyable. My post is at Headquarters in Tientsin, under General Campbell. My duties here have been examination of prisoners—presumably boxers; translating Chinese documents; making contracts with builders, etc. Occasionally I go out on an expedition. Three weeks ago I was out as guide and interpreter on the Tu Lin expedition, and had some exciting work in the way of riding ahead with despatches to Chinese Mandarins, and work of that kind that could only be done by one who not only knew the language, but understood the Chinese themselves.

When some of the officers expressed surprise that I should dare to take such solitary rides, I tell them that missionaries are always accustomed to taking rides like that, and think nothing about it.

One officer declares that I tried my best to get him shot, because when we were out scouting with half a dozen Indian cavalry, I led him right into a fortified town, and then pointed out the mounted guns which he had not noticed. I assured him that I had been quite accustomed "rushing" positions much more dangerous than the one we had just taken.

I am writing this at headquarters while waiting for orders, and have just been told that I am wanted to go out on another expedition that starts west in three or four days. We are certainly going as far as Sheng-fang, a wealthy town ten miles west from here, and I expect that we will go on as far as Pao-Ting.

Sheng-fang was a strong boxer centre at one time, and they fully expect to be punished. The people of that town are offering to pay one

hundred and twenty-five thousand taels to have their town spared, and would probably pay twice as much if we pressed them at all, but there is great difficulty in accepting fines from these towns, as we would not know how to dispose of the money seeing that there are so many nations interested in the affair.

This fact is leading to all sorts of confusion, and China stands a good chance of escaping proper punishment. Li Hung Chang is taking full advantage of that fact, and is publishing proclamations throughout the country that create the impression that the allies have been defeated.

The last proclamation I heard of is to be found in all the towns and cities between Pao-tung-fu and Peking, stating:

1. No foreigners are to be allowed into the interior. They must all reside at treaty ports, such as Shanghai.

2. All native Christians are to be seized and made to recant or be killed.

3. The Boxer movement is to be suppressed.

If the authorities here realized the effect these proclamations will have, they would immediately place Li Hung Chang under arrest in spite of any possible protests by Russia.

LETTER FROM THE NEW HEBRIDES.

BY REV. JOSEPH ANNAND, D.D.

Tangoa, Santo, 15 August, 1900.

DEAR MR. SCOTT:

What a great boon to the missionaries and their families are our annual Synod meetings. The steamer on her trip round the group gathers us, and in Aneityum, Dr. Geddie's old station, the missionaries and their families spend a week together, doing the work of the Synod, and enjoying the fellowship of kindred minds, after a year of isolation among the natives.

This year we left Tangoa 11 June, and reached home again on the 30th. The weather was beautiful. The four days of Synod were packed with work and happy social life. The large new steamer "Mambare," with her naphtha launch, is a great advance beyond anything that we have had before in the group. The launch, running at a speed of six or seven miles an hour, without oars, sails, or even smoke, is a great wonder to the natives.

On reaching home the resignation of Mr. Lang, my assistant, was placed in my hands to take effect in October. He has purchased land on a neighboring island, where he will open a plantation. We will miss him after having worked together harmoniously for five and a half years in the various duties connected with the Institution. We earnestly hope that the Lord may soon guide some other couple to offer to fill the vacant place.

At present there are seventy young men, and twenty-one women, wives of the students, in training for teachers and preachers. These have to be instructed not only in the Scriptures, but also in the way by which they may make their life most useful. They are to be under-shepherds of the flock in these islands, hence the responsibility of the workers in connection with the Training Institution.

In my May letter I spoke of the epidemic of measles that was raging among our students and their families, and that we were doing our best to prevent it spreading to the heathen villages. I am glad to be now able to say that all our people have completely recovered, and that the disease did not pass beyond Tangoa.

The evangelistic work, which was suspended for over two months, has been resumed by the students. Our markets have also been re-opened. Two companies of the heathen, from whom we buy food, have, to show their good-will, made us a handsome present of yams. This is the first gift to us from the bush tribes of Santo. To keep up the kindly feelings, we of course have, later on, to make a return present, which often costs more than the market value of the food received.

Five of our students, who have finished their term of four years with us, leave us this month for their homes in Malekula. These five, four of whom are married, represent the older men among the students. They all bear Scriptural names, though they may not all prove themselves intelligent Biblical Christians. Samson, David, Solomon, James and John should, if followers of their namesakes, show their strength, zeal, wisdom, stability and love. However, these characteristics have not been particularly conspicuous in them while in the Institution.

Quiet steady work, resulting in fair progress, expresses tolerably well the state of things among us. The early morning hour, spent over our New Testament lesson, seems to me to be the most profitable one of the day. An explanation of the verses, read by the members of the class in rotation, with a few questions

interspersed, keeps the attention fixed. Before me there sit about thirty young men, the most of whom, with eager, earnest faces, are trying to grasp the meaning of the lesson.

In the other end of the room my helpers impart, as they best can, the truths of the gospel to the less advanced ones. This is the harder task, as some of the pupils possess such a very limited knowledge of English that they understand only a small proportion of the truth set before them.

The two and three quarter hours more of the forenoon, spent daily in teaching, are filled up with more general instruction. The Bible lessons are then from the Old Testament. Reading, writing and spelling are daily, while arithmetic, geography, grammar and dictation are taught two and three days a week. As much as possible of these is compressed into this too brief a space of time.

The last half hour of this is occupied with a general Bible lesson. Just now my class is working at the harmony of the gospels. In this half hour we go over the several books of the Bible, about twice a year, giving an outline of the contents of each, and their relation one to another.

Our students having been told that the missionaries at the Synod communion had taken a collection of £12 10s to aid the famine stricken in India, we suggested that a collection for the same object should be taken here. Accordingly on the 8th, when about eighty-five of us sat at the communion table, we took £5 for the famine fund. This, with the Synod collection, I am forwarding to the Canadian Presbyterian missionaries in India.

By the last steamer here we received three valuable boxes of mission goods from Nova Scotia for the use of the Institution. In these boxes also came little mementoes from old friends in that distant land; these tokens of loving regard are by us very highly valued. May the Lord reward his dear people for their kind favors.

We had a pretty marriage gathering in Mr. Bowie's church a short time since, when I married five couples. Three of the men had each two wives in heathenism. Having finally decided upon the wife to be kept, they were married to the favorites, and two of the rejected ones were married to other men. One is now independent, and apparently happy. Thus the community is gradually coming into Christian form. There is still one man in the village who has nominally two wives.

THE STORY OF OUR INDIA MISSION.

1. SOME NOTES ABOUT INDIA.

For its position consult a school geography with maps.

Its population, from the census of 1891, is over 286 millions, of whom over 220 millions are in British India, governed directly by British officials, while 66 millions are in Native States, belonging to Britain but having some treaty rights, among them that of being governed by their own native princes, instead of by officials of the British Crown. Our own missions are in some of these Native States.

As to their religious beliefs, by the same census there are 207 millions of Hindoos, 57 millions of Mohammedans, 7 millions of Buddhists, over 2 millions of Christians (including all Europeans, Protestant and Catholic) besides some smaller bodies, as Jains, Sikhs, Parsees, Jews, etc., and some 9 millions of forest tribes.

During the past twenty years, with all the missionary activity, the native Christian population has increased by nearly a million, but the natural increase, during the same time, of the Hindoo and Mohammedan population has been some forty millions. This looks discouraging for missions.

On the other hand, multitudes who still bear the names of the old faiths, are losing faith in them, and the advance of Christianity is gaining in rapidity year by year. Many, even of the Hindoos, make no secret of their conviction of what Christians believe, that their old systems are doomed and that Christianity is to be the future faith of India. Above all there is God's sure promise, that "The heathen shall be given to Christ for His heritage, and the uttermost parts of the earth for His possession."

2. OUR MISSION FIELD IN CENTRAL INDIA.

Malwa, the district of Central India in which most of our work lies, is, for the most part, a comparatively high table land, and the climate is less subject to extreme heat and drought and consequent famine than much of the great Indian plain.

The people live in villages and towns, smaller or larger, often in low mud huts of ten feet square, with earthen floors, grouped around an open court yard sixty or eighty feet across. From these the men go forth to their toil, in fields or at other work, while the women in some cases do the same, and in others spend their lives in their bare homes.

Most of them are poor. A common wage for a laboring man is two to three dollars a month,

the women and children also working to help increase the scanty store. On this the family, often large, must be maintained. And when we think that receiving Christian baptism often means the loss of work and possible starvation, we need not wonder if many are kept back from publicly joining themselves with the Christian Church.

As a result of their poor food, unsanitary conditions, and the immorality which so largely prevails, many are physically weak, "honey-combed with disease," as a missionary expresses it. Intellectually they are acute and keen, accustomed to keen and subtle reasoning not found among the uneducated in western lands.

Our mission now occupies, as centres from which its work and influence radiates in ever widening circles, the following seven stations: Indore, Mhow, Neemuch, Rutlam, Ujjain, Dhar and Amkhut. The first six of these are in four different Native States, are all connected by railway, except Dhar, and they extend some 160 miles from Mhow on the South to Neemuch on the North. The seventh station, Amkhut, is in the Bhil political Agency.

Indore, including the native city, 83,000, and the residency, where mission buildings are, 10,000 population—is the Capital of the native State of that name, which has a population of over one million, and is ruled by a native prince, the Maharajah Holkar, under British control and protection.

Fourteen miles further South, also in the State of Indore, but under direct British rule, being a British cantonment or military station, is Mhow, with a population of 30,000. A body of some 5,000 troops is stationed here to maintain British authority in Central India.

Neemuch, native city 7,000 population, and cantonment, 15,000, is the most northerly centre of the mission, 160 miles north of Mhow. It is also a camp or military city, and is in the State of Gwalior, the largest of the tributary Native States of India, whose ruler the Maharajah Scindia holds sway over three and a half millions of people.

Ujjain, a native city of about 35,000, while in the State of Gwalior, is over 100 miles south from Neemuch, and but 36 miles north from the city of Indore. It has been called "the oldest city in India," and is one of the sacred cities of the Hindoos, the "Benares of Central India."

Rutlam, 30,000, is the Capital of the Native State of Rutlam.

Dhar is a native city Capital of the State of that name. It lies about 33 miles west of Mhow with which it is connected by a good macadamized road.

Amkhut is the centre of our Bhil mission, and

missionaries to give them the Gospel, is a heathen population of over five millions, almost as great as that of Canada. The whole Christian world owes the Gospel to India and China, the great world centres of heathenism. Britons



is 40 miles, by rough jungle road, from Dohad, the nearest railway station.

Besides these there are twice as many more important centres near, that should be occupied at once, and in which, with their neighboring towns and villages, with none but our

especially owe it to their fellow subjects in India. This small part of India, a population equal to Canada, is specially given to the Presbyterian Church in Canada, to hold and win for the Empire and for Christ, for only the latter can hold it loyally to the former.

BEGINNINGS OF THE MISSION.

Its beginnings were on this wise. The Foreign Mission Committee of the Canada Presbyterian Church (not "The Presbyterian Church in Canada, for the latter did not begin until the Union of 1875") in its report to the Second General Assembly of that church, at Toronto, November, 1871, says:

"During the past year another class of laborers, whose services are found of essential value in many parts of the heathen field, have offered themselves for employment by the Church. Three young ladies from Montreal have intimated their intention of devoting themselves to Foreign Mission work. A resolution from Erskine Church, Montreal, of which these ladies are at present members, was sent to the Committee, urging them to consider 'whether arrangements might be made, without delay, to employ them in some of those fields where female labor is so urgently needed.' This resolution was accompanied with the intimation of liberal aid towards sending them to the field."

The Assembly expressed hearty satisfaction, and instructed the Foreign Mission Committee to give all due encouragement to these young women in preparing them for their work, to select a field of labor for them, and as soon as expedient, to send them to the foreign field.

After some two years of preparation by the workers and careful inquiry by the committee India was chosen, and in October, 1873, Misses Rodger and Fairweather sailed from New York and began work in India with the missionaries of the American Presbyterian Church in one of their fields.

For three years Misses Rodger and Fairweather labored there, meantime pleading earnestly with our church in Canada to undertake a mission of her own, the American Presbyterian missionaries seconding the appeal, urging that we should take up Indore, in Central India, where none of the churches or missionary societies had entered.

The Church too felt that the Union of 1875 should be marked by some forward movement worthy of her strength, and made repeated efforts to get one or more ordained missionaries for that field.

The call was responded to in 1876, by Rev. James Douglas, then of Coburg, Ont. His designation took place at Coburg in September of that year, and soon after he sailed for India, with instructions, should the way be open, to establish a mission in Indore.

He landed in Bombay 22nd December, and received a cordial welcome from other laborers. one of the Am. Pres. brethren going with

him to Indore to aid in choosing a station. They also supplied him with a trained native catechist by whom the work of preaching could be at once begun.

On January 25, 1877, they reached Indore, a city of about 83,000 people and the Capital of the State of that name. As Indore is a native State under British protection, but not directly under British rule, there was some doubt as to how missionaries would be received, but after consideration it was deemed a suitable opening, and Mr. Douglas decided to settle in the British Residency, or Camp, which has a population of about 10,000, beside the native city. Miss Rodger and Miss Fairweather at once removed, and from that date our Church has had there a regularly organized mission.

THE MARITIME PROVINCES AND INDIA.

About the time of the departure of Misses Rodger and Fairweather, the attention of the Church of Scotland in Nova Scotia was turned to India. In 1874 Miss Johns, Lady Principal of one of the Halifax public schools, offered herself for mission work. The Synod accepted her, and she was sent to Madras to engage in orphanage and zenana work there in connection with the Scottish Ladies' Society for promoting female education in India. She was a member of St. Matthew's Church, Halifax, and was supported by that congregation. She took ill soon after reaching India, was obliged to come home, and died shortly after her return.

It is worthy of note that our pioneers in mission work in India, both from East and West, were women, and their voluntary offer of service led to their own going, and, in a sense, to the work in that great field by our church.

Just before the Union of 1875, Rev. James Fraser Campbell offered his services to the Church of Scotland in Nova Scotia for Foreign Mission work, and was accepted and appointed to labor among the English-speaking natives of Madras. After the Union, before his departure, at the request of the Foreign Mission Committee, West, he visited many of the congregations in Ontario and Quebec, greatly deepening the interest in India.

Mr. Campbell then went to Madras, from the Maritime Synod, but his stay was brief. It was thought better by the church at home that her forces in India should not be divided, and he was transferred to the care of the Foreign Mission Committee, west, and in July, 1877, six months after the opening of the mission, he joined the staff in Central India and settled at Mhow, 14 miles north of Indore.

FIRST PERIOD, TEN YEARS, FROM THE OPENING OF
THE MISSION, JAN., 1877, TO THE ORGAN-
IZATION OF INDORE PRESBYTERY, IN
OCTOBER, 1886.

Mr. Campbell's arrival is already mentioned. Another six months pass and the closing days of 1877 bring the wife and children of Mr. Douglas, and two more unmarried women, Miss Forrester of Nova Scotia and Miss MacGregor of Ontario. Misses Fairweather and MacGregor, an older hand and a new, remained in Indore, while Misses Rodger and Forrester went to Mhow. A little more than a year later, February, 1879, Miss Forrester was married to Rev. J. F. Campbell, the missionary at that station, and has attained her majority as one of that noble band of largely unpaid workers, the missionaries' wives, who, in India and elsewhere, are so great a factor in the work. In a threefold capacity does their influence tell; in direct mission work, in giving to the missionary a home and care that largely increases his effectiveness, and in giving to the heathen that which they otherwise could not have, the object lesson of a Christian home.

In 1879, Miss Fairweather, after seven years' service, retired from the mission, and Miss Rodger returned from Mhow to fill the vacant place at Indore.

Near the close of the year, 26 Dec. 1879, Rev. John Wilkie, who had been ordained by the Presbytery of Guelph, arrived with his wife and settled at Indore, where for twenty-one years they have held the fort. What a change they see to-day; what a contrast to twenty-one years ago.

For three years the staff remained unchanged, but in 1882, after five years in the field, Rev. James Douglas retired from the mission and returned to Canada, and in December of the same year Miss Isabella Ross arrived to assist in the work at Indore.

Twelve months later, Dec. 1883, Rev. Joseph Builder and wife arrived and proceeded to Mhow to take charge of the work in the absence of Mr. Campbell, who after nearly eight hard wrought years came home on furlough, our first furlough from India, and like most of those that followed, it was a time of hard and almost constant work, addressing missionary meetings in as many churches as he could overtake, all over the land, in all roads and weathers.

These furloughs are of great profit. They build up the missionary after the torrid climate of India, and they tone up the church, making her see, somewhat as the missionary does, the

condition and need of the heathen world. The missionary might do without the furlough, though at the expense of shortened life and work, but the church cannot afford to do without it if she is to maintain interest in her great work of evangelizing the world.

Another year passed, and in December, 1884, Rev. Wm. Wilson and Mrs. Wilson arrived, and with them Dr. Elizabeth Beatty, our pioneer in medical mission work in Central India. The Wilsons went for a time to Mhow, with Mr. Builder, to assist while studying the language, Dr. Beatty remaining in Indore. As already mentioned, women were our pioneers in India both from East and West. So was it with our medical mission workers there.

In December, 1885, Mr. and Mrs. Campbell on their return from furlough were accompanied by Rev. Robert C. Murray, from Pictou, Nova Scotia, and in the allotment of stations at a council of the missionaries a few weeks later, Jan., 1886, it was decided that the Wilkies should remain at Indore, the Builders at Mhow, that the Campbells should open a new centre at Rutlam, while the Wilsons who had been for a time with the Builders at Mhow, should go 160 miles North to Neemuch and open a station there; Mr. Murray remaining for a time at Mhow to learn the language.

INDORE PRESBYTERY ORGANIZED.

Six months later the following important message reached the field: "The General Assembly, June, 1886, has sanctioned the organization of a Presbytery in Central India, to be known as the Presbytery of Indore."

The workers gather in their new ecclesiastical capacity, and one of the earliest Presbyterial acts is to give permission, October, 1886, to Rev. R. C. Murray to settle in the ancient, sacred city of Ujjain.

It is December once more, the time of year when missionaries from Canada can safely come to begin their work. Miss Marion Oliver, M.D., comes to join the band at Indore, and with her is Miss Charlotte Wilson who has come to be the wife and fellow missionary of Rev. R. C. Murray, at Ujjain.

With the coming of these helpers and the close of 1886 ends the first decade of the mission.

Our backward glance has been rather at the workers than the work. In a survey of the latter two features mark this first decade.

1. Extension. Five of the seven stations now wrought as missionary centres, were, at the end of that first decade, occupied by an ordained

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missionary and his wife from Canada. Besides these there were five unmarried women, two of them medical missionaries, at Indore, the three Misses Stockbridge, teaching and doing zenana work at Mhow, and a large staff of native catechists, teachers, colporteurs, Bible women, &c., &c.; of whom there were four at Ujjain, five each at Neemuch and Mhow, nine at Rutlam, and nineteen at Indore.

2. Another feature of this first decade was the struggle for toleration. In the second year of the mission, 1879, the first two converts were seized and threatened with gaol, and had to flee to another State to be baptized. The Maharajah Holkar issued an order forbidding all Christian work, and a little later, April, 1880, the only mission school in Indore city was forcibly closed by the authorities. If the missionaries attempted to speak or teach, even on private grounds, the police drove off all who would listen to them, and the missionaries sometimes received insult and even blows from the same source.

Appeals were made to the Resident British Agent General, but he too was hostile. The missionaries then sent complaints to the Viceroy of India, but received unsatisfactory replies, as the principal papers bearing on the case had been pigeon-holed by unfriendly subordinates.

Other missionaries at Calcutta took the matter up. They realized that the question of religious toleration in the Native States had been raised, and could not be dropped until settled satisfactorily. The Vice Regal ear at length was reached, and, partly through the friendly attitude and quiet private influence of the viceroys, Lord Ripon, and afterwards Lord Dufferin, from without, and the patient perseverance of the missionaries amid opposition and trial, and the better understanding of them and their message by the native rulers and people, the hindrances and vexations of several years came to an end, the fullest liberty was gained, and from members of the native royal family has valuable help been since received.

THE SECOND PERIOD, FOURTEEN YEARS, 1887, TO 1900, INCLUSIVE.

As already noted the features of the first decade were the extension of the mission and the long and victorious struggle for toleration. To this might be added the health of the missionaries.

Somewhat different features marked the second period. The opposition of the authorities has passed away, the only occasional signs of hostility being from Hindoo and Mohammedan

priests and bigots. Sickness and death have shadowed the mission. In September, 1887, Mrs. Murray was cut down after a few hours illness, when she had been less than a year in the field. Three months later, 20th December, Mr. Murray was suddenly called away. Early in the following year, 1888, Mr. Builder, whose health had been for some time failing, had to come home, and died, 14th November, of that year. Sickness has also compelled several of the unmarried women to retire temporarily or permanently from the mission. To crown all there have been the famines, first in 1896, and still more terrible in 1899-1900, the latter desolating districts, that so far as recorded, never knew famine before, so that the close of the century sees our largest missions, China and India, shadowed as in no former years.

A BRIEF SUMMARY OF THESE FOURTEEN YEARS.

Two men went out in 1888, Revs. G. McKelvie and J. Buchanan, M.D., and three unmarried women, Misses Sinclair and Scott, and Dr. Mary Mackay. Mr. McKelvie resigned in 1891, for other work for Christ in India. Miss Scott retired in 1890, on account of illness. Dr. Mary Mackay was married to Dr. Buchanan shortly after arriving in India, and they settled at Ujjain where the Murrays had recently fallen. Miss Sinclair still labors at Indore, where she has a large boarding school for girls.

In 1889 two more unmarried women arrived, Miss Margaret Jamieson and Miss Amy Harris. After two years Miss Harris had to retire through ill-health, and died in London, England, on her way home. Miss Jamieson still labors in Ujjain. In addition to her other work she has gathered a class of blind children, and has brought to them the Word of Life.

In 1890 the staff was reinforced by Rev. W. J. Jamieson, Rev. N.H. Russell. Miss Margaret McKellar, M. D., and Miss W. Grant Fraser, M.D. Miss Fraser returned from the Mission in 1896. Mr. Jamieson, after repeated and severe attacks of typhoid, was compelled in 1898 to resign and take up work in Canada. Mr. Russell's centre is Mhow, and Dr. McKellar labors at Neemuch.

In 1891 came Miss Elizabeth McWilliams and Dr. Margaret O'Hara. Miss McWilliams retired in 1893. Dr. O'Hara, after some years at Indore, removed 8 July, 1895, to Dhar, where she was the first missionary to permanently settle, and where she still labors, together with Mr. and Mrs. Frank Russell, who came a few weeks later, 22 Aug. '95.

In 1892 Miss Agnes Turnbull, M. D., Miss Catherine Calder, and Miss Jessie Duncan arrived. Miss Calder retired in 1899. The others are still connected with the mission.

In 1893 there were six new arrivals. Rev. F. H. Russell, Mr. C. H. Woods, M.D., and wife, and Misses Jessie Grier, Janet White and Mary C. Dougan. Miss Dougan retired in 1900, Misses Grier and White labor at Indore, Dr. Woods at Ujjain, and Mr. Russell at Dhar.

In 1894 Miss Catherine Campbell was the sole arrival. She is stationed at Neemuch.

five centres already occupied, and in reaching out from these centres to surrounding towns and villages. But in 1895 there were forward movements in different directions.

One of these was the opening of a new centre at Dhar, some 33 miles west of Mhow. It had been visited by the missionaries in their preaching tours, but the opening of Dr. Margaret O'Hara's dispensary, on her removal there, 8 July, 1895, was the first permanent occupancy, followed in August by the settlement of Rev. F. H. Russell.



Our Mission College at Indore, Central India.

In 1895 Rev. A. P. and Mrs. Ledingham, Mr. J. J. Thompson, M.D., Miss Bella Ptolemy, and Miss Rachel Chase joined the mission. Dr. Thompson seemed well and strong, but sudden illness compelled retirement in 1897. He came home, lingered for nearly two years, and died of consumption, leaving a young wife who had gone to India to marry him after his first year of service there.

This year, 1895, was an important one in the history of the Mission. During the previous seven years work had been carried on at the

Another extension of the work this year was the establishment of the mission to the Bhils. These people are supposed to belong to the aboriginal tribes of India. They live back among the hills, nearly a million of them, a timid people, despised by the Hindoos, yet possessing some good qualities. To this work Dr. and Mrs. Buchanan felt themselves drawn and guided, and although they had spent several years of hardship and toil, in unhealthy and unsanitary conditions, from which Mrs. Buchanan never

fully recovered, in getting hospital and other mission buildings erected at Ujjain, and were now in a position to do their work there with more of comfort, at the request of the Mission Council they gave it all up to those who might come after, and went forth to found a new mission in the Bhil jungle.

A new effort started by Dr. Buchanan at Ujjain early this same year, was a home for lepers. Hitherto uncared for and helpless, their condition was a most wretched one. Dr. Buchanan used to gather them, dress their sores and teach them, and was engaged in securing land for a home, which a native gentleman had promised to build, when he was called to the Bhil Country.

In the short time that he remained in Ujjain the results were most satisfactory. The work is still carried on by Dr. Wood, and is supported by the native congregation at Ujjain.

Another feature of this year was the opening of the new College Building at Indore, by the Agent to the Governor-General in Central India, with whom were present many local dignitaries, giving cordial sympathy and support. A striking contrast it was to the time, a few years previous, when the mission was regarded with such disfavor.

Still another advance this year was the establishment, by the Presbytery, of training classes for native agents to fit them for teaching and preaching. During the rainy season a junior and senior class were held for a period of six weeks each, and instruction given by Revs. W. A. Wilson and N. H. Russell.

The work has been regularly kept up since that time, the classes meeting at different stations in successive years.

The year 1896 was marked in a very different way from the preceding one, viz., by famine and plague. Had it not been overshadowed by the still more awful scourge of the present year, it would have been long remembered. Our mission field suffered for the most part indirectly. The high lands of Central India have usually their share of rain when all around is stricken with drought. But famine in the neighborhood causes famine prices. The poor people want, and multitudes from without throng thither in search of food. Many orphans, whose parents had died of famine, and who themselves, many of them, would have perished, or been taken to lives of shame, were gathered by the missionaries. They are now receiving a Christian training, and will soon be a great strength to the native church.

The mission received as helpers this year Rev. J. Fraser Smith, M.D., and wife, formerly of the Honan Mission, Miss Jessie Weir and Miss Jean M. Leyden. Dr. Smith was appointed to the chaplaincy of the British troops at Mhow, which is paid for by the British Government, and at the same time did much valuable work for the mission, but health has again compelled him to exchange the mission field for work in Canada. Miss Leyden retired during the present year.

In 1897 Miss Harriet Thompson arrived and was settled at Indore.

In 1899 Rev. J. T. Taylor, Mr. Alex. Nugent, M.D., and Miss Bessie Goodfellow joined the staff, Mr. Taylor going to Indore, Dr. Nugent to Ujjain, and Miss Goodfellow to Mhow.

The closing year of the Century, the year 1900, will long be remembered as one of the darkest in India's history.

The country depends for its food supply upon its crops. These depend upon the rainfall; and this again upon winds, which bring in the moisture laden clouds from the Indian Ocean on the West to water the land. The rains failed in some measure in 1899, and in the closing months of that year the pinch of famine began to be felt in the rise of the price of food, which cut it off from multitudes of the poor.

As the days and months passed it grew worse. Malwa, where famine had been hitherto unknown, was stricken with the rest. Water failed. The suffering from want of it was almost as great as from want of food. Some six millions were fed at government relief works. Half a million or more have perished.

Rains at length came, a few weeks ago, and then followed cholera and plague, which the weakened natives could not resist, and multitudes were carried off by it.

It has been the severest famine visitation in the known history of India, and the article in last RECORD—"The Aftermath of the Famine"—by Rev. Norman H. Russell, shews how serious and lasting will be the consequences.

But the results are not entirely dark. The part that the missionaries have taken, in their self-denying efforts to relieve want and suffering, aided in this as they have been by funds from home, has shewn the heathen what practical Christianity is, and many a heart ill be open to the truth as never before.

Many orphans too have been saved, who would otherwise have perished. There are twenty-two hundred of them in the different stations of our mission. These will be trained

under Christian influence, and away from the surroundings of heathen homes, and in a few years will be a great source of strength to the churches there. Rev. J. Frazer Smith, M.D., writes, that no money expended in mission work is so fruitful in results as that used in caring for famine orphans.

One result of the famine that should call forth sympathy and prayer on their behalf is the strain through which our missionaries have come in trying to help the perishing multitudes. The health of some has given way.

Miss Duncan. Of the latter, Miss Leach and Miss McCalla, M.D. With them go also Revs. Murdoch McKenzie and W. Harvey Grant, of Honan, who, at the request of the missionaries in India, and of the Foreign Mission Committee, are giving a helping hand there till the door again opens in China.

THE MISSION AT THE CLOSE OF THE CENTURY.

Nearly a quarter of a century has passed since our work was begun in Central India. The Church has sent out to this mission sixty-six workers, including Messrs. McKenzie and



The Indore Presbytery's Training Class.

Others have won through, but at a sacrifice of strength that can never be wholly made up. What these self-denying, heroic men and women have undergone will never be fully known to their fellow-men. They did not work for praise.

The cloud is beginning to lift. The worst of the famine is past, and a goodly band of helpers has just gone out, some of them returning after furlough, some going for the first time. Of the former are Rev. J. Wilkie, Miss Ptolemy and

Grant, of Honan, for a time, as above mentioned. Of these, twenty-one were men and forty-five were women, including the wives of the missionaries. Of the men, eighteen were ordained, two of whom, with three unordained, were medical doctors. Of the twenty-eight unmarried women, six were fully qualified medical doctors. Some have retired from the work, several of them compelled by impaired health. Some have died. The list below gives the full staff and its changes.

The work is now carried on in and from seven principal centres. In all of these, except the latest, Amkhut, regular congregations have been organized.

Indore, pop. 92,000.—This, the oldest station, has its native congregation, with over one hundred communicants, and nearly two hundred adherents, one third of whom are baptized. Of the orphans of 1896 it has over sixty boys and one hundred girls, training for useful lives. Many of them are Christians. It has its Sabbath Schools for boys and for girls, with over thirty teachers and five hundred scholars. Besides the regular preaching services Evangelistic work is carried on in different parts of the city. It has the College with some twenty students, Bible study having a prominent place. It has High School with nearly two hundred from lowest to highest grade. It has Boys' Industrial Home, with fifty, and Girls', with same. It has girls' schools for different classes and castes, with over two hundred. It has a boarding school with over sixty. It has its hospital, with last year 220 in-patients, over five thousand new cases of out-patients, and fifteen thousand treatments.

Mhow, pop. 30,000.—There is the native congregation with some fifty communicants, and a hundred and thirty adherents, one third of them baptized. In the Sabbath Schools there are seventeen teachers and four hundred pupils. A successful High School had to be closed for want of funds. Other schools are carried on, with attendance of over one hundred. There is an orphanage with fifty of the 1896 famine children, who are cared for, trained and taught useful trades. Many of them are professed Christians. There are three out-stations where native workers are settled. Evangelistic work is a prominent feature. Within a radius of ten miles of Mhow are 200 villages, and as many as possible of these are visited each touring season. Sometimes ten villages are visited in a day, sometimes several days spent in one town. The magic lantern, with its pictures of Scripture scene and incident, is much used in such services. Women's work also extends to at least ten neighboring villages, with an average attendance of thirty.

The chaplaincy of the troops has been part of the work at Mhow. For this service the Government pays our mission.

Rutlam, pop. 30,000.—The native congregation consists of fifty-six communicants and one hundred and twenty adherents, three-fourths of them baptized. There are two out-stations,

which with their neighboring villages are regularly visited. There are week-day schools with seventy-five children, and Sabbath schools for boys and for girls with two hundred. There is medical dispensary work, in charge of a native doctor, with 2,850 new cases, and a total of 8,080 treatments reported last year. Of more than one hundred famine widows and children of 1896, cared for at this station, thirty-six were baptized last year on profession of faith. Some of them, young as they are, go out to assist in mission work in the villages.

There is a printing house, under control of the mission, where *The Indian Standard* and *Gyan Patriki* and tracts and hymns are printed.

Neemuch, pop. 21,000.—The native congregation has thirty communicants, besides over a hundred adherents, three-fourths of the latter baptized. Evangelistic work is carried on in the surrounding villages, and the leaven of Truth is spreading. In primary and middle week-day schools there are two hundred children, and in girls' schools the same, while the total attendance at Sabbath Schools is four hundred and fifty. In woman's medical work at this station there were last year 3,700 new patients, and a total of 13,500 treatments.

Ujjain, pop. 34,000. Its congregation has sixteen communicants, and sixty other adherents, half of them baptized. There are about eighty in the week-day schools for boys, sixty in the same for girls, and nearly two hundred in the Sabbath Schools. In the medical work last year there were over four thousand new patients, and a total of nearly twelve thousand treatments.

Work for the blind and among the lepers are special features of this station. Miss Jamieson's class of blind girls is pictured on *Children's Page*. In the home for lepers some fifteen of these unfortunates are cared for. Several of them are decided Christians.

Dhar. But five years opened, this station has a church, a hall, a bungalow for the missionary, a hospital and an orphanage. The congregation consists of twenty-five communicants and sixty-five adherents, nearly half of them baptized. The orphanage, with over fifty of the orphans of 1896, is built in an eight-acre lot, presented by the Maharajah, and the young people cultivate it. The Sabbath schools for boys and for girls have a hundred and seventy-five children; three primary week-day schools have sixty; a girls' school has fifteen. The hospital had last year 275 in-patients, 8,442 new

cases of out-patients, and 20,300 treatments. Twenty zenanas are regularly visited.

Amkhut. This latest station is the centre of work among the Bhils. It differs from all the others in the character of the people and their wilder and more unsettled habits of life. The first years had to be spent in overcoming, not their hostility, but their timidity and fear. Their only knowledge of the outside world was their Hindu masters and oppression and wrong. One method that Dr. Buchanan employed to win their confidence was, instead of getting Hindus to put up his mission buildings, to superintend the work himself, getting a number of Bhils to work, gathering stones and building, having worship with them and teaching them twice a day. In this way he builded economically and made it a means of mission work. There are ten communicants and fifteen baptized adherents, a Sabbath school with over forty. The famine and plague has scourged them with special violence. Leprosy prevails among them. The cases are not isolated, and the disease spreads. This makes Dr. Buchanan's work all the more difficult.

SOME CLOSING NOTES.

A feature of the work as a whole is the attitude of the native rulers. Hostile at first, not knowing what Christianity meant, they have gradually come, in most cases, to be warm friends and supporters, making generous gifts of land for mission premises, hospitals, etc.

India is, in population, more than half the British Empire, containing two hundred and eighty-six millions of its four hundred millions of people. Under British rule, civilization is spreading. Even the native rulers are establishing schools and colleges. Thirty thousand of India's youth pass out of these and their high schools every year, and are becoming an increasing power. As their education is non-Christian, often anti-Christian, they will tend to become an increasing element of unrest and disaffection. The only way in which the people of India can continue, as so many of her native rulers and people now are, contented and loyal constituents of the world-wide Empire, is by leavening the land with Christianity.

The numbers of famine orphans at the different stations, as given above, refers to those of the famine of 1896, a total of about 350. The latest reports give the number as over two thousand.

No words can tell what the famine has been, with its hunger and thirst, and the plague and pestilence following. What some of our mis-

sionaries have passed through with that terrible hunger wail ever in their ear, none will ever know, for it must be experienced to be known. The darkest is past. India brightens to the dawn of a new century. May it be the rising of a better sun, of material and spiritual prosperity, and these millions of our Empire take their place with its myriads in other lands, as loyal subjects of the King of Kings.

LIST OF STATIONS AND THEIR MISSIONARIES.

Station.	Name.	Arrived.
Indore...	Rev. Mr. and Mrs. Wilkie..	Dec., 1879
"	..Rev. A. P. Ledingham.....	Nov., 1895
"	..Rev. J. T. Taylor.....	May, 1899
"	..Dr. Marion Oliver.....	Jan., 1886
"	..Miss J. V. Sinclair.....	Jan., 1889
"	..Miss Janet White	Nov., 1893
"	..Miss Jessie Grier	Nov., 1893
"	..Miss Bella Ptolemy.....	Nov., 1895
"	..Miss Rachel Chase.....	Nov., 1895
"	..Miss Harriet Thompson....	Dec., 1897
Mhow...	Rev. N. H. Russell.....	Dec., 1890
"	..Miss Bessie Goodfellow....	May, 1899
Neemuch.	Rev. W. A. Wilson.....	Dec., 1894
"	Dr. Margaret McKellar....	Oct., 1890
"	Dr. Agnes Turnbull.....	Nov., 1892
"	Miss Jessie Duncan.....	Nov., 1892
"	Miss C. Campbell.....	Dec., 1894
Rutlam..	Rev. J. F. Campbell, D.D.	Dec., 1876
Ujjain...	Dr. C. R. Woods.....	Dec., 1893
"	..Dr. Alex. Nugent.....	May, 1899
"	..Miss Margaret Jamieson...	Nov., 1889
"	..Miss Jessie Weir.....	Dec., 1896
Dhar....	Rev. T. H. Russell.....	Nov., 1893
"	....Dr. Margaret O'Hara.....	Dec., 1891
Amkhut.	Rev. J. Buchanan, M.D...	Dec., 1888

NOTE—In addition to the above, Rev. Murdoch McKenzie, Rev. W. Harvey Grant, Rev. J. H. Harcourt, Miss Leach and Miss McCalla. M.D., are now on their way to India, and their stations are not yet definitely known.

MISSIONARIES WHO HAVE RETIRED OR HAVE BEEN CALLED AWAY BY DEATH.

	Appointed.	Retired.	Died,
Miss Fairweather	1873	1880	....
Miss Rodger	1873	1891	....
Miss Forrester.....	1876	....	....
Rev. J. M. Douglas.....	1876	1882	....
Miss M. McGregor.....	1877	1888	....
Rev. Jos. Builder.....	1883	....	1888
Rev. R. C. Murray.....	1885	....	1887
Rev. G. McKelvie.....	1888	1891	.....
Miss Amy Harris.....	1889	....	1892
Dr. Elizabeth Beatty....	1884	1892	...
Miss E. B. Scott.....	1888	1890	....
Dr. Mary McKay.....	1888	....	....
Miss E. McWilliams.....	1891	1893	....
Miss W. Grant Fraser....	1890	1896	....
Dr. J. J. Thompson.....	1895	1897	....
Miss J. Ross.....	1883	1898	....
Rev. W. J. Jamieson....	1890	1898	....
Miss C. Calder.....	1892	1899	....
Miss Mary C. Dougan.....	1893	1900	....
Miss Jean M. Leyden....	1896	1900	.....
Rev. J. F. Smith, M.D...	1896	1900	....

YOUTH.

YOUNG PEOPLE'S SOCIETIES.

Topics for 1901.

January.—Our Missions as Christian Patriotism.

February.—Comparative view of the four Gospels.

March.—Native Agency in our Foreign Fields.

April.—Luther and the German Reformation.

May.—The Teaching and Practice of Jesus.—The Home.

June.—The Teaching and Practice of Jesus.—The Sabbath.

July.—The Teaching and Practice of Jesus.—The Business of Daily Life.

August.—Missions to Lumbermen and Fishermen.

September.—Calvin and the Reformed Churches.

October.—Knox and the Scottish Reformation.

November.—The Presbyterian Churches.—Their gift of Liberty to the modern world.

December.—The Presbyterian volunteer movement.

These Topics are set down for the second week of each month, and the Topic will be in the **Record** of the month preceding, as has been done this year.

The Topic cards and booklets, with daily readings, will be ready early in November. Orders and remittances to be sent to Rev. R. D. Fraser, Confederation Life Building, Toronto.

These Topic cards and booklets contain the above twelve monthly Topics, the questions from the Shorter Catechism for each week, and the whole series of "Uniform" Topics chosen by the United Society of Christian Endeavor.

They can therefore be used by all societies whether adopting the Assembly's "Plan of Study" or not.

Prices same as previous years:—Topic cards, \$1.00 per 100, and booklets, \$1.50 per 100.

There are two special articles in this **RECORD**, on the Topic for January, one by Rev. Principal MacVicar, D.D., on "French Evangelization a form of Patriotism," and one by Rev. Robt. Johnson, D.D., on "Christian Missions and Patriotism." The articles will be found near the beginning of this **RECORD**.

There is a third article, kindly contributed at the request of the **RECORD**, which is very closely connected with the subject, *viz.*, "Manitoba College," by Rev. Dr. Kilpatrick. It could scarcely have been more fitting had it been prepared in connection with the Topic.

Do not think, because the sermon in your department is addressed to students, that it applies to them only. It is just as suitable for young men—and women—in all lines of work. The principles and practices that guided Daniel are just as helpful on the farm, in the mine or factory or store, as they were at the Royal Chaldean College in Babylon, and will as surely give success, whatever one's work may be.

QUESTIONS ON INDIA.

Will the young people please read carefully the History of our Mission in India, in a former part of this **RECORD**, and answer from it—first, the questions on "Children's Page" in the latter part of this **RECORD**, and then the following additional questions:

What are the principal religious systems of India?

How many followers have each of the principal systems?

How much has Christianity increased during the past twenty years?

How much has the heathen population of India increased in the same time?

How is Christianity making its influence felt in India besides the mere increase in the number of its followers?

What is the general character of the country in Central India, where our mission is?

How does its character affect its liability to famine?

What is the general condition of the people with regard to wage and food?

What their condition physically, intellectually and morally?

What is the difference between "British Territory" and "Native States"?

In which of these is our own Mission?

In how many of the Native States is our work carried on?

What kind of reception did our missionaries meet at the outset?

How has the kindness and favor of the Native Rulers been shown in recent years?

Of what great event in our Home Church was the India Mission in some measure a monument?

What features mark its first decade?

What event marks the beginning of the second period?

What are some of the features of the second period?

What different things combine to make 1895 an important year in the Mission?

What are some of the principal lines in which Mission work is carried on?

Name the different stations and their missionaries.

In what different ways may mission work be expected to benefit from the sore famine through which India has just been passing?

THE STUDENT OF THE ROYAL CHALDEAN COLLEGE.

By REV. A. J. MOWATT, MONTREAL.*

The student's name is Daniel. Translate it, and it means—God my judge—a very good name for a student to bear. There is something in a name.

When Daniel was a growing lad of sixteen or thereabout, a dreadful thing happened. Jerusalem was besieged by the Chaldean army, under the leadership of Nebuchadnezzar, the greatest conqueror of the age, and had to surrender. Daniel among others was dragged away into captivity. You see the tall, fine-looking, princely youth, under a military escort, marching hundreds of miles across deserts, and over mountains, and through woods and jungles, to Babylon. That was the way Daniel went to college. That was the way God chose to lead him, and it seemed a hard way. Daniel found, as Jeremiah found, and young men of to-day find, "that the way of man is not in himself; it is not in man that walketh to direct his steps."

The student of to-day journeys to college in a magnificent railway-carriage with sleeper and dining-car, or aboard a luxurious steamship with parlor and stateroom and every comfort. And still, superior as your way of going to college is to that of Daniel, do not despise the old time student, trudging along on foot day by day, and sleeping on the hard ground at night. His way is God's way for him, and your way is God's way for you.

You see the pious youth on his knees, as he lies down to sleep, committing his way to God thus: "O Lord, I know that the way of man is not in himself." Then when it is morning, and the—tramp! tramp!—across the desert begins, he prays the same prayer, for good Jeremiah had taught it to him in the days of the siege, and it seems just the prayer he wants to pray: "O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps."

And so he is led on, dragged rather, driven indeed at the spear-point. And sometimes his faith all but gives way, and he wonders and questions whether the Lord has anything to do with his leading.

AT THE ROYAL CHALDEAN COLLEGE.

After a long weary march of hundreds of miles the captives at length reach Babylon. Babylon at the time is a great city, the greatest city of the then world. A grand triumphal entry is accorded the conquering hero. Arches are erected at the gates and along the principal streets. Banners wave. Bands of music parade. The people go wild with joy. They throng the walls and streets and squares, and shout and sing.

For Daniel and his friends it is far, far, other than a triumphal entry. It is a humiliation and degradation to them, and they are made feel it. Still the captive has faith in God. He believes that in some way God will turn it into blessing. So he is not in despair. Faith never need despair. It bears up the lad, and captive though he is, his bearing is such as to compel respect and admiration.

The captives and spoil are apportioned among the leaders of the campaign, Nebuchadnezzar himself getting of course the lion's share, the best going. Daniel, as it so happens, along with certain young friends of his own, falls to the King. Is there no hand of the Lord in that?

But what will the King do with them? He may do a thousand things with them—make them personal attendants, palace-servants, temple-sweepers, and what-not. But he is led to give some of them an education at the Royal Chaldean College of Babylon, and Daniel and three others, young men of great promise, are selected for the purpose.

And so Daniel finds himself at seventeen or thereabout a student at the best-equipped college of the world, his tuition and board and lodging and clothes, and everything else indeed, provided and paid for by the royal munificence. True he is a captive in a heathen city. He does not belong to himself. Still, the Lord takes this way of giving the world a brilliant student, the foremost man of the age, a Daniel.

What an educational opportunity is put in his way, and he appreciates it! The scholars and scientists of the world are professors at that college. What they do not know, of astronomy and astrology, of the theories of cosmogony, of politics, of alchemy, of necromancy, of jurisprudence, of mathematics, of literature and of many other things, is not worth knowing. I suppose as a college it is far-famed for its learning, particularly for men versed in occult science, and so has a name in that day that not even McGill has to-day. And then it enjoys the

*A sermon to students, preached in Erskine Church, Montreal, on Sabbath evening, 11 Nov., from Daniel 1: 4. "And that he should teach them the learning and tongue of the Chaldeans." If any parent would like a copy sent to a son at college, drop a card to this office with name and address, and it will be sent.

royal patronage, the King himself being at the head of the great institution, and taking a deep interest in its success. Such then was the college at which Daniel was entered as a student.

Students—I speak to you to-night—value your opportunities as students of McGill. You have a college to be proud of; let her be proud of you. What university education can do for young men, you have the advantage of. Make the most of it; Daniel owed no little of his brilliant success in life to the fact that he was a college graduate, passing with honors at the Royal Chaldean College of Babylon. No young man can hope to attain the top positions in science, in law and medicine, in philosophy and theology, who has not taken a college course.

THE STUDENT AND TEMPERANCE.

There was a refectory at the Royal Chaldean College, and the students took their meals there. Good wholesome food has its own place in student-life. The bill of fare seems to have been on a generous scale, and the man at the head of this department believed in good living for students. Meat was served. So also wine.

High living, luxury, gluttony, intemperance, were Babylon's sins. She was a drunken city. The King himself drank. His wise men drank. The ladies of the court drank. The officers of the army drank. The professors of the college drank. The students drank. Everybody drank, and the wine flowed freely.

At the college table there seems to have been no option—you had to drink. You were reported if you did not drink. Your head was in danger if you did not drink to the King's health. That is where the student at the Royal Chaldean College yonder finds himself, and he is in a hard place. He objects to both meat and drink—objects on the ground of the meat and drink being offered in sacrifice to the idol before they found their way to the table. That was the student's main contention. So he made a request for himself and his three friends to the head steward to be excused the use of both the meat and the wine. He asked for a ten days' trial of a purely vegetable diet—beans instead of beef, water instead of wine.

His request was acceded to with the happiest results. Simple living won the day. Wineless dinners for students were the best. So said the head steward. Daniel and his three friends looked better, felt better, studied better, were in every way better than the meat-eaters and the wine-drinkers. And so it was a victory for plain living, a simple vegetable diet, total abstinence.

Now, students, I put in a plea to-night for plain living, simple wholesome food, total abstinence from all intoxicants, including wine. I cannot indeed go as far as some of my brethren and include meat-eating. But some I know eat no meat, and certainly they do not suffer from the want of it. My neighbor down the way is a case in point, a hale, hearty, vigorous old man, after more than fifty years in the ministry, and he attributes it to his abstinence not only from intoxicants, but also from animal food.

If you will pardon a personal word, I have been a total-abstainer since a boy, and the longer I live and the more of life I see, the more convinced I am that no student, no minister, no doctor, no public man of any sort, should be a drinking man. Even a very little liquor tells on a man. You see it in his manner. You hear it in his speech. You feel it in everything about him.

I am liable to be called upon as a minister at all hours of the night and day, and what, if at any moment I should not be quite myself? Do I, or you, want a clergyman to come and pray with us at a critical moment, who is even just a little under the influence of wine? Do I, or you, want a physician to come and prescribe for our child, set a broken bone, perform some delicate surgical operation, when his hand is even a little unsteady because of drink? Do I, or you, want a lawyer to look into our case at court and plead our cause there, who has indulged too freely in wine? I tell you, students, the world of to-day has no use for public men who are at all given to drink. There is no call to the pulpit for the drinking preacher, no use in the sick-room for the drinking doctor, no place on the floors of Parliament for the drinking politician. If you are a student who drinks, my advice to you is—pack your trunk to-morrow morning and go home; or, better still, dare to be a Daniel, and drink water instead of wine.

THE STUDENT'S COMPANIONS.

We know the names of Daniel's companions—Shadrach, Meshach, and Abed-Nego. They were kindred spirits. They were with him on the wine question. It will never be known till the Books come to be opened at the last day, how much of both his goodness and greatness he owed to his young friends and companions. They were with him, backing him up, and standing by him in all he did, and so he went ahead. It might have been otherwise if he had had no one to stand by him and back him up.

But they stood with him, and so he was strong.

Students, who and what are your companions? What they are you are. If they are bad, how can you be good? If they are young men of evil habits—gamblers, drinking young men, spendthrifts, fools—I know what you are. If on the other hand they are true young men, you will be true like them.

The companionships formed at college are often so happy, and as helpful as happy, and as life-long as helpful. But then you must be as worthy of them as they are of you. You cannot have good student companions unless you are good yourself. No busy student wants a lazy one within a block of him. Some students go to college to fool away their time, and they hunt up other fools to help them do it. Others go to study.

Daniel and his companions were hard students as well as pleasant companions. They ate their plain food together. They had interests in common. What one knew they all knew. What one studied they all studied. When they went out for a walk, they went out together, and they were thus a mutual protection. Happy the student who is happy in his companionships. They are a safeguard to him as well as inspiration, and the future will probably hear of him, even as it heard of Daniel.

THE STUDENT ON HIS KNEES.

As a student Daniel was much on his knees. He prayed over everything—prayed over his food, prayed over his lessons, prayed over his going out and coming in, prayed over his recreations, prayed over his sleeping and waking—carried everything to God in prayer. When he could not see through a difficult problem, or had a tangled piece of Chaldean to translate, you would find him on his knees about it. He knew the power of prayer in the matter of study, and so Luther's motto was his—*Bene orásse, bene studuisse*—to have prayed well is to have studied well.

Go to your knees, students, before you open a book or tackle a problem, and God will be with you and help you. Pray over geometry. Pray over your Lucian and Horace. Pray over the passages you have to translate. Pray over the essays you have to write. Pray over your football matches. Pray that you may be kept from hurting the other fellow, and from forgetting that you are a Christian on the campus as well as in the college. Is not God your Father, and just as a father takes an interest in his

child's play as well as work, so your Heavenly Father takes an interest in your college sports as well as classes. Recreation has its place as well as avocation. If then you cannot go to your knees before a football match, you had better not go into it.

The student on his knees has power. He has power in the class-room. He has power on the campus. I do not say he will come out an honor-man or a gold-medalist. I do not say his side will always win. Disappointment and defeat have their disciplinary value to a student as truly as success. The hero of a lost cause is as much a hero as the one who sweeps the field.

A young man said to me after an election: "How hard I prayed as well as canvassed for my father's election, and yet he was defeated!" And he felt as if the Lord had not been as true to him as he had been to the Lord. But the man's defeat at that time may have been a blessing in disguise to both father and son; and so both to-day are shining in honorable public positions. The Lord has his own way of answering our prayers, and He answers better than we ask.

GRADUATED WITH HONORS.

After a brilliant course of three years at the Royal Chaldean College Daniel and his three young friends passed with honors the final examinations. The King himself seems to have been one of the examiners, and the examination was conducted orally. That was the old way, and it could be made, and was made often, most searching and thorough. The Chaldean students and the captives were examined together, and if any favoritism was going, the Chaldeans would enjoy the benefit of it.

But the King was an honest examiner, and the honors came where they were honorably won. And so Daniel and his three friends led in the examinations by a large percentage. We have here an extract from the examining board's report, and it reads thus: "And in every matter of wisdom and understanding, concerning which the King enquired of them, he found them ten times better than all the magicians and enchanters that were in all his realm."

Learn this, that it does not hurt a student's success to be a true Christian young man. Other things being equal, it is better for a student, whether of the Royal Chaldean College of Babylon, or of McGill, to be total-abstinent as to wine and strong drink, and to be devout and prayerful and thoroughly conscientious. Fear

God and follow Jesus, and you will find, as others have found, that God is with you, and the student God is with, while he may not graduate with first-class honors, nor turn out a Daniel or a Paul, will have a shining career.

As one who was a student himself once, but with fewer advantages than those of to-day, I would affectionately counsel you to seek the Kingdom of Heaven first, to decide for Jesus without delay. If ever there was a time when students needed to be loyal to Christ, and to the Word of truth, and strong in faith and mighty in prayer, that time is now. The country needs consecrated education, public men in every walk, who are not only University graduates, but earnest Christian men. They are needed in the pulpit. They are needed on the bench and at the bar. They are needed in parliament, where the destinies of the country are in their hands. They are needed on the field to lead our armies. The eyes of the future are upon the students of to-day. What they are, it will be. Oh, then, for strong, true Christian students! God help you, young men, to be the Daniels of this generation.

A DERELICT.

The term is commonly applied to a ship which has been deserted or given up by its owner or guardian and allowed to float on the sea. Such a vessel is a great stumbling-block to the other vessels which ply the ocean. The greatest care has to be taken by the captain and crew of a steamer lest their vessel should run into a derelict and get shipwrecked by it.

"One of the ocean dangers that captains fear almost more than anything else," says Rev. J. Wilbur Chapman, "is the danger of coming in contact with a derelict, as a ship abandoned at sea is called. There are now supposed to be about thirty of such vessels floating about at the will of the currents in the Atlantic waters. They are without pilot, have neither crew nor rudder, are bound nowhere and carry no cargo to any port. One of them, which has a cargo of mahogany on board and is level with the water's edge, has been drifting since March, 1891.

There is scarcely any peril at sea which is so terrible to the mariner. No sound will reveal their nearness, no temperature of air or waves will make known their approach. Though it carry no guns a derelict is often a more deadly enemy than a man-of-war. The ship that steers for no port can only have one influence, and that is to be a stumbling-block in the way to send other ships to the bottom of the ocean."

Such a derelict is a forcible illustration of the human character and influence of the human derelict. There are thousands of such ones all over our land. Many of them once made a fair profession of faith in God and love for Christ, but not having the real life of God in them, they kept drifting away from spiritual light, abusing their privileges, practically denying Christ, until they were abandoned by the Holy Spirit.

And one of the worst features of the case of many of these is that they are still spoken of by

some unconverted ones as being Christians. Indeed these derelicts, in many instances, persist in calling themselves Christians. And what awful stumbling-blocks to the unconverted they are! To assume to be a Christian, when in fact one is nothing but a rudderless, pilotless person, abandoned by God, is a most fearful thing. Avoid such a condition.—C. H. Wetherbe in *Sabbath Advocate*.

THE DAWDLER.

One way of wasting time is in dawdling. There are some people who are forever flying from one thing to another. They do a little at this piece of work and then leave it and take up something else, only to drop that in a minute or two for a spasm of diligence in still another direction. So they dawdle on through the hours of their day, touching a score or more of things and staying at nothing with persistence. They imagine that they have a great deal to do and are very busy, but they accomplish nothing worth while. It would be immeasurably better if they would take one thing at a time and do it with energy, finishing it before leaving it, then taking the next waiting task and dealing with that in the same way.

Says Dr. William Mathews: "Next to the youth who has no calling, he is most to be pitied who toils without heart, and is therefore forever dawdling—loitering and lingering instead of striking with all his might."

A young man in Massachusetts who was recently offered a package of infidel publications, replied: "If you have anything better than the Sermon on the Mount, the parable of the prodigal son and that of the good Samaritan, or if you have any better code of morals than the Ten Commandments, or anything more consoling and beautiful than the twenty-third Psalm; or, on the whole, anything that will throw more light on the future and reveal to me a Father more merciful and kind than the New Testament, please send it along."

For a young person the safest temper is one of reverence, and the safest place one of obscurity. Certainly at present, and, perhaps, all through your life, your teachers are wisest when they make you content in quiet virtue; and that literature and art are best for you which point out in common life and familiar things the objects for hopeful labor and for humble love.—Ruskin.

A worthy life is the best success; whether it is attended by wealth or poverty, or by that most preferable condition of all, a modest competency. Pure, up-right living, and steady devotion to principle are the surest foundations of any success worth having.—Julia Ward Howe.

TWO PICTURES OF WHISKEY.

"BOB" INGERSOLL'S PICTURE.

"I send you some of the most wonderful whiskey that ever drove the skeleton from the feast or painted landscapes in the brain of man. It is the mingled souls of wheat and corn. In it you will find the sunshine and shadow that chased each other over billowy fields, the breath of June, the carol of the lark, the dew of the night, the wealth of summer and autumn's rich content, all golden with imprisoned light. Drink it, and you will hear the voice of men and maidens singing the 'Harvest Home,' mingled with the laughter of children. Drink it, and you will feel within your blood the starred dawns, the dreamy, tawny dusks of perfect days. For forty years this liquid joy has been within staves of oak, longing to touch the lips of man."

A REPLY PICTURE BY J. M. BUCKLEY.

"I send you some of the most wonderful whiskey that ever brought a skeleton into the closet or painted scenes of lust and bloodshed in the brain of man. It is the ghost of wheat and corn, crazed by the loss of their natural bodies. In it you will find a transient sunshine, chased by a shadow cold as Arctic midnight, in which the breath of June grows icy and the carol of the lark gives place to the foreboding cry of the raven. Drink it, and you shall have 'woe,' 'sorrow,' 'babbling' and 'wounds without cause;' 'your eyes shall behold strange women' and your heart shall 'utter perverse things.' Drink it deep and you shall hear the voice of demons shrieking, women wailing and worse than orphaned children mourning the loss of a father who yet lives. Drink it deep and long, and serpents will hiss in your ears, coil themselves about your neck and seize you with their fangs; for 'at last it biteth like a serpent and stingeth like an adder.' For forty years this liquid death has been within staves of oak, harmless there as purest water. I send it to you that you may 'put an enemy in your mouth to steal away your brains.' And yet call myself your friend."—*Ex.*

SHE COULD NOT REFORM HIM.

"I knew a young lady who had everything which usually constitutes the happiness of those who have not yet climbed the golden stairs of matrimonial paradise. Her age was twenty; she was a brunette, of graceful figure, with a peculiarly animated expression of countenance. Her complexion was rich and warm, her large gray eyes were merry, and her features would pass muster among sculptors. At receptions held in the Armory of the Twenty-third Regiment she was always observed with admirable interest, and she had beaux by the score.

Well, at length she came to a decision, and I heard of her marriage. I knew the young man whom she chose, and was startled. That was five years ago.

A year ago I was riding up town in a car. The car was crowded, and I stood by the front door reading. I heard my name pronounced,

and looked down, but did not at first recognize the face, which was faintly smiling at me. It was weirdly pale and wrinkled and careworn. I looked puzzled for a few moments, and then it dawned on me that this was the wreck of one of the prettiest girls in Brooklyn.

I accompanied her as far as the door of her house. It was a tenement-house. "I won't invite you in to-day," she said, "my rooms are somewhat disordered." I said nothing, but I understood. It was pitiful to see her try to keep up the pretense of being high-hearted, happy and prosperous. A week ago I heard her husband was in a lunatic asylum and her baby dead. Now she has gone home to begin life over again. She had married a man to reform him.—*Brooklyn Eagle.*

OVER-SENSITIVENESS.

BY MALTBIE D. BABCOCK, D.D., NEW YORK.

Over-sensitiveness may come from overwork or illness, or from plain selfishness. To be easily annoyed is to be sick or selfish. When we are played out or worked out, our nerves are worn to the quick, and writhe at the touch of trifles. Then—rest for our life. We cannot afford not to. But there is an irritability that is not physical. It is moral—or immoral. It comes from being self-centred. We live, but will not let live. We want our way anyway. If we are interrupted we are visibly annoyed. Interference, corrections, suggestions, light our firecrackers, and we explode. Other people's pleasures and pains, their children, cats and dogs and canary birds, are impertinences. Why? Because they do not pertain to us. This is plain selfishness. Let us beware. It is the spirit, the essence of evil. Let us go to the cross of Jesus and learn to love. We shall always be in relations in all the world. Let us make them loving relations. Hell is not loving. "Which way I turn is hell; myself am hell." Let us look out for hyper-sensitiveness. It means peril for body or soul.

THINGS TO FORGET.

If you would increase your happiness and prolong your life, forget your neighbor's faults, says an exchange. Forget the slander you have heard. Forget the temptations. Forget the fault-finding, and give a little thought to the cause which provoked it. Forget the peculiarities of your friends, and only remember the good points which made you fond of them. Forget all personal quarrels or histories you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are.

Blot out as far as possible all the disagreeables of life; they will come, but they will grow larger when you remember them, and the constant thought of the acts of meanness, or, worse still, malice, will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday; start out with a clean sheet for to-day, and write upon it, for sweet memory's sake, only those things which are lovely and lovable.—*The Presbyterian.*

A GOOD TONIC.

A woman who had gone through much sorrow, said to a friend once, "Whenever I feel especially sad or lonely, I just go and do something I particularly dislike to do—some duty I shrink from. The effort to do it, I find, is the best tonic the nerves can have."

Her recipe for nerves is one that many might use with advantage. Instead of indulging in vain regrets or selfish sorrow, go and help others. Do something you find difficult and unattractive. It will brace you up. Work is God's tonic.—Young People's Paper.

THE INFLUENCE OF CHEERFULNESS.

Nothing is more fatal to success than discouragement. The people of Israel became disheartened over the unfavorable report of the spies concerning the land of Canaan, and failed to march directly into their possessions, and thus made a long journey of forty years in the wilderness necessary. The discouraged man imparts his mood to others, and thus it spreads like a contagion.

It is better not to display the feeling of depression, even if it cannot be wholly driven from the mind. The man who can be cheerful under all circumstances will command the best influence over others, and the very effort he makes to look on the bright side of his misfortunes will have its reflex influence upon his own mind, and change his desert into an oasis ere he knows it.—Lutheran Observer.

THE KINGSHIP OF SELF-CONTROL.

Man has two creators—his God and himself. His first creator furnishes him the raw material of his life and the laws in conformity with which he can make that life what he will. His second creator—himself—has marvelous powers he rarely realizes. It is what a man makes of himself that counts.

Man is placed into this world not as a finality, but as a possibility. Man's greatest enemy is himself. Man in his weakness is the creature of circumstances; man in his strength is the creator of circumstances. Whether he be victim or victor depends largely on himself.

Man is never truly great merely for what he is, but ever for what he may become. Until man be truly filled with the knowledge of the majesty of his possibility, until there come to him the glow of realization of his privilege to live the life committed to him, as an individual life for which he is individually responsible, he is merely groping through the years.

At each moment of man's life he is either a king or a slave. As he surrenders to a wrong appetite, to any human weakness; as he falls prostrate in hopeless subjection to any condition, to any environment, to any failure, he is a slave. As he day by day crushes out human weakness, masters opposing elements within him, and day by day creates a new self from the sin and folly of his past—then he is a king. He is a king ruling with wisdom over himself. Alexander conquered the whole world except—Alexander. Emperor of the earth, he was the servile slave of his own passions.—Sel.

WHERE DO YOU ATTEND?

"What church do you attend?" was once asked of a bright young fellow, doing business in one of our large cities. "Oh, I just run around," he answered, gayly. "I don't understand the difference between the Churches; in fact, there is a great deal in the Bible itself that I don't understand, and, until I do, of course I can't join any Church." "How many hours a day do you spend studying this matter?" asked the questioner. "Hours?" he repeated in surprise. "Well, then, minutes?" The young man was dumb. "Ah," said his companion, with patient sadness, "not one! If you thought a knowledge of geology necessary to your success in life, or astronomy, or shorthand, you would not think of spending less than one hour a day in its study, perhaps two, perhaps three; and you would not expect to know or understand it without that exertion. But the knowledge of God, of Jesus Christ, of salvation—the highest and deepest of all knowledge—you sit around and wait for, as if it would come like a flash of lightning."—Our Young Folks.

PRAYER AND ITS TWO ENDS.

Prayer, like a ladder, has two ends. If angels are at the top ends, there must be a human being at the foot. If the sunshine and the rain are sent, man must plow and sow, else there will be no harvest. God recognizes and uses human agencies in the carrying forward of his purposes.

When Hudson Taylor, the veteran missionary, first went to China it was in a sailing vessel. Very close to the shores of a cannibal island the ship was becalmed and it was slowly drifting shoreward, unable to go about, and the savages were eagerly anticipating a feast. The captain came to Mr. Taylor and besought him to pray for the help of God.

"I will," said Taylor, "provided you set your sail to catch the breeze."

The captain declined to make himself a laughing stock by unfurling sails in a dead calm.

Taylor said, "I will not undertake to pray for the vessel unless you will prepare the sails."

And it was done. The missionary retired to his state-room to pray. While engaged in prayer, there was a knock at his door.

"Who is there?"

The captain's voice responded, "Are you still praying for wind?"

"Yes."

"Well," said the captain, "you'd better stop praying, for we have more wind than we can well manage."

And, sure enough, when but a hundred yards from shore, a strong wind had struck the sails of the boat, so that the cannibals were cheated out of their human prey.

Sails are made to catch the wind. This part of the prayer, namely, the spreading of the sail, the sailors could do. It belonged to God to send the wind. The application of all this is, if your prayer is for wind, be sure to first spread the sails.

Children's Page.

SOME QUESTIONS ON INDIA.

DEAR CHILDREN :

Will you please read the story of our Mission in India in another part of this RECORD, and see if you can find answers to the following :

What is the population of India?

How is India governed?

In what part of India is our own Mission Field?

How many people are there, dependent upon our church for the Gospel?

When did our church begin mission work in India?

How many missionaries has our church sent to India?

How many of them were men?

How many were women?

How many of each were medical doctors?

How many mission centres are now occupied there? Name them.

What are the names of the missionaries at each station?

What great troubles came upon India during the past year?

How many famine orphans are being cared for by our missionaries?

Who will compose the native church in India twenty years hence?

Who will be the workers in our church at Home twenty years hence.

When should they begin to learn to do this?

SOME OF MISS JAMIESON'S BLIND.

BY REV. N. H. RUSSELL.

FOR THE CHILDREN :

Blind children in Canada are tenderly cared for. In India it used to be far otherwise. They begged or starved or led bad lives.

Some years ago Miss Jamieson became interested in the many blind children on the streets of the great sacred city of Ujjain, where she is laboring. Daily she gathered them into a class and taught them the beautiful Gospel stories, until these poor neglected ones learned that there was some One all powerful, all loving and ever watchful who really cared for them.

THE STORY OF NATTHU.

See the end boy at the left of the picture. His story is a sad one. When quite small he suffered from sore eyes. A female village quack was called in who poured in ground glass, with of course the natural result that he was soon totally blind.

His poor parents cried bitterly when they found he was blind, for he was their only son. Soon after, his mother died and his father went away off to the jungle to work on railroad construction as coolie. Here he also died, and poor Natthu was thrown on the world.

For some time a railway guard took him up, then he became a beggar, enduring terrible privations, especially as the famine came on. He joined a crowd of children who were being taken to some orphanage, only alas to find on

his arrival that he could not be received because he was blind. Finally, however, he was brought to Ujjain, where he has found a home, and better still a Saviour.

A beautiful little story is told by Miss Jamieson of one of these. One morning he came to class with such a happy face. "Miss Sahib," he said, "I had a beautiful dream last night. I dreamed I was in heaven, and oh! it was so lovely, and do you know, Miss Sahib, no one ever said to me, 'get out of the way there.' There was lots of room for even me there."

Besides those on the streets she has gathered some homeless little blind ones and provides for them. Let me tell you

HOW THIS LITTLE ORPHANAGE BEGAN.

One day a lady missionary was going through Ujjain, and, being obliged to stop over to make connection with the trains, she met Miss Jamieson. She had with her a lot of famine orphans, and among others one little blind girl. She heard of the work among the blind in Ujjain, and there and then it was arranged that this little odd member should stay with Miss Jamieson. Thus was begun the blind orphanage. More were sent from the Central Provinces, another came from among the Dhar orphans; Rutlam and Indore also gave their contributions. And thus from different parts of this great dark Central India have been gathered these poor little blind waifs and strays.

See the second from the right of the picture, on the ground. She came from Dhar. One day a man and woman with three children came to our mission bungalow at Dhar, there offering to sell a little girl. She was naked, merely skin and bone, and terribly diseased.

It seemed mockery to call her Jyoti, which is the Hindi for light, for she was almost totally blind. Our missionaries did not buy her, but she was left with them, and it turned out that she did not belong to her companions, but was used by them as a means for begging, being purposely kept in her dirty, naked, half-starved condition.

Jyoti was not only blind physically, but also morally. She lived with the other orphan girls, and would often steal their food, sometimes begging off from prayers on the plea of sickness, that she might take what she could find while others were at prayers.

One night, when all were sitting at food in their house, the light blew out, and before it could be lit again another little girl's food was gone. Jyoti, on being accused, declared that a dog had stolen it, for, "I saw him."

Marvellous however is the change which has come over this little waif. She is now one of the kindest and best behaved little girls they have. One has to see them in their clean neat clothes, sitting at their lessons with their busy delicate fingers skimming over the raised letters, or to hear them answering so intelligently questions on the Bible, to fully realize what a change has come over them.

They read in the Moon system, as sufficient books are not to be had in Hindi in the Braille

system. They are very quick, tracing up the place almost as fast as one with the use of his eyes, and knowing the different books immediately by passing the hand over the cover.

They have also learned to cook, after many severe lessons of burnt fingers. The girls can

Some of them have been baptized, the first fruits, let us pray, of a great work.

These results, however, mean great labor and patience on the part of the busy missionary who has them in charge.

But to see Miss Jamieson's delight in her



Some of Miss Jamieson's Blind Children.

sweep, one little girl being able to tell anything she picks up off the floor.

They also have boxes for their clothes and keep their things very neat, being able to dress themselves without any help.

They help to support themselves by making chicks, a sort of bamboo screen hung in front of the open door, and much used in India.

work, and to hear her interesting stories of her charges, one can see that the work is its own reward, for it is a labor of love.

And in the sweet beyond where the little blind boy's dream comes true there will be a happy reunion, all the happier in that no blindness can shut out the light of the Lamb.

A CURIOUS CUSTOM.

A custom, said to be general among Russian peasants in regions where food is scarce, is told by the British Medical Journal, as follows:—"Not having provisions enough to carry them through the whole year, they adopt the economical expedient of spending one-half of it in sleep. This custom has existed among them from time immemorial.

At the first fall of snow the whole family gathers round the stove, lies down, ceases to wrestle with the problem of human existence, and quietly goes to sleep. Once a day every one wakes up to eat a piece of hard bread, of which an amount sufficient to last six months has providently been baked in the previous autumn. When the bread has been washed down with a draught of water, every one goes to sleep again. The members of the family take it in turn to watch and keep the fire alight.

After six months of this reposeful existence the family wakes up, shakes itself, goes out to see if the grass is growing, and by-and-by sets to work at summer tasks. The country remains comparatively lively till the following winter, when again all signs of life disappear and all is silent, except we presume for the snores of the sleepers. This winter sleep is called *lotska*.

LOST HIS TEMPER.

George III. once gave a hard hit at Lord Kenyon, one of the most uncomfortable noblemen in the English court. He came into the royal presence one day in great excitement, and seeing the surprise depicted on the face of the monarch, said in self-defense, "I have lost my temper."

The king was quick at a repartee, and, without waiting for the explanation which was to follow, said: "I congratulate you. I hope you will find a better one; for your old one was the worst I ever knew."

The courtiers laughed, and even Lord Kenyon could not hold out against the general merriment.

The man had not really lost his temper; he had lost control of it. But the fact is, no man can handle the thing himself. But Christ can do it for him. The thing to be done is to give one's self, temper and all, to the Lord Jesus, and let Him have absolute control of the being. If that is done, then, really and truly, the temper will be lost, and the soul will constantly grow in likeness to its Lord.—Messiah's Herald.

PAINTING HER OWN PORTRAIT.

"If I could be such an old lady as that, so beautiful, serene, sweet and lovable, I shouldn't mind growing old," said a young girl the other day, speaking of a white-haired visitor who had just departed.

"Well, if you want to be that kind of an old lady, you'd better begin making her right now," laughed a keen-witted companion. "She doesn't strike me as a piece of work that was done in a hurry; it has taken a long time to

make her what she is. If you are going to paint that sort of portrait of yourself to leave to the world, you'd better be mixing your colors now."

The merry words were true; and whether she willed it or not, the girl was already "mixing the colors" for her portrait and drawing day by day the outlines of the mature womanhood which shall yet brighten or darken the lives around her.

Many a careless, selfish girl has in her inmost heart no higher ideal than "to be like mother" when she shall have reached mother's years; but in the meanwhile she is content to be as unlike her as possible. She has an idea that age brings its graces with it, and that a beautiful character comes like silver hair, naturally and without effort.

Girls, you are outlining your future and choosing its coloring now. The woman you wish to be must begin in the girl.—Sel.

WHEN TO BECOME A CHRISTIAN.

"How old must I be, mother, before I can be a Christian?" The wise mother answered, "How old must you be, darling, before you love me?"

"Why, mother, I always loved you. I do now, and I always shall," and she kissed her mother, "but you have not told me yet how old I shall have to be."

The mother made answer with another question; "How old must you be before you can trust yourself wholly to me and my care?"

"I always did," she answered, and kissed her mother again; "but tell me what I want to know," and she climbed into her mother's lap and put her arms around her neck.

The mother asked again: "How old will you have to be to do what I want you to do?" Then the child whispered, half guessing what her mother meant, "I can now, without growing any older."

Then the mother said: "You can be a Christian now, my darling, without waiting to be older. All you have to do is to love and trust and try to please the One who says, 'Let the little ones come unto Me.' Don't you want to begin now?" The child answered "Yes." Then they both knelt down and the mother prayed, and in prayer she gave to Christ her little one, who wanted to be His.—Children's Friend.

THE BOYS WHO PROSPERED.

"Twenty-five years ago I knew every man, woman and child in Peekskill. It has been a study to mark the boys who started in every grade of life with myself to see what has become of them. It is remarkable that every one of those who drank is dead; not one living of my own age. Barring a few who were taken off by sickness, every one that proved a wreck and wrecked his family, did it from rum and no other cause. Of those who were church-going people, steady and industrious, every single one of them, without an exception, owns the house in which he lives."—Chauncey M. Depew.

HIS LAST ROLL-CALL.

An English chaplain tells the following: The hospital tents had been filled up as fast as the wounded men had been brought to the rear. Among the number was a young man mortally wounded and not able to speak. It was near midnight, and many a loved one from our homes lay sleeping on the battlefield—that sleep that knows no waking until Jesus shall call for them. The surgeons had been their round of duty, and for a moment all was quiet.

Suddenly this young man, before speechless, called, in a clear, distinct voice, "Here!" The surgeon hastened to his side and asked what he wished. "Nothing," said he. "They were calling the roll in heaven, and I was answering to my name." He turned his head and was gone to join the army of the Lamb. In the great roll-call of eternity will your name be heard? Can you answer "Here?"

HIS FRIEND WOULD NOT WAIT.

Some months after a lad's conversion he met one of his old friends, who was overjoyed to see him, and wanted to treat him to a drink in a neighboring public-house. He refused, saying,

"I have a friend with me."

"I don't see anyone with you."

"You can't see Him, but He is here."

"Bring Him in with you."

"No. He never goes into a public-house."

"Then let Him stay outside."

"No! no!" was his final answer, "My friend is Jesus Christ, and if I go in with you He'll not wait."

A noble answer! And, like his Lord, he was delivered by it from the power of evil.

Remember this best Friend "will not wait" for you outside places of sin. No one can take His place if He leaves you.—*Messenger for the Children.*

PROHIBITION SAVES THE BOY.

"Where were you born?"

"In a little village about sixty miles from Bangor, Maine."

"Do you remember the condition of things in your village prior to prohibition?"

"Distinctly. There was a vast amount of drunkenness, and subsequent disorder and poverty."

"What was the effect of prohibition?"

"It shut up all the rum shops, and practically banished liquor from the village. It became one of the most quiet and prosperous places on the globe."

"How long did you live in the village after prohibition?"

"Eleven years, or until I was twenty-one years of age."

"Then?"

"Then I went to Bangor."

"Do you drink now?"

"I have never tasted a drop of liquor in my life."

"Why?"

"Up to the age of twenty-one I never saw it, and after that I did not care to take on the habit."

That is all there is in it. If the boys of the country are not exposed to the drink habit the men are very sure not to be. This man and his schoolmates were saved from rum by the fact that they could not get it until they were old enough to know better. Few men are drunkards who know not the poison until they are twenty-one. It is the youth the whiskey and beer men want.—*North American Review.*

"I WEAR THE RED."

A convict in the Elmira, New York, Reformatory, lay dying. In spite of every inducement offered by the humane regulations of the place, he had remained in the lowest grade, among the uncaring and incorrigible, says the *Youth's Companion*.

Kind attentions were given him in his sickness, but he showed no appreciation of them. Faithful hospital service, religious ministrations, even the occasional gift of a flower, from tender-hearted visitors, elicited no sign of gratitude. To the last he continued unresponsive and taciturn, as if surrounded by enemies instead of friends.

Like many other men arrested for evil-doing, he had concealed his early history, and the name with which he had labelled himself gave no clue to his family connections. To the gentle questioning of a clergyman, who had been specially requested to talk with him, he only replied, as he had replied to the chaplain:

"No one knows my name, and no one ever will know."

If desire to protect a mother or any living kindred from the pain of his disgrace was the motive of his secrecy, it was his one sign of right feeling. He expressed no contrition, asked for no sympathy. He would die where he had drifted—a shipwrecked soul.

His one miserable response answered every hopeful invitation, "I wear the red!" "I wear the red!" It was the burden of the man's last thoughts, and will be remembered as his last words: "I belong to the red; I wear the red!"

In the Elmira Reformatory an honor system appeals to the inmates, and tests their self-respect. All new arrivals are encouraged to earn by good conduct their release from their first suit—a suit of red. If they respond to this encouragement, they are promoted to a suit of blue. If they win still higher praise, they are allowed to wear citizens' clothes.

The words of the dying convict meant that he was hopelessly stranded among the worst. He wore sin's conventional color; and it was a color that clung. It always clings.

But the despair of that unhappy young man could have found its antidote—where all the human race can find it—in humble appeal to Him who said, "Though your sins be as scarlet, they shall be as white as snow."

Receipts.

**For the month of
October by Rev.
Robt. H. Warden,
D.D., Agent of the
Church. Address:—
Presbyterian offices,
Toronto.**

KNOX COLLEGE FUND.

Reported	\$1,562 68
Mt Forest	10
Carleth P, Zi	25
Mt Pleasant	2 35
Maple Valley	2 18
Singhampton	1 16
Centre Bruce	2 50
Nassagaweya	36
Greenbank	3 61
Pinkerton	2
Registn Fees	103
Ayr, Knox	12 63
Woodville	22
Minden	1 28
Queensville	3
Normanby, Kx	3 55
E Wawanosh	2
Hills Green	1 19
Millbank	6
	\$1,795 13

**QUEEN'S COLLEGE
FUND.**

Reported	\$123 08
Dalhousie	7
Carleth Pl, Zi	13
Apple, Gravel Hill	4
	\$152 08

**MONTREAL COLLEGE
FUND.**

Reported	\$105 98
Carleth Pl, Zi	18
Apple, Gra Hill	5
E Templeton	2 43
Three Rivers	3
Westmeath	5 50
Avonmore	9
	\$148 91

**MANITOBA COLLEGE
FUND.**

Reported	\$423 76
Mt Forest	2 50
Carleth Pl, Zi	10
Dundalk	5 75
Ventry	1 85
Centre Bruce	2 50
Pinkerton	2
E Wawanosh	2
Riversdale	2
	\$452 36

HOME MISSION FUND.

Reported	\$15,780 60
Kinmount	6 50
Swan Lake	2 00
Dalhousie	5
Broadview	7 40
Sterrington	7
Mission City	2 50
Agassiz	2 50
Ch of Scot	£100 0
Edinbg, St Geo	50 15 0

Kilma'ck, St A	3 0 0
Jas Paterson	5 5 0
A B	1 0 0
Rev R Ross	1 0 0
	£161 0 0
	\$778 16

Mt Forest	25
Wyevale	2
Tor Pres return	22 66
Per Arg, Hx	5 70
Smith's Setlmt	8 60
Shakespeare	15
D. McRae	2
Galt, Central	70
Adamsville	1 06
Mar	2 85
Red Bay	1 92
Pike Bay	1
Maynooth	6
Glenallan	35 50
Beechwood	16 35
Erin	3
Peabody	5
Vancouver, St A	100
Dr McClure, Chin	100
Dundalk	5
Ventry	7 40
Mimico	6
Sawbill	21 40
Lon June, St Geo	4
Eden Mills	11
Chiselhurst	6
Lon, St James ss	1 20
Mont, Cres ss	55
N Burke, Tr Riv	8
Plantagenet	22 50
Pendleton	3 50
Quebec, St A	50
Proof Line	22
Wilber, etc	7
Clare	2 70
Aylmer	3 50
N Bay Pres mis	18 43
Barrie missions	35 56
Algoma	31 48
Plum Coulee	2 50
Winkler	2 50
Motherwell	8
Avonbank	9
Virdin, Camil ss	1 70
Stones Cor'ers, etc	8 25
Tor, Bloor	10
Greenbank	4 60
Rev W McKay, Dor Stn, NS	25
Warwick	19
Bluevale	5
Clinton, Willis	15
Chesterfield	22 20
Caledon, Mel	3
Brooklen	12
Crowland	6 15
Lachute	50
Theford	23 55
Pinkerton	5 30
Harriston, Kx	13
Brantfd, Ziy men	25
Esplin	2
Tor, Bloor	82 38
Otta, St A	81 14
E Templeton	8
N Bruce	8
Porcupine Hills	3
London, Eng, St	310 66
Johns Wood	11
Tavistock ce	10
Ernestown, Bath, etc	7 10
Metcalfe	12 70
Martint, St A	2
Cranbrook	26
Haliburton	2 15
Allsaw	1 76
Twelve Mile La	1 05
Minden	3
Posen	7
Scotstown	5
Clearwater	2 25

Acton ce	35
New Glasgow	3
Three Rivers	20
Lake Charles ce	1 25
Scarboro, Kx	234
Normanby, Kx	19 15
E Wawanosh	14
Cardstone	4 10
Ste Therese, etc	8
Friend	1
Riversdale	4
Grafton	25 50
Priceville	10
Rockwood	18 25
Harvey	2 50
	\$18,554 66

RESERVE FUND.

Beq W McNab, Sydum	\$20
Beq Jas Kelso, Inv	81 75

**AUGMENTATION
FUND.**

Reported	\$1,971 75
Dalhousie	15
Fergus, St A	13
Mt Forest	5
Petrolea	5 16
Beechwood	6
English Setlmt	17
Peabody	1
Dundalk	1 50
Ventry	1 45
Mimico	15
Lon June, St Geo	5
Lon, St Ja ss	1 20
Aylmer	10
Guelph, U mtg	18 33
Nassagaweya	25
Stones Cornrs, etc	8 25
Clinton, Willis	15
Bristol	27
Pinkerton	3
Amos	16 25
E Templeton	2
Metcalfe	2
Mor, Lyndhrst	5
Ilderton	2
Beq Jas Kelso, Inv	81 75
Three Rivers	25
E Wawanosh	1
Avonmore	20
Harvey	2 50
	\$2,322 14

**FOREIGN MISSION
FUND.**

Reported	\$21,887 16
Souris ces	9 55
Mount Forest	20
Shakespeare	25
D. McRae	1
Galt, Cent	60
Finch	50 67
Crysler	26 15
English Setlmt	42
Peabody	4
Osgoode Line	15
Dr McClure, Chin	100
Mitchell, yps	50
Dundalk	1
Ventry	5 85
Memico	7
Lon June, St Geo	3
Lachine, mem	25
Chiselhurst	5 50
Lon, St Ja ss	1 20
W Begg, Los Ang	5

Plum Creek, ce	5 50
Creelman Bros	20
Wilbur, etc	3 22
John Richards	4
Niagara, ce	20
St David's ce	12
Thos Oliver	3
Pictou	11 10
Que, St A mb	25
Rev W McKay, NS	25
Mont, Sta'ly, lady	10
Newtonville	13 25
Fergus, Mel ss	50
Somerville	28 58
Bluevale	21
Annan ss	25
Caledon, Mel	3
Lachute	3 80
Pinkerton	5 20
Amos	43 50
A M Boosey	30
St George	2 41
Richmond	4 43
Fordwich	3 73
Friend, Wh lake	35
Gore	1 50
E Templeton	7
Tavistock, ce	11
Langside	11
Metcalfe	4 48
Cardinal	23 80
Mainsville	5 25
Minden	1
Ilderton	9 40
New Glasgow	2
Three Rivers	15
Mont, Tay Chin ss	10
E Wawanosh	14
Glengarry, Pres	220
Eadies	14 37
Okotoks, Hi Riv	5
Friend	1
Newtonville	1
Riversdale	9
Ormsdown, ce	20
M Barrie	5
Priceville	15
Westport	10
Harvey	2 50
	\$23,153 35

RESERVE FUND.

Beq W McNab, Tp	\$20
Beq Jas Kelso	81 75

**WIDOWS' AND ORPH-
ANS' FUND.****Collections, etc.**

Reported	\$1,325 48
Dalhousie	5
Mt Forest	5
Kennebec R	7
Carluka, St P	2 50
Maynooth	4
Mrs AR Creelman	1
Peabody	1
Dundalk	50
Ventry	1 12
Lon June, St Geo	2
Centre Bruce	2 50
Grand Bend	3
Pictou	1
Pinkerton	1
E Templeton	2
Metcalfe	7 20
Minden	1
Maple Valley	3 23
Singhampton	2 31
Grande Mere	2
Claude	3
Rev Jean Rey	1
Hyde Park	5 70

E Wawanosh	1
Grand Forks	4
Ayr, Kx	10 54
Fordwich	5 50
Avonmore	10
Blake	4
Hills Green	1 19
Millbank	5
Brigden	3 32

\$1,434 09**Ministers' Rates.**

Reported	\$348 50
M Barr	8
H McLean	8
H Cowan	8
Dr Ure	8
W J Clarke	8
J L Campbell	8
H D Leitch	19
W M Martin	43
E F Seylaz	8
J McD Duncan	8
W Benett	8
J Morrison	8
J D. Anderson	8
W M McKay	8
J Wilkie	8
A Wilson	10
T Paton	12
D B Macdonald	8
F H Peachell	20
G Bremner	8
M H Scott	8
Dr James	10
And Handerson	8
D L Campbell	8
J Stewart	12
A P Ledingham	8
Dr J F Campbell	8
Dr Nugent	10
Dr Buchanan	8
W A Wilson	8
J T Taylor	8
J Eadie	8
A Stevenson	8
D P Oswald	12
J MacNabb	8
T Wilson	8
J Mackie	10
C B Ross	8
J Hastie	8
J M Aull	8
Dr Fletcher	8
A McDiarmid	8
P Nicol	8
Dr McLaren	8
H McKellar	8
W R Walker	8
Jos White	8
A B Dobson	8
G Cuthbertson	8
N Waddell	8

\$831 50**AGED AND INFIRM
MINISTERS' FUND.****Collections.**

Reported	\$751 32
Dalhousie	5
Fergus, St A	7
Mt Forest	5
Shakespeare	8 50
Kennebec Road	7
Mrs AR Creelman	1
Dundalk	50
Ventry	95
Lon June, St Geo	2
Centre Bruce	2 50
Lon Jesboro	4 92
Magnetawan	7
Thos Oliver	3
Pictou	1
Newtonville	3 23

Thedford 4 90	FRENCH EVANGELI-	St Thomos,Kx... 18 34	PrKingstonTimes 21	Sheet Harbour . 4 50
Pinkerton..... 1	ZATION FUND.	Mrs Gilbert Ross 5	Bayfield..... 4	Harmony ss ... 3 30
Amos..... 11 85		K D G, Westmt. 10	Marthaville ce... 3 50	Mt. Brydges ss... 7 61
Gore..... 1	Reported .....\$4054 88	Mrs John Goldie. 25	PortDover picnic 18	Bear Creek ss... 2 25
Wyevale..... 1	Fergus, St A ... 15	Mrs Hugh Camp-	Lanark,St And 10	Richmond ss.... 3
E Templeton... 2	Storrington, etc. 7	bell..... 2	Stirling, &c ... 1	McCremmon ss... 7 67
E Wawanosh... 1	Puce..... 1		T. H. Bryden... 1	Wallbridge ss... 6 10
Okotoks, Hi Riv. 1	Belle River..... 1		Ira Copeland... 2	Ashburn ss..... 5
Kingstn Cookes. 6	Renaud Line... 1	UNAPPORTIONED	Wo-dville..... 3	Botany ss..... 7 18
Avonmore..... 10	Mount Forest... 8	CONTRIBUTIONS.	Bresylor..... 4	Kent Bridge ss... 1 70
	Richmond Bay... 11		Drumbo, 10th ss. 3 40	Harwich ss..... 2 73
\$849 67	Merigomish..... 17 25	London, Kx.....200	Altamount, &c 14	Stewartvil, &c,ss 19
	French River.... 13 30	Acton..... 22 35	Mrs. Angus Mc-	Chisholm ss.... 3 19
Minister's Rates,	Sydney, St A... 30	W'minster, 1st 265	Mullan,Laggan 4 93	Markham,St J ss 3 82
	Black River..... 8	Markham, St A. 25	Roxboro wfms... 4	Enniskillen ss... 3
Reported.....\$287 10	Little Narrows 14 80	Glencoe 51 35	Baltimore.um&pt 5	Gananoque ss... 36 04
H McLean..... 3 50	Gays Riv, Milford 5	Pakenham..... 25	Oro, Central ce 10	Tenth Line ss... 2 84
W J Clark,..... 4	S Gut, Eng..... 10	Brussels, Mel... 66	WJCommon,Mont 15	Malta ss..... 3 27
W M Martin..... 3 75	Blue Mt, Garden 25	" ss 6 94	W F M S, West 71 75	Zeats ss 1 91
E F Seylaz..... 4	Wallace..... 15	St Helens..... 40	Mrs Paterson 1	N Bruce, etc... 10
W M Kay..... 3 75	Strathalbyn..... 16	Tor, Bloor.....238	Pr Rv Jas Fraser 10	Cranbrook ss... 5
J Wilkie..... 4	Linden..... 4	Norwood..... 60	Friend..... 1	Lion's Head ss... 5
A Wilson..... 6	D McRae..... 1	Embro..... 70	Verschoyle..... 5 50	Maple Valley ss. 10
W H Scott,..... 4	Carlukc, St P... 7 50	Egmondvil..... 30	Caradoc, Cookes. 2	Hampden ss.... 4
C B Pitblado... 10	Peabody..... 1	Dundas..... 31 13	Ormstown ce... 15	Belwood ss..... 6
And Henderson. 5	Ventry ss... 3 55	Brussels, Mel... 13 79	PrRv AB Dobson 2 50	Maitland,Chal ss 3 20
A P Ledingham. 5	Dr McClure, Chi- 40	Ormstown.....288	Rossland..... 6 85	Crystal City ss... 3 90
Dr J F Campbell 5	na..... 40	Winchester..... 39 69		Morris ss..... 10 41
Dr Nugent..... 3	Dundalk ss.... 1 50		Total...\$45,579 06	Summerstown ss 7
Dr Buchanan... 4	Lon June, St Geo 2	KNOX COLLEGE STU-		Grenville ss.... 3 70
W A Wilson... 4	Londesboro.... 6 95	DENTS MISS. SOCIETY.	CENTURY FUND.	Brantfd, Zion ss. 27 80
J T Taylor..... 4	Nassagaweya... 11		SS. Committee.	Bristol, O. 1, ss. 2 25
J Mackie..... 9	Rev W McKay. 3 25	Mandaumin ce.. 15		Sand Point,ss... 4
C B Ross..... 5	Caledon, Mel... 3 75	Rev W McKay,.. 10		Hartney ss..... 11 70
P Nicol..... 4	Pinkerton..... 2 60			Birtle ss..... 13 25
D M Jamieson. 4	E Templeton... 3	GOFORTH FUND.		Solgarth ss.... 5 45
H Waddell..... 4	Beverly..... 24			Mountain City ss 15
H McKellar..... 4	Metcalfe..... 6 95	RevJMcDDuncan 10		Boissevain ss... 10 10
W R Walker.... 3 75	Valleyfield..... 7 53	" W J Clark .. 10		Mt Pleasant ss... 2 88
	Cardinal..... 22 50	" W M Kay... 5		Brooke, Ennis ss. 3 65
\$393 85	Mainsville..... 5 25	" G F Kinnear 5		Tottenham ss... 2 70
ASSEMBLY FUND.	Minden..... 2	" A Edgington.. 10		Castlereagh ss... 3 50
Reported.....\$577 87	Martint'wn,Burn 8	" A Henderson 5		Oakville ss..... 3 75
Dalhousie..... 3	Paisley, Kx.... 31 95	" P. Nicol..... 5		Hillsdale ss.... 25
Puce..... 75	Three Rivers... 12			Cook's Crk. ss... 1 60
Renaud Line... 70	Normanby, Kx.. 8 55			McArthursMls ss 2
Carleton Pl. Zi. 10	E Wawanosh.... 5			Scotstown ss... 6
Point Fortune... 2 50	Chatham ss.... 5			Fristol, Brick ss. 9 40
Richmond Bay.. 1	Ste Therese, etc. 14			Temps ss..... 2
Sydney, St A... 5	Friend..... 1	INDIAN FAMINE		Woodland ss... 8 60
Black River..... 2	Avonmore..... 20	FUND.		N Luther, &c. ss. 10 20
S Gut, Eng'town 4	Riversdale..... 5			Norman ss..... 5
Riverside..... 3	Hills Green..... 50	Reported....\$44,704 41		Cheltenham ss... 4
Westville..... 3	Motherwell, etc. 19	Tor, Fern Ave... 10		Mansfield ss... 3 65
E Normanby.... 2	Harvey..... 2 50	Friend, Ross... 1 30		Adamsville ss... 1 27
Clan William... 2		Pr Orillia packet 5		Mar ss..... 1 40
Cornwall, St J... 9		Glenallan wctu. 10		Whitney ss..... 2
W Guillimbury. 4		Parkersvil ce... 5		Norwood ss..... 4 50
Dundalk..... 1	POINTE AUX TREM	MSSMKWolseley 4		Morningside ss. 2 57
Ventry..... 1 15	BLES.	W F M S.....217 47		Mitchell ss.... 43 57
Lon June, St Geo 2	Reported.....\$806 37	Pr Agent, Hx... 95 68		Aberdeen ss... 2 85
Mont, Taylor.... 5	D McRae..... 1	Finch..... 35		Dornoch ss..... 8 35
N Easthope..... 3 75	Cornwall, Kx ss. 50	Crysler..... 13		Midmay ss..... 3 60
Several Funds	Pinkerton..... 2	Crawford..... 50		Ayton ss..... 12 13
acct, printing	MrsJ G Smith,Vt 10	AMcDonald,Man 2		Hespele ss..... 16
Assembly Re-	Vankleek Hillss. 50	Friend, Carlisle. 5		Cypress Riv. ss... 5
ports.....1317 89	Rat Portage ce.. 25	Friend, Grimsby. 20		Nelson ss..... 8
Hartney..... 3 25	Seaforth, 1st ss. 50	Rat Portage, Kx. 2 25		Thornhill ss.... 4 50
E Templeton... 1	Beauharnois... 10 81	Kilsyth..... 2 50		Meadow Lea ss... 3 31
12 Mile Lake... 1	Chateauguay... 12 47	Two Friends.... 1		Beaver Creek ss. 10 65
Minden..... 1	Friend..... 1	Dr. Law..... 2		Wellington ss... 7 70
Fitzroy Har, etc. 9 30	Barton ss, ce... 7	Bells Corners... 15 75		McGregor ss.... 10 70
L Bras d'or..... 1	Rossland ce.... 4 25	Stittsville..... 9 45		Antioch ss..... 3 63
King, St A..... 7		Havelock..... 1 25		Belmont ss..... 7 57
New Glasgow... 1		Lakefield..... 4		NewGlasgoStA,ss 9 27
Three Rivers... 1	KLONDIKE NURSE	Mont, Chal... 51 91		Ft Couloung ss... 5 02
Chatham..... 2 50	FUND.	W Wallace, Bol-		Sunbury ss..... 4
Macdonald..... 85		sover..... 1		Sand Hills..... 11
Longburn..... 3	Mr, Mrs Northup 10	Erin S S, No. 11.. 5		Que, Chal. ss... 2 31
Oakland..... 1 75	Mrs Dav McGee. 10	Friend, Stayner.. 1		Jasper ss..... 2 40
Fordwich..... 4 75	E J T... .. 2	John Richards... 1		Richmond ss.... 2 50
Avonmore..... 4	Anon, Galt..... 20	Niagara ce..... 3		Erin No. 1 ss... 3 21
Riversdale..... 1	Miss C McGregor 1	OwenSd,Div. mb 10		Wroxeter ss... 9 58
	Mr, Mrs H M Mo-	Lancaster,St A. 16 10		Grand Valley ss. 6
\$2094 01	wat..... 5	Avonbank, wfms 14		Proof Line ss... 4 15
		Mrs AE Charlton 10		Upper McColl ss. 3 30
		Griswold Mon ss. 10 82		Copper Cliff ss... 5
		Warwick..... 1 82		Stanley, No. 1 ss. 9
		Lucknow ss..... 21 77		Craigvale ss.... 6 20
		Plattsville ss... 21 40		Oak Bank ss..... 5
		Mrs H Baptz ... 1 25		Bannockburn ss. 7
				Spanish River ss. 7

Apple Hill ss. 5	Lynden ss. 8 60	Marney ss. 6 95	Holland Centre ss. 3 60	Carlingford ss. 2 77
Eglinton ss. 12 33	Westboro ss. 7	Janetville ss. 3 92	Alliston ss. 6	Bristol ss. 3 50
Byng Inlet ss. 14 25	Glensandfield ss. 3 70	Ballyduff ss. 7 90	Avonton ss. 6	E Nottawasaga ss. 4 35
Crawford ss. 5 75	Moonstone ss. 3	Pontypool ss. 1 40	Marthaville ss. 6 27	Oil Springs ss. 6 51
Hensall ss. 9	Albertson ss. 2 25	Ogilvie ss. 7 50	Enniskiln, St J ss. 3 85	Shadeland ss. 13 25
Glenallan ss. 8 50	The Ridge ss. 3 85	McDonald's Cors ss. 5	Beechridge ss. 4	Point Edward ss. 4 05
Hollen ss. 4	Merrickvil ss. 13 57	Albani Ind home ss. 3 50	Kilmartin ss. 5 07	Brandon ss. 35 53
Shallow Lake ss. 4 42	Tamworth ss. 3	Mont, Taylor ss. 20	Little Rapids ss. 4 80	Roland ss. 4 20
Wetaskewin ss. 2 50	Havelock ss. 21 50	Greenwood ss. 1 75	Victoria, St Col ss. 17 10	Duthel ss. 4
Fleming ss. 5	Chalk River ss. 7 75	Little Britain ss. 4 50	Eramosa, 1st ss. 4 61	Alexandria ss. 13
Sioan ss. 9 10	Greenbank ss. 6 26	Hrb Grace, St A ss. 15 25	Colinville uss. 2 10	Danvil ss. 5
Nelson ss. 25 13	Brucefield, un ss. 5	Blyth ss. 4 10	EPuslinch, Duffss 12 46	Scotch Hill ss. 2
Nakusp ss. 5 85	King, St A ss. 24	Win, St Giles ss. 10 75	Sapperton ss. 3 80	Waterloo ss. 21 39
Port Haney ss. 3 85	Sundridge ss. 4 50	Galician Miss ss. 1	Cobden ss. 6 50	Livingston Ck ss. 1
Osceola ss. 6 75	Chiselhurst ss. 4 70	Brant, etc. ss. 3 50	Delhi ss. 9 50	Calgary ss. 16
Portage la Pra. ss. 35	Binbrook ss. 4 04	Drum'm'd Hill ss. 7 75	Puce ss. 2 50	Macdonald ss. 50
E Gloucester ss. 11	Clifford ss. 8 50	Markham, St A ss. 13 70	Renaud Line ss. 2 20	Longburn ss. 2 10
Streetsville ss. 5 85	Bervie ss. 3	Port Dalhousie ss. 3	Cumnock ss. 2 16	Oaklands ss. 85
Carleton Pl Zi, ss. 15 13	Centre Bruce ss. 2	Holyrood ss. 1 70	Longlaketon ss. 1	West Hall ss. 12
Egmondvil ss. 6 11	London, St J ss. 26 81	N Ward ss. 15	Sandwick ss. 19	Perth, Kx ss. 15
Sparrow Lake ss. 1 77	S Indian ss. 5 60	Bethany ss. 3 40	Dog River ss. 3 10	Beeton ss. 6 97
Blackstock ss. 9	Barrie ss. 13 69	Caledon, St A ss. 4 50	Ymir ss. 7	Cranbrook ss. 6 50
N Pelham ss. 8	Omagh ss. 1 70	Tor, Cooke's ss, ce 33 90	Rolling River ss. 4 50	Sturgeon Falls ss. 4 39
Louth ss. 2 10	Hornby ss. 7 75	Argyle ss. 5 55	Beaver Dale ss. 9 50	Cache Bay ss. 3 27
Vernonvil ss. 3	Lakefield ss. 6 40	McLean ss. 2	White Sand h d ss. 1 65	Revelstoke ss. 43
Sunderland ss. 10	N Smith ss. 1 45	Rapid City ss. 6	Eadie's ss. 3	Grande Mere ss. 6
Vroomanton ss. 2	E Zorra, 10 Line, u ss. 8	Dover ss. 4 25	Hawkesvil, etc, ss. 4	Okotoks ss. 3 65
Petite Cote ss. 5 60	Springfield ss. 2 50	Lower Litchfld ss. 3	Wales ss. 9 23	High River ss. 3 95
Portsmouth ss. 4 30	Beaubarnois ss. 5 20	Rockburn, Goress 8 50	Lunenburg ss. 6	Maple Leaf ss. 50
Collins Bay ss. 4 03	Chateauguay ss. 8 40	Elmsley ss. 10	Mimosa ss. 9	Gladys ss. 3 30
Wakefield ss. 7 55	Sea Island, etc. 27 60	Fairbank ss. 4	Bruce Mines ss. 5 75	Pembroke ss. 22 66
Masham ss. 7 15	Big Slough ss. 3 05	Markham, Mel ss. 4 50	Rydal Bank ss. 5	Ardrea ss. 2 10
Blyth ss. 12 50	Kirktown ss. 5 20	Farnham ss. 4 74	Orange Hall ss. 3 25	Lamon ss. 5 71
Mosa ss No. 7. 1 50	Fletts Spgs ss. 1 15	Cent ss. 2 09	Oro, St Andrew ss. 5	Roseland ss. 4 27
Drysdale ss. 2 25	Farrans Point ss. 4 50	Regina, Ind scl ss. 27 85	Black's Cor ss. 15	Lachine, St A ss. 5
Bethesda ss. 7 50	Ventnor ss. 7	Shakespeare ss. 3	Willoughby ss. 6	Chatsworth ss. 2
Vanc. Fairview ss. 6 10	Kearney ss. 2 25	St Andrew's ss. 3	Aitkins Corner ss. 10 69	Barton ss. 11 30
Chilliwaack ss. 17 25	Croft ss. 3 70	Harrison, Kx ss. 7 31	W Flambora ss. 9 31	Durham ss. 10 48
Fort Steele ss. 5	Magnetawan ss. 3 63	Holland ss. 5 85	Richmond Hill ss. 4 41	Davisburg, etc, ss. 5 50
Drummond ss. 6 55	Dunchurch ss. 1 37	Warwick ss. 7 50	Thornhill ss. 2 91	N Brant ss. 6 82
Verschoyle ss. 2 50	Spence ss. 4	Clandeboyne ss. 3 10	Central Park ss. 3 25	Campbellvil ss. 16
Kendall ss. 2	Mt Bridges ss. 3 35	Georgetown ss. 12 41	Killarney ss. 17	Dauphin ss. 16 60
Erin ss. 10	Blake ss. 2 40	Pender Island ss. 3 50	Craighurst ss. 8	Valley River ss. 4
Chicoutimi ss. 6 50	Windham Cent ss. 2	White Lake ss. 16 10	Winlaw ss. 2 87	Wmstown b'ch ss. 1 30
Egremont ss. 2	West Essa ss. 7 67	Avonbank ss. 6 10	Orono ss. 10 60	Everett ss. 2 30
Strathclair ss. 9 40	Lieury ss. 5	Hillburg ss. 16	Smith's Falls, St P ss. 7 40	Mont, Annex ss. 4 20
Dundalk ss. 11	Mayfield ss. 6 40	Newbury ss. 6	Markdale ss. 3 33	Morewood ss. 7 78
Ventry ss. 13	Russell ss. 10	Grimsby ss. 9 40	Metcalfe ss. 5	edarville ss. 3
Amos ss. 15 68	Burnside ss. 6 15	Annas ss. 11 07	Farbut ss. 4 50	Wardsville ss. 3 31
Victoria, St A. ss. 5 10	Cookestown ss. 8 82	Leith ss. 2 75	Woodville ss. 5 75	Drumbo ss. 3
Black Bank ss. 5 77	Austin ss. 3 25	Creswell ss. 4	Pictou ss. 30 13	Franklin ss. 8
Sawyeril ss. 4	Bradford, St Jn's ss. 7 50	Leeburn ss. 3 15	Tweed ss. 10	Belmont ss. 1 20
Grenfell ss. 15 78	N Easthope ss. 4	Bright, etc, ss. 5 82	Indian Ford ss. 5 50	Langside ss. 6 42
Stonewall ss. 9 61	Cadmus, etc, ss. 2 21	W Adelaide ss. 2 07	Allsaw ss. 1 10	Skipness ss. 3
Cadurcis ss. 8 75	Abingdon ss. 1 50	Carleton Pl, St A ss. 20	Crosshill ss. 2	Crosshill ss. 2
Leeds Vilage & c. ss. 8	Dunbar ss. 9	St Cath, Hayner ss. 4	12 Mile Lake ss. 2 65	Riversdale ss. 1 07
Hastings ss. 9 71	Raymond ss. 17 91	Sharbot Lakes ss. 3 80	Minden ss. 4 60	Lake Charles ss. 1 25
Merritton ss. 7 86	Kilworth ss. 6	De-boro ss. 4	Grassmere ss. 5 40	Varna ss. 1 10
Ely ss. 2 70	Allan's ss. 77	Lansdowne ss. 2 61	Riverbank ss. 2 60	Roseland ss. 13 50
Walpole ss. 2 35	Oakley ss. 95	Almonte, St J ss. 34	Pt Hope Mill ss. 4 05	Aberarder ss. 5
Jarvis ss. 5 70	Muskoka Falls ss. 1 83	Quaker Hill ss. 6 25	O-pringe ss. 1 52	
Scotch Bush ss. 6 56	Silver Water ss. 4	Woodstock, Kx ss. 12 80	Queensvil ss. 8 35	
Douglas ss. 6 92	Woodstock, Chal ss. 10 75	Keene ss. 11 21	Chatsworth ss. 3 75	
Bethel ss. 3	Booktown ss. 6 76	WPushlinch Kxss 3 50	Claude ss. 10	
Kilsyth ss. 4	Miami ss. 5	Sudbury ss. 8 27	Sonya ss. 9 55	
Torbolton ss. 5	Moosom n ss. 14	Underwood ss. 3 65	Glenburnie ss. 3 40	
Pakenham ss. 14 25	Woodville ss. 2 40	Bulloch's Cor, ss. 55	Grand Forks ss. 4 30	
Rocky Saugeen ss. 6 21	Clegg ss. 6 60	Douglas ss. 5 65	Sea Island ss. 50	
Ignace ss. 4	Midway ss. 4 65	Wolesey ss. 18	Ottawa, Kx ss. 16 84	
Trout River ss. 2 25	Bristol Cors ss. 2 85	Forwich ss. 31	Th rold ss. 6 74	
Rosenfeld ss. 2 50	Martin'tu, Brns ss. 17	Ham, Locks ss. 2 50	Cotton, Beaver ss. 3 50	
Keady ss. 11 15	Black Creek ss. 6	Scarboro, Kx ss. 6 82	Manotick ss. 10	
Dobbington ss. 10	Sarnia, St A ss. 39 73	Leaskdale ss. 2 75	S Gloucester ss. 11	
Smithville ss. 6	Toista ss. 2 30	Tara ss. 4 82	Athens ss. 5	
Lon Junc St Geo ss. 14	Merivale ss. 6	Clearwater ss. 9	Pontypool ss. 28	
Fergus, St A. ss. 19 66	Gillanders Mt ss. 3 23	Poplar Grove ss. 4 05	La Guerre ss. 5	
Galt, Central ss. 19 21	Gravenhurst ss. 25 43	Binscarth ss. 9	Kennetcook ss. 2	
Comber ss. 9	Brown's Corner ss. 6 25	Fairmont ss. 5 40	Euphrasia ss. 2 79	
Cornwall, St J. ss. 15	Newdale ss. 6 50	Cent Ont Junc ss. 1 40	Tor, St P ss. 13 02	
Stittville ss. 4 35	Flos ss. 3 59	Rylstone ss. 9 13	Normanby, Kx ss. 6 43	
Bells Cors, Drum ss. 5 15	Elmvale ss. 7 18	Brooklyn ss. 6 60	Silver Hill ss. 7 25	
St Aidan ss. 12	Cut Arm ss. 2 45	Maxville ss. 15	Lynedoch ss. 8 31	
Poplar Pt ss. 11 25	Ormiston ss. 1 70	Fairbairn ss. 4	Farmede ss. 3 60	
Rosedale ss. 7	Mekewin ss. 2 65	Woodlands ss. 11	Shoal Lake ss. 5 15	
Lansdowne ss. 9 44	Neepawa ss. 17 20	Carlisle ss. 5 20	Oakburn ss. 5	
Clayton ss. 16 25	Alice ss. 25	Arkona ss. 8	Vanc, 1st ch ss. 44	
Blakeney ss. 10	Dewars ss. 9 44	Wick ss. 4 25	Tynehead ss. 5	
Stewarton ss. 29 36	Goshen ss. 12 03	Tremain ss. 2 75	Lancaster, Kx ss. 16 46	
Creedford ss. 6 05	Warren ss. 3 05	Barclay ss. 1 85	St Thomas, Kx ss. 24 10	
Chatham 1st ss. 12			Sunny Plains ss. 2 68	
Springvil ss. 5			Pittsburg, St J ss. 12 88	
Victoria 1st ss. 11 40			Nassagaweya ss. 16	

\$4,531 88

Receipts.

For the month of October, by Rev. E. A. McCurdy, Agent of the Church. Address:—Metropole Building, Halifax.

FOREIGN MISSIONS.

Reported....\$16,240 74
Bedford 27
Mahone 20
Merigomish, wms 10
Pamphlets 86
Newcastle, St Jas 25
Charlot tn, Zi, ce 20
Shediac, 17 81
River Charlo 4
Carquet 16 25
Bay of Islds ss. 2 13
Millsvil ss. 10 75
Annapolis 3
Blue Mt, Garden 25

Hx, Coburg Rd. 14	Indian Rd. 1 80	L W Parker. 4	Musq Hrbr. 21	Oak Mountain. ... 1 75
M A E 10	Salem 1 45	A B Dickie 4	Mrs Jas McKay. . 5	Moncton, St Jno 31 40
Northport, ce. . 2	Admiral Rk. 85	C Munro 5	Rev T Cumming	St Peters 5 76
W Bay, un ce. . 30	Parrsboro. 10	J D Murray. 3 75	1st pt. 25	St Joseph 85
Brookfield m s. . 9 75		T Cumming 4	Mid Musq 112 35	West Bay 3 60
Harvey, Acton. 45 18	Total.....\$1,123 15	E S Bayne 3 75	Rev A B Dickie. . 17	Kempt Road . . . 1 40
M H. 5		A H Foster 4	Coldstream ce. . 13 25	Shediac 5
Dartmth, St Jas. 74		Adam Gunn. 3 75	Gays River ce. . . 5 57	New Glasgo, Jas. 136
Springside 20		D Fraser 4	Milford, Gays Riv 17 81	Rocklin 5 45
Riv John, St Geo 20	COLLEGE FUND.	A F Carr. 5	Alberton 14	Pugwash, St Mat 6 24
" " W Br. 25		J H Kirk 6	Cavendish. 225	Loggievil 19 75
Clyde, Barrington 7	Reported. \$4,904 84	Wm Peacock. 9	Rev E S Bayne,	Tidnish 3 10
Kingston, Rich. . 4	Div, Bk of B N A 226 30		1st pt. 15	Clifton. 13 72
Carriboo Riv. 16 75	S Richmond. 2 15	Total. \$122 52	G S McCurdy. 5	Blackvil, St And 8
John McCaskill. 4	J W O int. 45	Grand Total. \$984 96	A M King, Anpls. 15	Chatham, St Jno 10
Richmond. 22	T int. 75		Grant Glenn Chev 1	Oxford. 12 25
Up Stewiack. 40	Hx, Coburg Rd. 10		Maclean Glenn. . 1	Gays Riv, Milf'rd 21 20
Indian Road 2	Riv John, St Geo 5	FRENCH EVANGELI-	Rev D Maclean. . 30	Millsville 10 25
Salem 2 25	" " W Br. 4	ZATION.	Rev W T Bruce 3rd 25	Port Elgin. 5
Admiral Rock. . 1 30	Kingston, Rich. . 22 90	Ordinary.	Belfast, St Johns. 5	Bay of Islands. . . 3 92
Three Brooks. . . 6 55	G S S int. 75		Rev Wm Maxwell 5	Brookfield. 14
Parrsboro, St Jas 15	Int on Deposit. . 64 86	Reported. \$686 58	Black Riv, St Ste. 86	Lunenburg 25
Waterford, adl. 20	F int 25	Kingston, Rich. . 10	Thorburn, 2d pt. 52	Campbellton, St A 36 31
	Richmond 7	New Richmond. . 7 75	St Stephen, St Ste 13 34	Low Kincardine. 1 80
	Up Stewiacke. . 10	Roderick McKay 1	Glassville 25	St John, St Ste. . 17
	Parrsboro. 6 70	Milford ce. 3 18	Rev D Macintosh. 20	Alma. 4 60
		Blue Mt, Garden 3 30	Dougln, Nelson. 36	Truro, St Paul's. 12 11
		Little Hrbr. 5 50	New Mills, Charlo	Maitland, St Dav. 9
		Up Stewiack. 5	etc. 94	Paspebiac. 1
		Parrsboro. 8	Wallace. 13 40	Upper Neguac. . . 55
			Bl omfld, O'Lea-	Barrington. 2 35
			ry, etc. 41	Annapolis. 6 11
			Hannah Wilson. . 1	Miltown 9 06
			SH Smith, Acadia	Kirkland 2 64
			mines. 30	Kempt. 5 50
			Capt Fulmore,	Yarmouth. 11 41
			Walton. 5	Pleasant Bay. . . 2 15
			Nine Mile Riv. . . 20 50	Grand River scl. 15 40
			Richmond Bay. . 29 30	St Esprit 3 05
			Elmsdale. 5	Little Lake 2 95
			Wolfville. 40	Grand Riv Falls. 2 70
			Kingston, Rich. . 31 50	Kensington. 3 65
			Campbelltn, St A. 366	Great Village. . 28 30
			Rev C F Carr, 2 pt. 14	Bathurst Vil. . . 13 06
			J J Marshall. . . 1	Bathurst, St Lu. . 7 44
			St Peters Road. . 16 50	Moose Brook. . . 5 50
			Middle River. . . 19 24	Hx, Ft Massey 52 01
			Sunny Brae, St P. 35	S Side La Ainslie 82
			Three Brooks. . . 6 50	Indiantown. 4
			Indian Road. 1	Blue Mt, Garden 17 60
			Salem. 1	St John, St Dav. 29 14
			Admiral Rock. . . 1 80	Sherbrooke. 12
			Riv John, Salem 85 30	Still Water 3 50
			Milford ce. 4	Saltsprings, St L 8 37
			Up Stewiack. 15 60	Six Mile Brook. . 2 75
			Sale of Banks. . . 7 5	Brookland. 88
			" Adhar's books 90	Woodside. 3 25
			Mine Mile Riv. etc 1	Abercrombie. . . 1 35
			Rv A D McDonald	McLennan's Brk 3 80
			1st pt. 25	Margarie Hr. . . 3 29
			Carleton ce. 10	Grand Falls, Un. 3
			Carleton. 60	Port Philip. 4 50
				New Annan. 3 20
				Tignish, Mont El 13
				Beechville. 3 81
				Bass Riv, Port
				aupq 43 70
				Black Riv bdg. . . 2 30
				Clam Hr. 1 55
				Springfield, St A 13 82
				Antigonish. 17 82
				St John, St Matt 37
				Riverside 9 60
				Charlot'tn, Zi. . . 14 26
				Mt Uniacke. 3 42
				Mabou 21 60
				Port Hood. 3 40
				Cavendi-h 14
				Tatamagouche. . 1
				New Richmond. . 30
				New Mills, Chalo
				etc. 20
				Thorburn. 9 27
				Sutherlands Riv. 5
				Woodstock 6
				Buctouche. 4 40
				Mill Creek. 1 52
				Springside. 4 25
				S Mountain. 2 10
				Orwell 4 55
				Caledonia. 2
				E Pleasant Bay. 1 10

HOME MISSIONS

Reported. \$2,401 11

Mahone. 20

S Richmond. 11 55

Newcastle, St Jas 25

Montague. 6 43

New Richmond. . 40

Scotsburn 41 50

Annapolis 4 15

Blue Mt, Garden 20

Hx, Coburg Rd. . 8 50

Sherbrooke. 28 80

Goldenville. 14 15

Wine Harbr. 4 05

Margaree Harbr. 5 65

Brookfield, m s 8 25

Springhill. 30

Harvey, Acton. . 1

Fredericton. 100

M A E 10

Riv John, St Geo 16 50

" " W Br. 15 25

Baddeck 12

John McCaskill. . 2

Sunny Brae. 19 01

St Pauls. 5 70

Richmond 17

Up Stewiack. 20

Dorchester, Rock 20

Three Brooks. . . 4

Indian Road. 2

Salem 2 50

Admiral Rk. 1

C. A Myers, rep 10

Parrsboro, St J. . 15

Northwest.

Parrsboro, St J. . 13 31

Up Stewiacke. 20

Thorburn. 22 75

Total.....\$2,998 16

AUGMENTATION FUND

[NOTE.—Report-

ed should have

been in Sept. RE-

CORD, \$716.04; in

Oct. \$782.14; in

Nov. \$835.14.]

Reported \$993 15

Mahone 20

Waterford 30

Lit Narrows. 8 90

Riv John, St Geo 10

" " W Br. 10

Richmond. 12

Up Stewiack. 25

Reported. \$358 05

Hx, Grove, int. 18

E F H int. 60

Whycocoma. 4

S S int 18

Richmond. 5

Up Stewiack. 2

Total.....\$465 05

LIBRARY FUND.

Reported. \$33 37

Alumni Assoc. . 50

Up Stewiack. 2

\$85 37

MANITOBA COLLEGE FUND.

Reported. \$ 4

Kingston, Rich. . 4 82

Total.....\$8 82

AGED MINISTERS' FUND.

Interest and Collec-

tions.

Reported. \$721 24

M A K int. 15

Red Bank, Whit 8

C int 1 65

Blue Mt, Garden 6

Hx, Coburg Rd. . 5

H B int. 24 75

Cardigan 4

Kingston, Rich. . 26 80

Whycocoma. 15

F G int. 30

Up Stewiack. 5

Total \$862 44

Rates.

Reported. \$55 02

J W Crawford. . 4

A Campbell 3 75

R G Vans. 3 50

Reported. \$122 52

Grand Total. \$984 96

FRENCH EVANGELI-

ZATION.

Ordinary.

Reported. \$686 58

Kingston, Rich. . 10

New Richmond. . 7 75

Roderick McKay 1

Milford ce. 3 18

Blue Mt, Garden 3 30

Little Hrbr. 5 50

Up Stewiack. 5

Parrsboro. 8

Total ... \$730 31

Pointe aux Trembles.

Musq Hrbr. 2 32

Total. \$2 32

Grand Total. \$732 63

ASSEMBLY FUND.

Reported. \$100 47

Alberton 5

Musq Hrbr. 3

Annapolis 2

Saltsprings, St Lu 2

Riv John, St Geo 2

" " W Bk. . 2

Up Stewiack. 5

Total ... \$121 47

WIDOWS' AND OR-

PHANS' FUND.

Reported. \$15

S Richmond. 5 90

Total....\$20 90

NEW COLLEGE BUILDING.

Paid up Subscriptions.

Reported....\$16,699 05

CENTURY FUND.

Paid up Suscriptions.

Reported. \$14,195 14

Rev M G Henry. . 25

Port Morien. . . 86 50

Blackville Ind'tn 11

Rev J Calder . . . 20

New Glasgo, Js. 226

Rev J D McGilvry 50

" T Nicholson, 2pt 10

Clifton. 39

Reported. \$2462 18

Sackville 90

Hx, St And. 15 53

Hx, Chal. 16 78

Summerside. 18 50

Pope's Hrbr. 2 50

Up Kennetcook. . 3

St John, St Jno. 16

Jardinevil. 1

Hardwicke, Un. . 2

Strathlorne. 7 50

Neil's Harbour. . 5 75

Goldenville. 5 53

Reserve, Lorway 12 60

Hopewell, Un. . . 7

Cleveland. 2 80

Tat'magouche vil 26 46

Georgeto'n, St D 8

Marble Mt. 3 90

Port Morien. 21 50

Reported. \$16,426 00

CENTURY FUND.

Collections from Sun-

day Schools.

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Hardwicke, Un. . 2

Strathlorne. 7 50

Neil's Harbour. . 5 75

Goldenville. 5 53

Reserve, Lorway 12 60

Hopewell, Un. . . 7

Cleveland. 2 80

Tat'magouche vil 26 46

Georgeto'n, St D 8

Marble Mt. 3 90

Port Morien. 21 50

Reported. \$16,426 00

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Collections from Sun-

day Schools.

Reported. \$2462 18

Sackville 90

Hx, St And. 15 53

Hx, Chal. 16 78

Summerside. 18 50

Pope's Hrbr. 2 50

Up Kennetcook. . 3

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Bloomfld,O'L,etc 19	Elm-dale..... 12	New Glasgo, Un. 48 01	Kinstoke 2	Red Bank, etc... 30 47
Middle River ... 4 10	Lower Montague 4 61	Westvil, Carmel. 24 20	Coldstream 3	Banks, Clifton... 42 38
Acadia..... 14 25	Montague, St A.. 8 62	Mt William..... 1 80	Riv John, Salem. 5	
LaHave,Cross rds 20	Boularderie,West 2 42	Belle River, etc. 27 50	Scotch Ridge.... 4 43	Total\$4194 83
Blackville, L ... 1 00	Kennington Cove 2	Little Branch.... 5	Mt Thom..... 4	
9 Mile Riv, etc... 9 50	Hx, St Johns ... 7 72	S Nelson 2	Sunny Brae.... 6 65	
Little Sands..... 4	Lawrencetown... 3 72	W River, Eben... 8	St Paul's 1 48	
Lower Kintore... 2 10	Kingston, Rich... 6	Dartm, St Jas... 28 67	Port Hastings... 3 75	BEQUESTS.
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Church Pt..... 5 22	Big Glace Bay.. 11 80	Three Brooks... 3	Lowr Wentwrth. 3	Total\$2200
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BIBLE STUDIES IN SANCTIFICATION AND HOLINESS.—By Rev. J. D. McGillivray, Truro, Nova Scotia. Its title, “Bible Studies,” describes it. Its aim is to set forth, not human opinion, but Bible teaching, and it is the result of years of careful study. The leading thought of the book is that Sanctification is the great truth of revelation, and that Atonement, Justification, Redemption, etc., take their place as parts, or phases, of this great truth. Mr. McGillivray is a sound, clear and suggestive thinker and writer, and this book requires, and will repay, close, careful reading and study. The Fleming H. Revell Co., Toronto. Cloth, \$1.00 ; paper, 50c.

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WHY MEN DO NOT GO TO CHURCH.—By Cortland Myers, and published by the Funk and Wagnalls Co. The subject is discussed in three divisions: The Faults of the Church,—The Faults of the Man,—The Faults of Society. As may be judged from the titles of these chapters, the writer does not confine himself, as is too often the case, to a denunciation of the Church, but talks plainly to the man as well. His strictures on the Church are overdrawn, but the book is good, wholesome reading, and if Church and men would carefully study it there would be more men in church.

TRUE MOTHERHOOD. By James C. Fernald. Published by Funk and Wagnalls Co., New York and London. It contains, in 112 pages, eleven chapters, *e. g.*:—The Preciousness of Home; The Light of Home; Training for Maternity; The Blessing of the Promise; The Mother's Care; The Mother's Presence; The Mother's Love, etc. It is interesting, wholesome, helpful. May be ordered through any bookseller.

BIBLE QUESTIONS, a series of studies arranged for every week in the year. By James M. Campbell, author of "The Indwelling Christ," "Clerical Types," etc. Published by the Funk and Wagnalls Co. It discusses, devoting a few pages to each, such questions as,—“Where art thou?”—“What shall I do?”—“Am I my brother's keeper?”—“What do ye more than others?”—“What think ye of Christ?”—“Why persecutest thou Me?”—“Lovest thou Me?”—“Why stand ye here all the day idle?” and other Bible questions. A minister should not lean upon it, but if a busy layman has to conduct a weekly prayer-meeting he would find here a list of suggestive subjects and thoughts upon them.

“SPEAKING.”—By the Very Rev. Wm. Mair, D.D., Ex-Modr., Ch. of Scotland. Rev. John Campbell, formerly of Halifax, now of Bucleuch Parish Ch., Edinboro, writes: “It contains much valuable matter. It is not a compilation of rules for the elocutionist, but a masterly guide for speaking. It was the aim of the author to produce a book helpful for our ministers; but he has produced one of invaluable advantage to all who speak in public. It is a book that should be in the hands of all teachers and professors.” Wm. Blackwood and Sons, Edinboro. pp. 180.

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Attachment to Christ is the only secret of detachment from the world.—A. J. Gordon.

Great men are they who see that spiritual is stronger than any material force.—R. W. Emerson.

Efforts are always successes. It is a greater thing to try without succeeding than to succeed without trying.

The chief business of the Christian Church, is not to nurse itself, but to evangelize the world.—Dr. E. E. Hoss.

When a man's chief business is to serve and please the Lord, all his circumstances become his servants.—R. C. Chapman.

Never criticise the church in any point until you have done your best to remedy that defect ; for after that you will not want to criticise.

The greatest men are not those who "despise the day of small things," but those who improve them the most carefully.—Samuel Smiles.

In God's measurement of men, great souls are often found in obscure places, while pigmies pose on pedestals which stand in conspicuous places.

The talents, ours to-day, may be demanded by the Owner to-morrow. . . . Fidelity, not success, regulates the final reward.—Macduff.

Between the great things that we cannot do and the small things that we will not do, the danger is that we shall do nothing.—Monod.

"It is only a few weeks since I decided to pay a tenth of my income to the work of the Lord, and I already feel an increase of pleasure in giving."

Use what talents you possess. The work of the world is done mostly by ordinary ability, while geniuses are waiting for splendid opportunities.

No matter if you are hidden in an obscure post, never content yourself with doing your second best, however unimportant the occasion.—Gen. Phil. Sheridan.

Not until you make men self-reliant, intelligent and fond of struggle—fonder of struggle than of help—not till then have you relieved poverty.—Phillips Brooks.

The smallest things become great when God requires them of us ; they are small only in themselves ; they are always great when they are done for God.—Fenelon.

Our happiness in life will always be in proportion to our faculty for seeing good, and our capacity for goodness will also be in proportion to our faculty for seeing good.

When there is a meeting, such as at Bethany, between a weeping Jesus and a sorrowful man or woman, only one thing can happen, and that is comfort to the sorrowing one.

Steady brain work in time wears the brain, but fretfulness, worry, envy, jealousy, anger and hatefulness tear the brain. The wear and tear together use up the machinery rapidly.

Remember now and always that life is no idle dream, but a solemn reality, based upon eternity. Find out your task ; stand to it, the night cometh when no man can work.—Thomas Carlyle.

When the Lord changes our petitions in His answers, it is always for the better. He regards (according to the well-known word of St. Augustine) our well better than our will.—R. Leighton.

Teach self-denial in your homes. It is not kind to the child to allow him everything he asks. Teach him that the truest and greatest happiness is to be found in denying himself and helping others.—Selected.

The majority of men are lost, not because they are criminals, but fools ; not because they sought wickedness, but drifted into it ; not because they purposed folly, but simply because they never had a wise and enduring purpose.—W. J. Dawson.

The first and almost the only book deserving universal attention is the Bible. It is a book which neither the most ignorant and weakest, nor the most learned and intelligent mind can read without improvement.—John Quincy Adams.

To live well in the quiet routine of life ; to fill a little space because God wills it ; to go on cheerfully with a petty round of little duties, little avocations ; to smile for the joys of others when the heart is aching—who does this, his works will follow him. He may not be a hero to the world, but he is one of God's heroes.—Dean Farrar.

The symptoms of spiritual decline are like those which attend the decay of bodily health. It generally commences with loss of appetite and a disrelish for wholesome food, prayer, reading the Scriptures and devotional books. Whenever you perceive these symptoms, be alarmed, for your spiritual health is in danger.—Payson.

Life's best things take time. A character is not a creature of a day. An education can be bought only by the expenditure of years. Friendships that last are long in the growing. So it is with all things worth while. There is no treasure gained in a hurry. He who would be rich with life's best riches, must plan to spend long years in the securing of them.